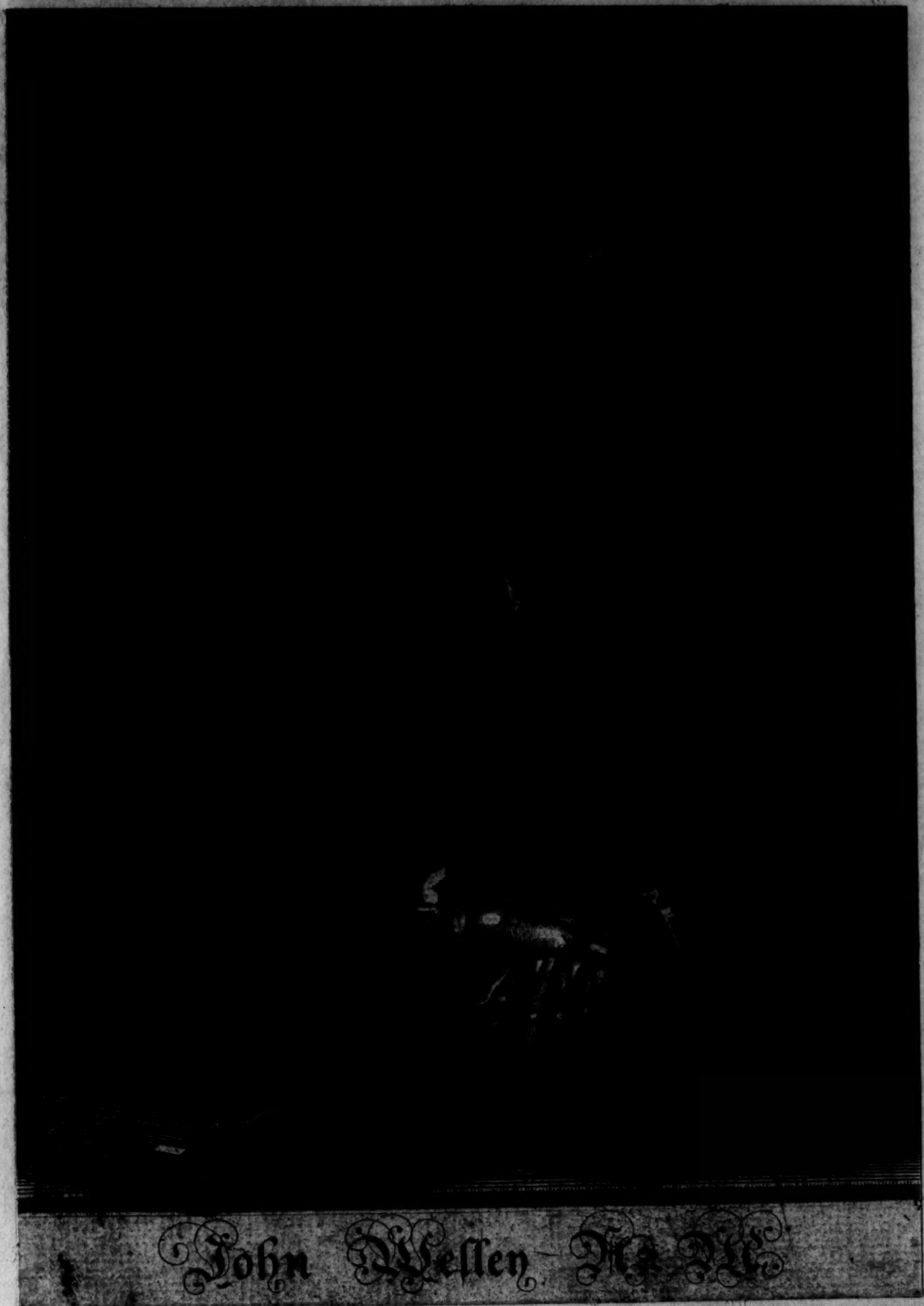
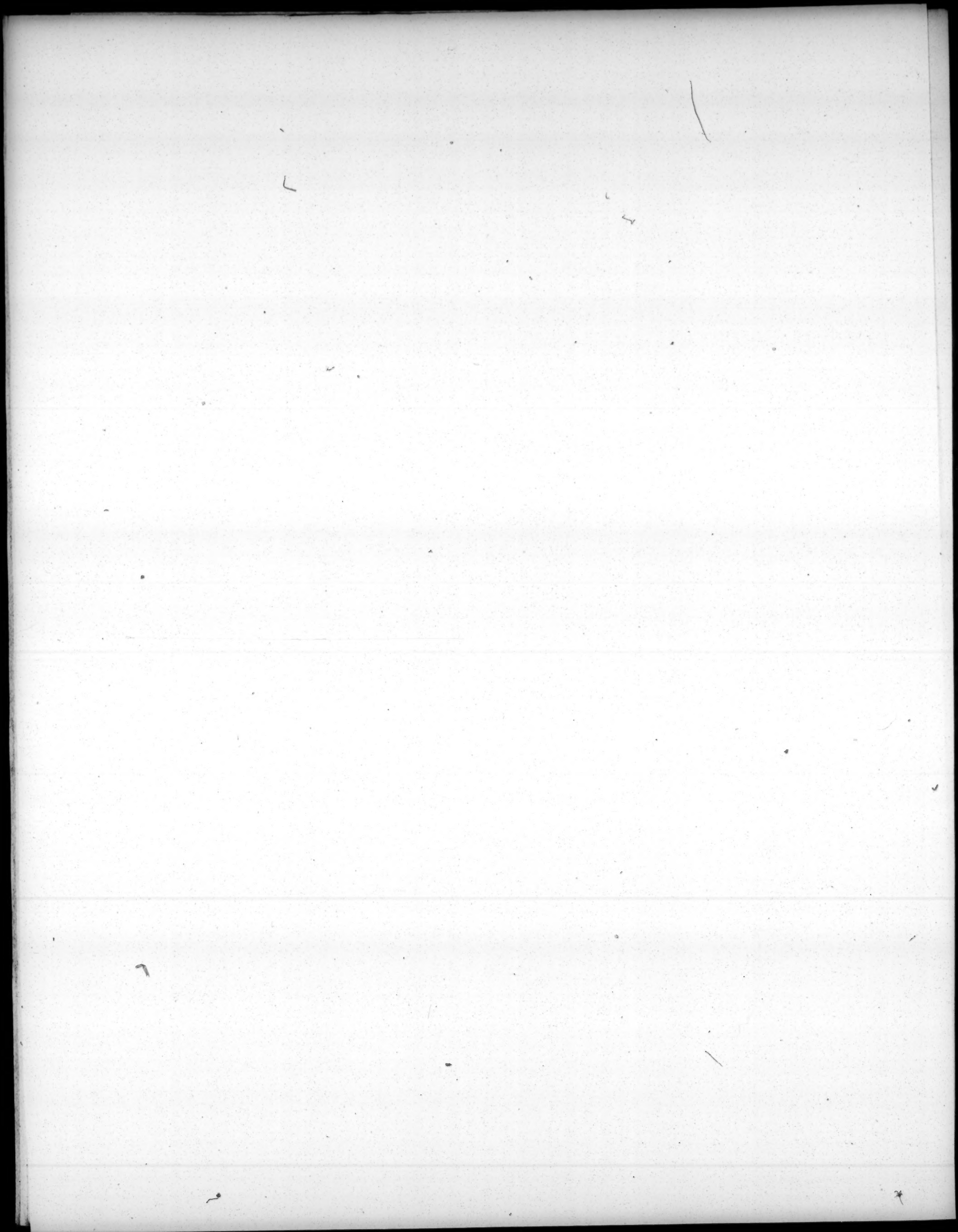




John Wessen M.D.



George

EXPLANATORY
NOTES
UPON

The New Testament.

BY
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Meek and Lowly be my mind
pure my heart my Will Resigned
keep me Dead to all below
only Christ Resolved to know
firm and Disengag'd and free
seeking all my Bliss in thee



P R E F A C E.

1. **F**OR many Years I have had a Desire of setting down and laying together, what has occurred to my Mind, either in Reading, Thinking, or Conversation, which might assist serious Persons, who have not the Advantage of Learning, in understanding the New Testament. But I have been continually deterred from attempting any thing of this Kind, by a deep Sense of my own Inability: Of my Want not only of Learning for such a Work, but much more of Experience and Wisdom. This has often occasioned my laying aside the Thought. And when by much Importunity I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my Work and my Life together.

2. But having lately had a loud Call from God, to arise and go hence, I am convinced that, if I attempt any thing of this Kind at all, I must not delay any longer. My Day is far spent, and (even in a natural Way) the Shadows of the Evening come on apace. And I am the rather induced to do what little I can in this Way, because I can do nothing else: Being prevented by my present Weakness, from either Travelling or Preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his Glory!

3. It will be easily discerned, even from what I have said already, and much more from the Notes themselves, that they were not principally designed for Men of Learning; who are provided with many other Helps: And much less for Men of long and deep Experience in the Ways and Word of God. I desire to sit at their Feet, and to learn of them. But I write chiefly for plain, unlettered Men, who understand only their Mother-Tongue, and yet reverence and love the Word of God, and have a Desire to save their Souls.

4. In order to assist these in such a Measure as I am able, I design first to set down the Text itself, for the most Part, in the common *English* Translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say, it is incapable of being brought in several Places nearer to the Original. Neither will I affirm, That the *Greek* Copies from which this Translation was made, are always the most correct. And therefore I shall take the Liberty, as Occasion may require, to make here and there a small Alteration.

5. I am very sensible this will be liable to Objection: Nay, to Objections of quite opposite Kinds. Some will probably think, the Text is altered too much; and others, that it is altered too little. To the former I would observe, That I have never, so much as in one Place, altered it, for Altering's Sake: But there, and there only, where, First, The Sense was made better, stronger, clearer, or more consistent with the Context: Secondly, Where the Sense being equally good, the Phrase was better or nearer the Original. To the latter, who think the Alterations are too few, and that the Translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable End would it have answered, to multiply such trivial Alterations, as add neither Clearness nor Strength to the Text? This I could not prevail upon myself to do: So much the less, because there is, to my Apprehension, I know not what peculiarly solemn and venerable in the Old Language of our Translation. And suppose this to be a mistaken Apprehension, and an Instance of human Infirmary; yet is it not an excusable Infirmary, to be unwilling to part with what we have been long accustomed to, and to love the very Words, by which GOD has often conveyed Strength or Comfort to our Souls?

6. I have endeavoured to make the Notes as short as possible, that the Comment may not obscure or swallow up the Text: And as plain as possible, in Pursuance of my main Design, To assist the unlearned Reader: For this Reason I have studiously avoided, not only all curious and critical Enquiries, and all Use of the learned Languages, but all such Methods of Reasoning and Modes of Expression, as People in common Life are unacquainted with: For the same Reason, as I rather endeavour to obviate than to propose and answer Objections, so I purposely decline going deep into many Difficulties, lest I should leave the ordinary Reader behind me.

7. I once designed to write down, barely what occurred to my own Mind, consulting none but the inspired Writers. But no sooner was I acquainted with that great Light of the Christian World (lately gone to his Reward) *Bengelius*, than I entirely changed my Design, being thoroughly convinced, it might be of more Service to the Cause of Religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many Volumes upon it. Many of his excellent Notes I have therefore translated. Many more I have abridged; omitting that Part which was purely critical, and giving the Substance of the rest. Those various Readings likewise which he has shewed to have a vast Majority of antient Copies and Translations on their Side,

Side, I have without Scruple incorporated with the Text: Which after his Manner I have divided all along (tho' not omitting the common Division into Chapters and Verses, which is of Use on various Accounts) according to the Matter it contains, making a larger or smaller Pause, just as the Sense requires. And even this is such an Help in many Places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful Observations, to Dr. *Heylin's Theological Lectures*: And for many more, to Dr. *Guyse*, and to the *Family Expositor* of the late pious and learned Dr. *Doddridge*. It was a Doubt with me for some Time, whether I should not subjoin to every Note I received from them, the Name of the Author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the Words of the Author. But upon farther Consideration, I resolved to name none, that nothing might divert the Mind of the Reader from keeping close to the Point in View, and receiving what was spoke, only according to its own intrinsic Value.

9. I cannot flatter myself so far (to use the Words of one of the above-named Writers) as to imagine that I have fallen into no Mistakes, in a Work of so great Difficulty. But my own Conscience acquits me of having designedly misrepresented any single Passage of Scripture, or of having written one Line, with a Purpose of inflaming the Hearts of Christians against each other. GOD forbid that I should make the Words of the most gentle and benevolent JESUS, a Vehicle to convey such Poison. Would to GOD that all the Party Names, and unscriptural Phrases and Forms, which have divided the Christian World, were forgot: And that we might all agree to sit down together, as humble, loving Disciples, at the Feet of our common Master, to hear his Word, to imbibe his Spirit, and to transcribe his Life in our own!

10. Concerning the Scriptures in general, it may be observed, the Word of the Living GOD, which directed the first Patriarchs also, was, in the Time of *Moses*, committed to Writing. To this were added, in several succeeding Generations, the inspired Writings of the other Prophets. Afterwards, what the Son of GOD preached, and the HOLY GHOST spake by the Apostles, the Apostles and Evangelists wrote. This is what we now style the *Holy Scripture*: This is that *Word of our GOD which remaineth for ever*: Of which, tho' *Heaven and Earth pass away, one jot or Tittle shall not pass away*. The Scripture therefore of the *Old and New Testa-*
ment,

ment, is a most solid and most precious System of Divine Truth. Every Part thereof is worthy of GOD: And all together are one entire Body, wherein is no Defect, no Excess. It is the Fountain of heavenly Wisdom, which they who are able to taste, prefer to all Writings of Men, however wise, or learned, or holy.

11. An exact Knowledge of the Truth was accompanied in the inspired Writers with an exactly regular Series of Arguments, a precise Expression of their Meaning, and a genuine Vigour of suitable Affections. The Chain of Argument in each Book is briefly exhibited in the Table prefixt to it, which contains also the Sum thereof, and may be of more Use, than prefixing the Argument to each Chapter; the Division of the *New Testament* into Chapters, having been made in the dark Ages, and very incorrectly; often separating Things that are closely joined, and joining those that are entirely distinct from each other.

12. In the Language of the Sacred Writings, we may observe the utmost Depth, together with the utmost Ease. All the Elegancies of human Compositions sink into nothing before it: GOD speaks not as Man, but as GOD. His Thoughts are very deep; and thence his Words are of inexhaustible Virtue. And the Language of his Messengers also is exact in the highest Degree: For the Words which were given them, accurately answered the Impression made upon their Minds: And hence *Luther* says, "Divinity is nothing but a Grammar of the Language of the Holy Ghost." To understand this thoroughly, we should observe the *Emphasis* which lies on every Word; the holy *Affections* expressed thereby, and the *Tempers* shewn by every Writer. But how little are these, the latter especially, regarded? Tho' they are wonderfully diffused thro' the whole *New Testament*, and are in Truth a continued Commendation of Him, who acts, or speaks, or writes.

13. The *New Testament* is, all those Sacred Writings in which the *New Testament* or Covenant is described. The former Part of this contains the Writings of the Evangelists and Apostles: The latter, the Revelation of JESUS CHRIST. In the former is, first, the History of JESUS CHRIST, from his Coming in the Flesh, to his Ascension into Heaven; then, the Institution and History of the Christian Church, from the Time of his Ascension. The Revelation delivers what is to be, with regard to CHRIST, the Church, and the Universe, 'till the Consummation of all Things.

BRISTOL HOT-WELLS,
January 4, 1754.

See journal Vol 2. p 277

NOTES

NOTES

ON THE

Gospel according to St. MATTHEW.

THE Gospel, (that is, Good Tidings) means a Book containing the Good Tidings of our Salvation by Jesus Christ.

St. Mark in his Gospel presupposes that of St. Matthew, and supplies what is omitted therein. St. Luke supplies what is omitted by both the former. St. John what is omitted by all the three.

St. Matthew particularly points out the fulfilling of the Prophecies for the Conviction of the Jews. St. Mark wrote a short Compendium, and yet added many remarkable Circumstances omitted by St. Matthew, particularly with regard to the Apostles, immediately after they were called. St. Luke treated principally of the Office of Christ, and mostly in an historical Manner. St. John refuted those who denied his Godhead. Each chusing to treat more largely on those Things, which most suited the Time when, and the Persons to whom he wrote.

The Gospel according to St. Matthew contains,

I. The Birth of Christ, and what presently followed it:

- a. His Genealogy, C. i. 1—17
- b. His Birth, 18—25
- c. The Coming of the wise Men, C. ii. 1—12
- d. His Flight into Egypt and Return, 13—23

II. The Introduction:

- a. John the Baptist, C. iii. 1—12
- b. The Baptism of Christ, 13—17
- c. His Temptation and Victory, C. iv. 1—11

III. The Actions and Words by which Jesus proved He was the Christ:

- a. At Capernaum,
 - Where we may observe
 - 1. His Preaching, 17
 - 2. Calling Andrew, and Peter, James, and John, 18—22
 - 3. Preaching and Healing, with a great Concourse of People, 23—25
 - 4. Sermon on the Mount, C. v. vi. vii.
 - 5. Healing the Leper, viii. 1—4
 - 6. the Centurion's Servant, 5—13

7. Healing Peter's Mother-in-law, 14—15

8. many that were sick, 16—17

b. In his Journey (wherein He admonished two that offered to follow Him) over the Sea: Here, we may observe,

1. His Dominion over the Winds and Seas, 18—27

2. The Devils passing from the Men into the Swine, 28—34

c. At Capernaum again. Here, C. ix.

1. He cures the Paralytic, 1—8

2. Calls Matthew, and defends his conversing with Publicans and Sinners 9—13

3. Answers concerning Fasting, 14—17

4. Raises Jairus' Daughter (after curing the Issue of Blood) 18—26

5. Gives Sight to two blind Men, 27—31

6. Dispossesses the Demoniac, 32—34

7. Goes thro' the Cities, and directs to pray for Labourers, 35—38

8. Sends and instructs Labourers, and preaches Himself, C. x. i. xi. 1.

9. Answers

NOTES ON ST. MATTHEW.

9. Answers the Message of John, 2—6
 10. Commends John, reproves the unbelieving Cities, invites the Weary, 7—30
 11. Defends the Disciples plucking the Corn, C. xii. 1—8
 12. Heals the withered Hand, 9—13
 13. Retires from the Pharisees lying in wait, 14—21
 14. Cures the Demoniac, while the People wonder, and the Pharisees blaspheming are refuted, 22—37
 15. Reproves them that require a Sign, 38—45
 16. Declares who are his Relations, and 46—50
 17. Teaches by Parables, C. xiii. 1—52
 - d. At Nazareth: 53—58
 - e. In other Places.
 1. Herod having killed John, doubts concerning Jesus. Jesus retiring, is sought for by the People, C. xiv. 1—13
 2. He heals the Sick, and feeds five thousand 14—21
 3. His Voyage and Miracles in the Land of Genesareth, 22—36
 4. Unwashed Hands, C. xv. 1—20
 5. The Woman of Canaan, 21—28
 6. Many Sick healed, 29—31
 7. Four thousand fed, 32—38
 8. Those who require a Sign re-proved, C. xv. 39. xvi. 1—4
 9. The Leaven of the Pharisees, 5—12
- IV. Predictions of his Death and Resurrection:
- a. The First Prediction.
 1. Preparation for it by a Confirmation that He is the Christ, 13—20
 2. The Prediction itself, and Re-proof of Peter, 21—28
 - b. The Second Prediction.
 1. The Transfiguration, and Silence enjoined, C. xvii. 1—13
 2. The Lunatic healed, 14—21
 3. The Prediction itself, 22—23
 4. The Tribute paid, 24—27
 5. Who is greatest in Christ's Kingdom, C. xviii. 1—20
 6. The Duty of forgiving our Brother, 21—35
 - c. The Third Prediction.
 1. Jesus departs out of Galilee, C. xix. 1—2
 2. Of Divorce, and Celibacy, 3—12
 3. His Tenderness to little Children, 13—15
 4. The rich Man drawing back, and hence 16—22
 - of the Salvation of the Rich, 23—26
 - of the Reward of following Christ, 27—30
 - of the last and the first, C. xx. 1—16
 5. The Prediction itself, 17—19
 6. The Request of James and John; Humility enjoined, 20—28
 7. The two blind Men cured, 29—34
- V. Transactions at Jerusalem before his Passion:
- a. Sunday,
 - His royal Entry into Jerusalem, C. xxi. 1—11
 - His purging the Temple, 12—17
 - b. Monday,
 - The barren Fig-tree, 18—22
 - c. Tuesday, Transactions, In the Temple:
 1. The chief Priests and Elders confuted, By a Question concerning John's Baptism, 23—27
 - By the Parables, of the two Sons, 28—32
 - of the Vineyard: 33—44
 2. Seek to lay Hands on Him, 45—46
 3. The Parable of the Marriage-feast C. xxii. 1—14
 4. He is questioned, concerning paying Tribute, 15—22
 - the Resurrection, 23—33
 - the great Commandment, 34—40
 5. Christ's Question, concerning David's Lord, 41—46
 - Caution, concerning the Scribes and Pharisees, C. xxiii. 1—12
 - Severe Reproof of them, 13—36
 - and of Jerusalem, 37—39
- Out of the Temple:
1. His Discourse of the Destruction of Jerusalem, and the End of the World, C. xxiv. 1—51
 2. The ten Virgins; the Talents; the last Judgment, C. xxv. 1—46
- VI. His Passion and Resurrection,
- A. His Passion, Death, and Burial, C. xxvi. 1—2

NOTES ON ST. MATTHEW.

3

- a. Wednesday,
His Prediction, C. xxvi. 1—2
The Consultation of the chief
Priest and Elders, 3—5
Judas bargains to betray Him, 6—16

- b. Thursday,
1. In the Day-time,
The Passover prepared, 17—19
2. In the Evening,
The Traitor discovered, 20—25
The Lord's Supper, 26—29
3. In the Night,
1. Jesus foretels the Cowardice
of the Apostles, 33—35
2. Is in an Agony, 36—46
3. Is apprehended, reproves Pe-
ter and the Multitude; is
forsaken of all, 47—56
4. Is led to Caiaphas, falsely ac-
cused, owns Himself the
Son of God, is condemn-
ed, derided, 57—68
5. Peter denies Him and weeps, 69—75

- c. Friday,
1. The Height of his Passion:
In the Morning,
1. Jesus is delivered to Pilate,
C. xxvii. 1—2

2. The Death of Judas, 3—10
3. Jesus' Kingdom and Silence, 11—14
4. Pilate, tho' warn'd by his Wife,
condemns Him, 15—26
5. He is mocked and led forth, 27—32

- The Third Hour,
The Vinegar and Gall; the
Crucifixion; his Garments
divided; the Inscription on
the Cross; the two Rob-
bers; Blasphemies, 33—44
From the Sixth to the Ninth
Hour,

- The Darkness, his last Agony, 45—49

2. His Death, 50—
The Veil rent, and a great Earth-
quake, 51—53
The Centurion wonders; the Wo-
men behold, 54—56
3. His Burial, 57—61

- d. Saturday,
The Sepulchre secured: 62—66

- B. His Resurrection,
1. Testified to the Women by an
Angel, C. xxviii. 1—8
By our Lord Himself, 9—10
2. Denied by his Adversaries, 11—15
3. Proved to his Apostles, 16—10

ST. MATTHEW.

1. **T**HE † book of the generation of Jesus Christ, the Son of David,
2 the Son of Abraham. Abraham begat Isaac, and Isaac begat
3 Jacob, and Jacob begat Judah and his brethren; And Judah begat
Pharez and Zarah of Thamar, and Pharez begat Esrom, and Esrom be-

V. 1. *The Book of the Generation of Jesus Christ*—That is, strictly speaking, The Account of his Birth and Genealogy. This Title therefore properly relates to the Verses that immediately follow: But as it sometimes signifies the History of a Person, in that Sense it may belong to the whole Book. If there were

any Difficulties in this Genealogy, or that given by St. Luke, which could not easily be removed, they would rather affect the Jewish Tables, than the Credit of the Evangelists: For they only act as Historians, setting down these Genealogies, as they stood in those public and allowed Records. Therefore they were

† Luke iii. 31.

B

4 gat Aram; And Aram begat Aminadab, and Aminadab begat Naasson,
 5 and Naasson begat Salmon; And Salmon begat Boaz of Rahab, and
 6 Boaz begat Obed of Ruth, and Obed begat Jesse; And Jesse begat
 David the king.

7 And David the king begat Solomon, of the *wife* of Uriah; And
 Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah
 8 begat Afa; And Afa begat Jehoshaphat, and Jehoshaphat begat
 9 Jehoram, and Jehoram begat Uzziah; And Uzziah begat Jotham,
 10 and Jotham begat Ahaz, and Ahaz begat Hezekiah; And Hezekiah
 begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah;
 11 And Josiah begat Jeconiah and his brethren, about the time they were
 12 carried away to Babylon. And after they were brought to Babylon,
 13 Jeconiah begat Salathiel, and Salathiel begat Zerubbabel; And Ze-
 rubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat
 14 Azor; And Azor begat Zadok, and Zadok begat Achim, and Achim
 15 begat Eliud; And Eliud begat Eleazar, and Eleazar begat Matthan,
 16 and Matthan begat Jacob; And Jacob begat Joseph, the husband of
 Mary, of whom was born Jesus, who is called Christ.

to take them as they found them. Nor was it needful they should correct the Mistakes, if there were any. For these Accounts sufficiently answer the End for which they are recited. They unquestionably prove the grand Point in View, That *Jesus* was of the Family from which the promised Seed was to come. And they had more Weight with the *Jews* for this Purpose, than if Alterations had been made by Inspiration itself. For such Alterations would have occasioned endless Disputes between them and the Disciples of our LORD. *The son of David, the son of Abraham*—He is so called, because to these He was more peculiarly promised; and of these it was often foretold the *Messiah* should spring.

V. 3. *Of Thamar*—St. Matthew adds the Names of those Women also, that were remarkable in the Sacred History.

V. 4. *Naasson*,—Who was Prince of the Tribe of *Judah*, when the *Israelites* entered into *Canaan*.

V. 5. *Obed begat Jesse*—The Providence of God was peculiarly shewn in this, That *Salmon*, *Boaz*, and *Obed*, must each of them have been near 100 Years old, at the Birth of his Son here recorded.

V. 6. *David the King*—Particularly mentioned under this Character, because his Throne is given to the *Messiah*.

V. 8. *Jehoram begat Uzziah*—*Jehoahaz*, *Josiah*, and *Amaziah* coming between. So that he begat him mediately, as *Christ* is mediately the Son of *David* and of *Abraham*. So the Progeny of *Hezekiah*, after many Generations, are called *The sons that should issue from him, which he should beget*, *Isaiah xxxix. 7.*

V. 11. *Josiah begat Jeconiah*—Mediately, *Jehoiakim* coming between. And his brethren—That is, his Uncles. The *Jews* term all Kinsmen Brethren. About the time they were carried away—Which was a little after the Birth of *Jeconiah*.

V. 16. *The husband of Mary*—*Jesus* was generally believed to be the Son of *Joseph*. It was needful for all who believed this, to know that *Joseph* was sprung from *David*. Otherwise they could not allow *Jesus* to be the *Christ*. *Jesus, who is called Christ*—The Name *Jesus* respects chiefly the Promise of Blessing made to *Abraham*: The Name *Christ*, the Promise of the *Messiah's* Kingdom, which was made to *David*.

It may be farther observed, That the Word *Christ* in *Greek*, and *Messiah* in *Hebrew*, signify Anointed,

17 So all the generations from Abraham to David *are* fourteen generations: and from David to the Babylonish captivity *are* fourteen generations, and from the Babylonish captivity to Christ *are* fourteen generations.

18 Now the birth of Christ was on this wise: His mother Mary, being espoused to Joseph, before they came together she was found with child
19 of the Holy Ghost. Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put her
20 away privily. But while he was thinking on these things, behold an angel of the Lord appeared to him in a dream, saying, Joseph, *thou* son of David, fear not to take to thee Mary thy wife; for that which is be-
21 gotten in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from
22 their sins. (Now all this was done, that it might be fulfilled, which
23 was spoken of the Lord by the prophet, saying, † Behold the virgin

Anointed, and imply the prophetic, priestly, and royal Characters, which were to meet in the *Messiah*. Among the *Jews*, Anointing was the Ceremony whereby Prophets, Priests, and Kings, were initiated into those Offices. And if we look into ourselves, we shall find a Want of *Christ* in all these Respects. We are by Nature at a Distance from God, alienated from Him, and incapable of a free Access to Him. Hence we want a Mediator, an Intercessor, in a Word, *Christ*, in his priestly Office. This regards our State with respect to God. And with respect to ourselves, we find a total Darkness, Blindness, Ignorance of God, and the Things of God. Now here we want *Christ* in his prophetic Office, to enlighten our Minds and teach us the whole Will of God. We find also within us a strange Misrule of Appetites and Passions. For these we want *Christ* in his royal Character, to reign in our Hearts, and subdue all Things to Himself.

V. 17. *So all the generations*—Observe, in order to compleat the three Fourteens, *David* ends the first Fourteen, and begins the second, (which reaches to the Captivity) and *Jesus* ends the third Fourteen.

When we survey such a Series of Generations, it is a natural and obvious Reflection, how like the leaves of a tree one passeth away, and another cometh! Yet the earth still abideth. And

with it the Goodness of the LORD, which runs from Generation to Generation, the common Hope of Parents and Children.

Of those who formerly lived upon Earth, and perhaps made the most conspicuous Figure, how many are there whose Names are perished with them? How many, of whom only the Names are remaining? Thus are we likewise passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by Men, we are remembered by God! If our Names, lost on Earth, are at length found written in the Book of Life.

V. 19. *A just man*—A strict Observer of the Law: therefore not thinking it right to keep her.

V. 21. *Jesus*—That is, a Saviour. It is the same Name with *Joshua* (who was a Type of Him) which properly signifies, *The Lord, Salvation*. *His people—Israel*. And all the Israel of God.

V. 23. *They shall call his name Emmanuel*—To be called, only means, according to the Hebrew Manner of speaking, That the Person spoken of shall really and effectually be what he is called, and actually fulfil that Title. Thus, *Unto us a child is born—and his name shall be called Wonderful, Counsellor, the mighty God, the Prince of peace*—that is, He shall be all these, tho' not so much nominally, as really, and in

shall be with child, and bring forth a Son, and they shall call his name
 24 Emmanuel, which is, being interpreted, God with us.) Then Joseph,
 being raised from sleep, did as the angel of the Lord had bidden him,
 25 and took unto him his wife: But he knew her not, till she had brought
 forth her Son, the first-born. And he called his name Jesus.

II. Now after Jesus was born in Bethlehem of Judea, in the days of
 Herod the king, behold wise men came from the East to Jerusalem,
 2 saying, Where is he that is born king of the Jews? For we have seen
 3 his star in the East, and are come to worship him. When Herod the
 king had heard *these things*, he was troubled, and all Jerusalem with
 4 him. And having assembled all the chief priests and scribes of the peo-
 5 ple, he demanded of them, Where the Christ was to be born? And they
 said to him, In Bethlehem of Judea; for thus it is written by the pro-

effect. And thus was He called *Emmanuel*; which was no common Name of *Christ*, but points out his Nature and Office: As He is God incarnate, and dwells by his Spirit, in the Hearts of his People.

It is observable, the Words in *Isaiah* are, *Thou* (namely his Mother) *shalt call*; but here, *They*—that is, all his People, *shall call*—shall acknowledge him to be *Emmanuel*, God with us. *Which being interpreted*—This is a clear Proof, that St. *Matthew* wrote his Gospel in *Greek*, and not in *Hebrew*.

V. 25. *He knew her not, till after she had brought forth*—It cannot be inferred from hence, that he knew her afterward: No more than it can be inferred from that Expression (2 *Sam.* vi. 23.) *Michal had no child till the day of her death*, that she had Children afterward. Nor do the Words that follow, *the first-born Son*, alter the Case. For there are Abundance of Places, wherein the Term *first-born* is used, tho' there were no subsequent Children.

V. 1. *Bethlehem of Judea*—There was another *Bethlehem* in the Tribe of *Zebulon*. In the days of *Herod*—Commonly called *Herod the great*, born at *Ascalon*. The Scepter was now on the Point of departing from *Judah*. Among his Sons were *Archelaus*, mentioned ver. 22. *Herod Antipas*, mentioned ch. xiv. and *Philip*, mentioned *Luke* iii. *Herod Agrippa*, mentioned *Acts* xii. was his Grandson. *Wise men*—The first Fruits of the *Gentiles*: Probably they were *Gentile* Philosophers, who, thro' the divine Assistance, had improved their Knowledge of Na-

ture, as a Means of leading to the Knowledge of the One, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary Revelations of Himself, as He did *Melchisedek*, *Job*, and several others, who were not of the Family of *Abraham*; to which He never intended absolutely to confine his Favours. The Title given them in the Original, was antiently given to all Philosophers, or Men of Learning; those particularly who were curious in examining the Works of Nature, and observing the Motions of the heavenly Bodies.

From the East—So *Arabia* is frequently called in Scripture. It lay to the East of *Judea*, and was famous for Gold, Frankincense, and Myrrh. *We have seen his star*—Undoubtedly they had before heard *Balaam's* Prophecy. And probably when they saw this unusual Star, it was revealed to them that this Prophecy was fulfilled. *In the East*—That is, while we were in the East.

V. 4. *The chief priests*—That is, not only the High-priest and his Deputy, with those who formerly had borne that Office; but also the chief Man in each of those twenty-four Courses, into which the Body of Priests was divided. *The Scribes* were those whose peculiar Business it was, to explain the Scriptures to the People. They were the public Preachers, or Expounders of the Law of *Moses*: Whence the chief of them were called *Doctors of the Law*.

V. 6. *Thou*

6 phet, * And thou, Bethlehem in the land of Judah, art in no wise
the least among the princes of Judah; for out of thee shall come forth
7 a Ruler, who shall feed my people Israel. Then Herod, having privately
called the wise men, enquired of them with great exactness, at what time
8 the star appeared: And sending them to Bethlehem, he said, Go, en-
quire exactly concerning the young child, and if ye find him, bring me
9 word again, that I also may come and worship him. And having heard
the king, they departed; and lo the star which they had seen in the
East, moved on before them, till it came and stood over where the
10 young child was. And seeing the star, they rejoiced with exceeding
11 great joy. And being come into the house, they saw the young child,
with Mary his mother; and falling down, they worshipped him. And
opening their treasures, they presented to him gifts, gold, frankincense,
12 and myrrh. And being warned of God in a dream, not to return to
Herod, they went back into their own country another way.
13 And when they were gone back, behold an angel of the Lord ap-
peareth to Joseph in a dream, saying, Arise and take the young child
and his Mother, and flee into Egypt, and continue there till I shall tell
14 thee; for Herod will seek the young child to destroy him. And he
arose, and took the young child and his mother by night, and retired
15 into Egypt, And continued there till the death of Herod; that it might
be fulfilled which was spoken of the Lord by the prophet, saying, † Out

V. 6. *Thou art in no wise the least among the princes of Judah*—That is, among the Cities belonging to the princes or Heads of Thousands in Judah. When this and several other Quotations from the Old Testament are compared with the Original, it plainly appears, the Apostles did not always think it necessary, exactly to transcribe the Passages they cited, but contented themselves with giving the general Sense, tho' with some Diversity of Language. The Words of *Micah* which we render, *Tho' thou be little*, may be rendered, *Art thou little?* And then the Difference which seems to be here between the Prophet and the Evangelist vanishes away.

V. 8. *And if ye find him, bring me word*—Probably, Herod did not believe He was born: Otherwise would not so suspicious a Prince have made sure Work at once?

V. 10. *Seeing the star*—standing over where the Child was.

V. 11. *They presented to him gifts*—It was

customary to offer some Present, to any eminent Person whom they visited. And so it is, as Travellers observe, in the Eastern Countries to this Day. *Gold, frankincense, and myrrh*—Probably these were the best Things their Country afforded; and the Presents ordinarily made to great Persons. This was a most seasonable providential Assistance, for a long and expensive Journey into Egypt, a Country where they were entirely Strangers, and were to stay for a considerable Time.

V. 15. *That it might be fulfilled*—that is, whereby was fulfilled. The original Word frequently signifies, not the Design of an Action, but barely the Consequence or Event of it. *Which was spoken of the Lord by the Prophet*—on another Occasion: *Out of Egypt have I called my Son*—which was now fulfilled as it were anew; Christ being in a far higher Sense the Son of God, than Israel, of whom the Words were originally spoken.

* *Micah* v. 2.† *Hos.* xi. 1.V. 6. *Then*

16 of Egypt have I called my son. Then Herod, seeing that he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem, and in all the confines thereof, from two years old and under; according to the time which
 17 had exactly enquired of the wise men. Then was fulfilled that which
 18 was spoken by Jeremiah the prophet, saying, * In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are
 19 not. But when Herod was dead, behold an angel of the Lord appeareth
 20 in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who
 21 sought the young child's life. And he arose and took the young child
 22 and his mother, and came into the land of Israel. But having heard, Archelaus reigneth over Judea, in the room of his father Herod, he was afraid to go thither, and being warned of God in a dream, he turned
 23 aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. In those days cometh John the Baptist, preaching in the wilderness
 2 of Judea. And saying, Repent ye; for the kingdom of heaven is at

V. 16. *Then Herod, seeing that he was deluded by the wise men*—So did his Pride teach him to regard this Action, as if it were intended to expose him to the Derision of his Subjects. *Sending forth*—a Party of Soldiers: *In all the confines thereof*—in all the neighbouring Places, of which *Rama* was one.

V. 17. *Then was fulfilled*—A Passage of Scripture, whether prophetic, historical, or poetical, is in the Language of the New Testament fulfilled, when an Event happens to which it may with great Propriety be accommodated.

V. 18. *Rachel weeping for her children*—The *Benjamites*, who inhabited *Rama*, sprung from her. She was buried near this Place; and is here beautifully represented, risen, as it were, out of her Grave, and bewailing her lost Children. *Because they are not*—that is, are dead. The Preservation of *Jesus* from this Destruction, may be considered as a Figure of God's Care over his Children in their greatest Danger. God does not often, as He easily could, cut off their Persecutors at a Stroke: But He provides a Hiding-place for his People, and by Methods not less effectual,

tho' less pompous, preserves them from being swept away, even when the Enemy comes in like a Flood.

V. 22. *He was afraid to go thither*—into *Judea*; and so turned aside into the region of *Galilee*—a Part of the Land of *Israel* not under the Jurisdiction of *Archelaus*.

V. 23. *He came and dwelt in Nazareth*—(where he had dwelt before he went to *Bethlehem*) a Place contemptible to a Proverb. So that hereby was fulfilled what had been spoken in effect by several of the prophets (tho' by none of them in express Words) *He shall be called a Nazarene*—that is, He shall be despised and rejected, shall be a Mark of public Contempt and Reproach.

V. 1. *In those days*—that is, while *Jesus* dwelt there. *In the wilderness of Judea*—This was a Wilderness properly so called, a wild, barren, desolate Place, as was that also where our LORD was tempted. But generally speaking, a Wilderness in the New Testament, means only a Common, or less cultivated Place, in Opposition to Pasture and Arable Land.

V. 2. *The kingdom of heaven, and the Kingdom,*

3 hand. For this is he that was spoken of by the prophet Isaiah, saying,
The voice of one crying aloud in the wilderness, Prepare ye the way of
4 the Lord, make his paths straight. And this John had his raiment of
camels hair, and a leathern girdle about his loins; and his food was lo-
custs and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the region
6 round about Jordan, And were baptized of him in Jordan, confessing
7 their sins. But seeing many of the Pharisees and Sadducees coming to
his baptism, he said to them, Ye brood of vipers, who hath warned you

dom of God, are but two Phrases for the same Thing. They mean, not barely a future happy State in Heaven, but a State to be enjoyed on Earth: The proper Disposition for the Glory of Heaven, rather than the Possession of it. *Is at hand*—As if he had said, God is about to erect that Kingdom, spoken of by David, (c. ii. 44. and vii. 13, 14.) the Kingdom of the God of Heaven. It properly signifies here, The Gospel Dispensation, in which Subjects were to be gathered to God by his Son, and a Society to be formed, which was to subsist first on Earth, and afterwards with God in Glory. In some Places of Scripture, the Phrase more particularly denotes the State of it on Earth: In others, it signifies only the State of Glory: But it generally includes both. The Jews understood it of a temporal Kingdom, the Seat of which they supposed would be Jerusalem; and the expected Sovereign of this Kingdom, they learned from Daniel to call the Son of Man.

Both John the Baptist and Christ, took up this Phrase, the Kingdom of Heaven, as they found it, and gradually taught the Jews (tho' greatly unwilling to learn) to understand it right. The very Demand of Repentance, as previous to it, shewed it was a spiritual Kingdom, and that no wicked Man, how politic, brave, or learned soever, could possibly be a Subject of it.

V. 3. *The way of the Lord*—Of Christ. *Make his paths straight*—By removing every thing which might prove an Hindrance to his gracious Appearance.

V. 4. *John had his raiment of camels hair*—Coarse and rough, suiting his Character and Doctrine. *A leathern girdle*—Like *Elijah*, in whose Spirit and Power he came. *His food was locusts and wild honey*—Locusts are ranked among clean Meats, Lev. xi. 22. But these

were not always to be had. So in Default of those, he fed on wild Honey.

V. 6. *Confessing their sins*—Of their own Accord; freely and openly.

Such prodigious Numbers could hardly be baptized by immersing their whole Bodies under Water: Nor can we think they were provided with Change of Raiment for it, which was scarce practicable for such vast Multitudes. And yet they could not be immersed naked with Modesty, nor in their wearing Apparel with Safety. It seems therefore, that they stood in Ranks on the Edge of the River, and that John passing along before them, cast Water on their Heads or Faces, by which Means he might baptize many Thousands in a Day. And this Way most naturally signified Christ's baptizing them with the Holy Ghost and with Fire, which John spoke of, as prefigured by his baptizing with Water, and which was eminently fulfilled, when the Holy Ghost sat upon the Disciples in the Appearance of Tongues, or Flames, of Fire.

V. 7. *The Pharisees* were a very ancient Sect among the Jews. They took their Name from an Hebrew Word, which signifies to separate, because they separated themselves from all other Men. They were outwardly strict Observers of the Law, fasted often, made long Prayers, rigorously kept the Sabbath, and paid all Tithe, even of Mint, Anise, and Cummin. Hence they were in high Esteem among the People. But inwardly, they were full of Pride and Hypocrisy.

The Sadducees were another Sect among the Jews, only not so considerable as the Pharisees. They denied the Existence of Angels, and the Immortality of the Soul, and by Consequence, the Resurrection of the Dead. *Ye brood of vipers*—In like Manner, the crafty Herod is styled a Fox, and Persons of insidious, ravenous, profane, or sensual Dispositions, are named respectively

8 to flee from the wrath to come? Bring forth therefore fruit worthy of
 9 repentance: And say not confidently within yourselves, We have Abra-
 ham to our father; for I say unto you, God is able of these stones to
 10 raise up children to Abraham. But the axe also already lieth at the
 root of the trees; therefore every tree that bringeth not forth good fruit,
 11 is hewn down and cast into the fire. I indeed baptize you with water
 unto repentance; but he that cometh after me is mightier than I; whose
 shoes I am not worthy to bear; he shall baptize you with the Holy
 12 Ghost and with fire: Whose fan *is* in his hand, and he will thoroughly
 purge his floor, and gather the wheat into his garner, but will burn up
 the chaff with unquenchable fire.

13 * Then cometh Jesus from Galilee to Jordan unto John, to be bap-
 14 tized of him. But John forbad him, saying, I have need to be baptized
 15 of thee, and comest thou to me? And Jesus answering said to him,
 Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then

respectively by Him who saw their Hearts, *Serpents, dogs, wolves, and swine.* Terms, which are not the random Language of Passion, but a judicious Designation of the Persons meant by them. For it was fitting such Men should be marked out, either for a Caution to others, or a Warning to themselves.

V. 8. *Repentance* is of two Sorts; that which is termed *legal*, and that which is styled *evangelical* Repentance. The former (which is the same that is spoken of here) is, A thorough Conviction of Sin. The latter is, A Change of Heart (and consequently of Life) from all Sin to all Holiness.

V. 9. *And say not confidently*—The Word in the Original, vulgarly rendered, *Think not*, seems here, and in many Places, not to diminish, but rather add to the Force of the Word with which it is joined. *We have Abraham to our father*—It is almost incredible, how great the Presumption of the *Jews* was, on this their Relation to *Abraham*. One of their famous Sayings was, “*Abraham sits near the Gates of Hell, and suffers no Israelite to go down into it.*” *I say unto you*—This Preface always denotes the Importance of what follows. *Of these stones*—Probably pointing to those which lay before them.

V. 10. *But the axe also already lieth*—That is, There is no Room for such idle Pretences.

Speedy Execution is determined against all that do not repent. The Comparison seems to be taken from a Woodman, that has laid down his Axe, to put off his Coat, and then immediately goes to work to cut down the Tree. This refers to *the wrath to come* in the 7th Verse. *Is cut down*—Instantly, without farther Delay.

V. 11. *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your Hearts with that Fire of Love, which many Waters cannot quench. And this was done, even with a visible Appearance as of Fire, on the Day of Pentecost.

V. 12. *Whose fan*—That is, the Word of the Gospel. *His floor*—That is, his Church, which is now covered with a Mixture of Wheat and Chaff. *He will gather the wheat into his garner*—Will lay up those who are truly good, in Heaven.

V. 15. *It becometh us to fulfil all righteousness*—It becometh every Messenger of God, to observe all his righteous Ordinances. But the particular Meaning of our LORD seems to be, *Thus it becometh us to do* (me to receive Baptism, and you to administer it) *in order to fulfil*, that is, that I may fully perform every Part of the righteous Law of God, and the Commission He hath given me.

* Mark i. 9. Luke iii. 21.

V. 16. *And*

16 he suffered him. And Jesus being baptized, went up straightway from the water, and lo the heavens were opened to him, and he saw the
17 Spirit of God descending like a dove, and coming upon him. And lo a voice out of the heavens, saying, This is my beloved Son, in whom I delight.

IV. Then * was Jesus led up by the Spirit into the wilderness, to be
2 tempted by the devil. And having fasted forty days and forty nights,
3 he was afterwards hungry. And the tempter coming to him said, If thou be the Son of God, command that these stones be made bread.
4 But he answering said, It is written, † Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him with him into the holy city, and setteth
6 him on the battlement of the temple, And saith to him, If thou be the Son of God, cast thyself down; for it is written, || He shall

V. 16. *And Jesus being baptized*—Let our LORD's submitting to Baptism, teach us an holy Exactness, in the Observance of those Institutions which owe their Obligation merely to a Divine Command. Surely thus it becometh all his Followers to fulfil all Righteousness.

Jesus had no Sin to wash away. And yet He was baptized. And GOD owned his Ordinance, so as to make it the Season of pouring forth the Holy Spirit upon Him. And where can we expect this sacred Effusion, but in an humble Attendance on Divine Appointments? *Lo the heavens were opened, and he saw the spirit of GOD*—St. Luke adds, *in a bodily form*—Probably in a glorious Appearance of Fire, perhaps in the Shape of a Dove, *descending* with a hovering Motion, till it rested upon him. This was a visible Token of those secret Operations of the Blessed Spirit, by which He was anointed in a peculiar Manner; and abundantly fitted for his public Work.

V. 17. *And lo a voice*—We have here a glorious Manifestation of the ever blessed Trinity: The Father speaking from Heaven, the Son spoken to, the Holy Ghost descending upon Him. *In whom I delight*—What an Encomium is this! How poor to this are all other Kinds of Praise? To be the Pleasure, the Delight of GOD, this is Praise indeed: This is true Glory:

This is the highest, the brightest Light, that Virtue can appear in.

V. 1. *Then*—After this glorious Evidence of his Father's Love, He was compleatly armed for the Combat. Thus after the clearest Light and the strongest Consolation, let us expect the sharpest Temptations. *By the spirit*—Probably thro' a strong inward Impulse.

V. 2. *Having fasted*—Whereby doubtless He received more abundant spiritual Strength from GOD. *Forty days and forty nights*—As did Moses, the Giver of the Law, and Elijah, the great Restorer of it. *He was afterwards hungry*—And so prepared for the first Temptation.

V. 3. *Coming to him*—In a visible Form; probably in a human Shape, as one that desired to enquire farther into the Evidences of his being the Messiah.

V. 4. *It is written*—Thus Christ answered, and thus we may answer all the Suggestions of the Devil. *By every word that proceedeth out of the mouth of GOD*—That is, by whatever GOD commands to sustain him. Therefore it is not needful I should work a Miracle to procure Bread, without any Intimation of my Father's Will.

V. 5. *The holy city*—So Jerusalem was commonly called, being the Place GOD had peculiarly chosen for Himself.

V. 6. *In their hands*—that is, with great Care.

* Mark i. 12. Luke iv. 1.

† Deut. viii. 3.

|| Psalm xci. 11, 12.

charge his angels concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said to him, It is written again, * Thou shalt not tempt the Lord thy God. Again the devil taketh him with him to an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them, And saith to him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith to him, Get thee hence, Satan; for it is written, † Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold angels came and waited upon him.

|| But when Jesus heard, that John was cast into prison, he retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders of Zebulon and Naphthali: That it might be fulfilled which was spoken by Isaiah the prophet, saying, § The land of Zebulon and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles, The people who walked in darkness saw a great light, and to them who sat in the region of the shadow of death, light is sprung up.

From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand. And walking by the sea of Galilee, he saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers. And he saith to them, Follow me, and I will make you fishers of men. And straightway leaving

V. 7. *Thou shalt not tempt the Lord thy God*—by requiring farther Evidence, of what He hath already made sufficiently plain.

V. 8. *Sheweth him all the kingdoms of the world*—In a kind of visionary Representation.

V. 9. *If thou wilt fall down and worship me*—Here Satan clearly shews who he was. Accordingly Christ answering this Suggestion, calls him by his own Name, which He had not done before.

V. 10. *Get thee hence, Satan*—Not, *get thee behind me*, that is, into thy proper Place; as He said on a quite different Occasion to Peter, speaking what was not expedient.

V. 11. *Angels came and waited upon him*—Both to supply Him with Food, and to congratulate his Victory.

V. 13. *Leaving Nazareth*—Namely, when they had wholly rejected his Word, and even attempted to kill him, Luke iv. 29.

V. 15. *Galilee of the Gentiles*—That Part of Galilee which lay beyond Jordan was so called, because it was in great Measure inhabited by Gentiles, that is, Heathens.

V. 16. Here is a beautiful Gradation, first, they walked, then they sat in darkness, and lastly, in the region of the shadow of death.

V. 17. *Repent, for the kingdom of heaven is at hand*—Although it is the peculiar Business of Christ, to establish the Kingdom of Heaven in the Hearts of Men, yet it is observable, He begins his Preaching in the same Words with John the Baptist: Because the Repentance which John taught, still was, and ever will be the necessary Preparation for that inward Kingdom. But that Phrase is not only used with regard to Individuals, in whom it is to be established, but also with regard to the Christian Church, the whole Body of Believers. In the former Sense it is opposed

* Deut. vi. 16.

† Deut. vi. 13.

|| Mark i. 14.

§ Isa. ix. 1, 2.

to

21 the nets they followed him. And going on from thence, he saw two other brethren, James the *son* of Zebedee and John his brother, in a vessel with Zebedee their father mending their nets; and he called them.
 22 And leaving the vessel and their father, they immediately followed him.
 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease
 24 and all manner of malady among the people. And his fame went thro' all Syria; and they brought to him all sick people, that were seized with divers diseases and tormenting pains; and demoniacs, and lunatics,
 25 and paralytics; and he healed them. And there followed him, great multitudes from Galilee and Decapolis, and Jerufalem and Judea, and from beyond Jordan.

V. And seeing the multitudes, he went up into the mountain; and
 2 when he was set down his disciples came to him. And he opened
 3 his mouth and taught them, saying, *Happy are the poor in spirit;*

to Repentance; in the latter, to the *Mosaic Dispensation*.

V. 23. *The gospel of the kingdom*—The Gospel, that is, the joyous Message, is the proper Name of our Religion: As will be amply verified in all, who earnestly and perseveringly embrace it.

V. 24. *Through all Syria*—The whole Province, of which the *Jewish Country* was only a small Part. *And demoniacs*—Men possessed with Devils; *and lunatics, and paralytics*—Men ill of the Palsy, whose Cases were, of all others, most deplorable and most helpless.

V. 25. *Decapolis*—A Tract of Land on the East-side of the Sea of Galilee, in which were ten Cities near each other.

V. 1. *And seeing the multitudes*—At some Distance, as they were coming to him from every Quarter. *He went up into the mountain*—Which was near: Where there was Room for them all. *His disciples*—Not only his twelve Disciples, but all who desired to learn of Him.

V. 2. *And he opened his mouth*—A Phrase which always denotes a set and solemn Discourse; *and taught them*—To bless Men, to make Men happy, was the great Business, for which our LORD came into the World. And accordingly He here pronounces eight Blessings together, annexing them to so many Steps in Christianity. Knowing that Happiness is our common Aim, and that an innate Instinct con-

tinually urges us to the Pursuit of it, he in the kindest Manner applies to that Instinct, and directs it to its proper Object.

Tho' all Men desire, yet few attain Happiness, because they seek it where it is not to be found. Our LORD therefore begins his Divine Institution, which is the compleat Art of Happiness, by laying down before all that have Ears to hear, the true, and only true Method of acquiring it.

Observe the benevolent Condescension of our LORD. He seems, as it were, to lay aside his supreme Authority as our Legislator, that He may the better act the Part of our Friend and Saviour. Instead of using the lofty Style, in positive Commands, He in a more gentle and engaging Way, insinuates his Will and our Duty, by pronouncing those happy who comply with it.

V. 3. *Happy are the poor*—In the following Discourse there is, 1. A sweet Invitation to true Holiness and Happiness, ver. 3—12. 2. A Persuasive to impart it to others, ver. 13—16: 3. A Description of true, Christian Holiness, ver. 17—ch. vii. 12: (in which it is easy to observe, the latter Part exactly answers the former:) 4. The Conclusion: Giving a sure Mark of the true Way, Warning against false Prophets, Exhorting to follow after Holiness. *The poor in spirit*—They who are unfeignedly penitent, they who are truly convinced

4 for theirs is the kingdom of heaven. Happy are they that mourn;
 5 for they shall be comforted. Happy are the meek; for they shall
 6 inherit the earth. Happy are they that hunger and thirst after right-
 7 teousness; for they shall be satisfied. Happy are the merciful; for
 8 they shall obtain mercy. Happy are the pure in heart; for they
 9 shall see God. Happy are the peace-makers; for they shall be called
 10 the children of God. Happy are they who are persecuted for righte-
 11 ousness sake; for theirs is the kingdom of heaven. Happy are ye when
 men shall revile and persecute you, and say all manner of evil against
 12 you falsely for my sake. Rejoice and be exceeding glad; for great is
 your reward in heaven; for so persecuted they the prophets who were
 before you.

vinced of Sin; who see and feel the State they are in by Nature, being deeply sensible of their Sinfulness, Guiltiness, Helplessness. *For theirs is the kingdom of heaven*—The present, inward Kingdom: Righteousness, and Peace, and Joy in the Holy Ghost.

V. 4. *They that mourn*—Either for their own Sins, or for other Men's, and are steadily and habitually serious. *They shall be comforted*—More solidly and deeply even in this World, and eternally, in Heaven.

V. 5. *Happy are the meek*—They that hold all their Passions and Affections evenly balanced. *They shall inherit the earth*—They shall enjoy whatever Portion God hath given them here, and shall hereafter possess the New Earth, wherein dwelleth Righteousness.

V. 6. *They that hunger and thirst after righteousness*—After the Holiness here described. *They shall be satisfied* with it.

V. 7. *The merciful*—They who love all Men as themselves: *They shall obtain mercy*—Whatever Mercy therefore we desire from God, the same let us shew to our Brethren. He will repay us a thousand fold, the Love we bear to any for his Sake.

V. 8. *The pure in heart*—The Sanctified: They who love God with all their Hearts. *They shall see God*—In all Things here; hereafter in Glory.

V. 9. *The peace-makers*—They that out of Love to God and Man do all possible Good to all Men. Peace in the Scripture Sense implies all Blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged such by God and Men. One

would imagine a Person of this amiable Temper and Behaviour would be the Darling of Mankind. But our LORD well knew it would not be so, as long as Satan was the Prince of this World. He therefore warns them before of the Treatment all were to expect, who were determined thus to tread in his Steps, by immediately subjoining, *Happy are they who are persecuted for righteousness sake*.

Thro' this whole Discourse, we cannot but observe, the most exact Method which can possibly be conceived. Every Paragraph, every Sentence is closely connected both with that which precedes and that which follows it. And is not this the Pattern for every Christian Preacher? If any then are able to follow it, without any Premeditation, well: If not, let them not dare to preach without it. No Rhapsody, no Incoherency, whether the Things spoken be true or false, comes of the Spirit of Christ.

V. 10. *For righteousness sake*—That is, because they have, or follow after, the Righteousness here described. He that is truly a righteous Man, he that mourns, and he that is pure in heart, yea, all that will live godly in Christ Jesus, shall suffer persecution, 2 Tim. iii. 12. The World will always say, Away with such Fellows from the Earth. *They are made to reprove our thoughts*. *They are grievous to us even to behold*. *Their lives are not like other mens; their ways are of another fashion*, Wisd. ii.

V. 11. *Revile*—when present: *Say all evil*—when you are absent.

V. 12. *Your reward*—Even over and above the Happiness that naturally and directly results from Holiness.

V. 13. *Ye*

13 Ye are the salt of the earth: but if the salt have lost its flavour, wherewith shall it be salted? It is thenceforth good for nothing, but to
14 be cast out and to be trodden under foot of men. Ye are the light of
15 the world. A city that is situated on a mountain cannot be hid. Neither do they light a candle and put it under a bushel, but on a candlestick,
16 and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

17 Think not that I am come to destroy the law and the prophets: I am
18 not come to destroy but to fulfil. * For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the
19 law, till all things be effected. Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven; but whosoever shall do and teach *them*, he shall
20 be great in the kingdom of heaven. For I say unto you, That unless your righteousness shall exceed *the righteousness* of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have
21 heard, that it was said to them of old time, † Thou shalt do no murder,
22 and whosoever doth murder, shall be liable to the judgment. But I say unto you, That whosoever is angry with his brother, shall be liable to the judgment; and whosoever shall say to his brother, Raca, shall be

V. 13. *Ye*—Not the Apostles, not Ministers only; but all ye who are thus holy, *are the salt of the earth*—are to season others.

V. 14. *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the Sun in the Firmament: No more than a city on a mountain—Probably pointing to that on the Brow of the opposite Hill.

V. 15. Nay, the very Design of God in giving you this Light, was that it might shine.

V. 16. *That they may see—and glorify*—That is, That seeing your good Works, they may be moved to love and serve God likewise.

V. 17. *Think not*—Do not imagine, fear, hope, that I am come—like your Teachers, to destroy the law or the prophets. I am not come to destroy—the Moral Law, but to fulfil—to establish, illustrate, and explain its highest Meaning, both by my Life and Doctrine.

V. 18. *Till all things shall be effected*—which it either requires or foretels. For the Law has its Effect, when the Rewards are given, and

the Punishments annexed to it inflicted, as well as when its Precepts are obeyed.

V. 19. *One of the least*—So accounted by Men. *And shall teach*—either by Word or Example; *shall be the least*—that is, shall have no Part therein.

V. 20. *The righteousness of the scribes and pharisees*—Described in the Sequel of this Discourse.

V. 21. *Ye have heard*—From the Scribes, reciting the Law: *Thou shalt do no murder*—And they interpreted this, as all the other Commandments, barely of the outward Act. *The judgment*—The Jews had in every City a Court of twenty-three Men, who could sentence a Criminal to be strangled. But the Sanhedrim only (the great Council which sat at Jerusalem, consisting of seventy-two Men) could sentence to the more terrible Death of Stoning. That was called *the Judgment*, This *the Council*.

V. 22. *But I say unto you*—Which of the Prophets ever spake thus! Their Language is, Thus saith the LORD. Who hath Authority to

* Luke xvi. 17. xxi. 33.

† Exod. xx. 13.

use

liable to the council ; but whosoever shall say, Thou fool, shall be liable
 23 to hell-fire. Therefore if thou bring thy gift to the altar, and there re-
 24 member, that thy brother hath ought against thee, Leaving thy gift
 there before the altar, go, first be reconciled to thy brother, and then
 25 come and offer thy gift. † Agree with thine adversary quickly, while
 thou art in the way with him, lest at any time the adversary deliver thee
 to the judge, and the judge deliver thee to the officer, and thou be cast
 26 into prison. Verily I say unto thee, Thou shalt in no wise come out
 27 thence, till thou hast paid the last farthing. Ye have heard, that it was
 28 said, || Thou shalt not commit adultery. But I say unto you, That who-
 soever looketh upon a woman to lust after her, hath already committed
 29 adultery with her in his heart. § But if thy right eye cause thee to of-
 fend, pluck it out, and cast it from thee : for it is profitable for thee that
 one of thy members should perish, and not that thy whole body should
 30 be cast into hell. And if thy right hand cause thee to offend, cut it off

use this Language, but the one Lawgiver, who is able to save and to destroy ? *Whosoever is angry with his brother*—Some Copies add, *Without a cause* : But this is utterly foreign to the whole Scope and Tenor of our LORD's Discourse. If He had only forbidden, the being *angry without a Cause*, there was no manner of need of that solemn Declaration, *I say unto you* ; for the Scribes and Pharisees themselves said as much as this. Even they taught, Men ought not to be angry *without a Cause*. So that this *Righteousness* does not exceed theirs. But *Christ* teaches, That we ought not *for any Cause* to be so angry, as to call any Man *Raca*, or *Fool*. We ought not for any Cause to be angry at the *Person* of the Sinner, but at his *Sin* only. Happy World ! Were this plain and necessary Distinction thoroughly understood, remembered, practised. *Raca* means, a silly Man, a Trifler. *Whosoever shall say thou fool*—shall revile or seriously reproach any Man. Our LORD specifies three Degrees of Murder, each liable to a sorer Punishment than the other ; Not indeed from Men, but from GOD. *Hell-fire*—In the Valley of *Hinnom* (whence the Word in the Original is taken) the Children were used to be burnt alive to *Moloch*. It was afterwards made a Receptacle for the Filth of the City, where continual Fires were kept to consume it. And it is probable, if any Criminals were burnt alive, it was in this accursed and hor-

rible Place. Therefore both as to its former and latter State, it was a fit Emblem of Hell. It must here signify a Degree of future Punishment, as much more dreadful than those incurred in the two former Cases, as Burning alive is more dreadful than either Strangling or Stoning.

V. 23. *Thy brother hath ought against thee*—On any of the preceding Accounts : For any unkind Thought or Word ; any that did not spring from Love.

V. 24. *Leaving thy gift, go*—For thy Gift and thy Prayer will not atone for thy Want of Love : But this will make them both an Abomination before GOD.

V. 25. *Agree with thine adversary*—with any against whom thou hast thus offended ; *while thou art in the way*—Instantly, on the Spot ; before you part. *Lest the adversary deliver thee to the judge*—Lest he commit his Cause to GOD. *Till thou hast paid the last farthing*—That is, for ever, since thou canst never do this.

What has been hitherto said refers to Meekness : What follows, to Purity of Heart.

V. 27. *Thou shalt not commit adultery*—And this, as well as the sixth Commandment, the Scribes and Pharisees interpreted barely of the outward Act.

V. 29, 30. If a Person as dear as a Right-eye, or as useful as a Right-hand, cause thee thus to offend, tho' but in Heart.

† Luke xii. 58.

|| Exod. xx. 14.

§ C. xviii. 8. Mark ix. 43.

Perhaps

and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, † Whosoever shall put away his wife, let him give
 32 her a writing of divorce. But I say unto you, whosoever shall put away
 his wife, save for the cause of whoredom, causeth her to commit adultery: and whosoever marrieth her that is put away, committeth adultery.

33 Again, ye have heard that it was said to them of old time, || Thou shalt
 34 not forswear thyself, but shalt perform thine oaths unto the Lord. But
 I say unto you, Swear not at all, neither by heaven, for it is God's
 35 throne. Nor by the earth, for it is his footstool; neither by Jerusalem,
 36 for it is the city of the great king. Neither shalt thou swear by thy
 37 head; for thou canst not make one hair white or black. But let your
 conversation be yea, yea; nay, nay: for whatsoever *is* more than these,
 38 cometh of the evil one. Ye have heard that it hath been said, § An eye
 39 for an eye, and a tooth for a tooth. But I say unto you, that ye resist
 not the evil man: but whosoever shall smite thee on the right cheek,
 40 turn to him the other also; And if a man will sue thee and take away
 41 thy coat, let him have thy cloak also. And whosoever shall compel thee

Perhaps here may be an Instance of a kind of Transposition, which is frequently found in the Sacred Writings: So that the 29th Verse may refer to the 27, 28; and the 30th to Ver. 21, 22. As if He had said, Part with any thing, however dear to you, or otherwise useful, if you cannot avoid Sin while you keep it. Even cut off your Right-hand, if you are of so passionate a Temper, that you cannot otherwise be restrained from hurting your Brother. Pull out your Eyes, if you can no otherwise be restrained from lusting after Women.

V. 31. *Let him give her a writing of divorce*—Which the Scribes and Pharisees allowed Men to do, on any trifling Occasion.

V. 32. *Causeth her to commit adultery*—If she marry again.

V. 33. Our LORD here refers to the Promise made to the *pure in heart*, of *seeing GOD* in all things, and points out a false Doctrine of the Scribes, which arose from their not thus seeing GOD.

What He forbids is, The Swearing at all, 1. By any Creature, 2. In our ordinary Conversation: Both of which the Scribes and Pharisees taught to be perfectly innocent.

V. 36. *For thou canst not make one hair white or black*—Whereby it appears, that this also is not thine but GOD's.

V. 37. *Let your conversation be yea, yea; nay, nay*—That is, in your common Discourse, barely affirm or deny.

V. 38. *Ye have heard*—Our LORD proceeds to enforce such Meekness and Love on those who are persecuted for Righteousness Sake (which He pursues to the End of the Chapter) as were utterly unknown to the Scribes and Pharisees. *It hath been said*—in the Law, as a Direction to Judges, in case of violent and barbarous Assaults, *An eye for an eye, and a tooth for a tooth*—And this has been interpreted, as encouraging bitter and rigorous Revenge.

V. 39. *But I say unto you, that you resist not the evil man*—Thus; the Greek Word translated *resist*, signifies *standing in battle array, striving for victory*. *If a man smite thee on the right cheek*—return not Evil for Evil: Yea, *turn to him the other*—rather than revenge thyself.

V. 40, 41. Where the Damage is not great, chuse rather to suffer it, tho' possibly it may on that account be repeated, than to demand *an eye for an eye*, to enter into a rigorous Prosecution

† Deut. xxiv. 1. Matt. xix. 7. Mark x. 2. Luke xvi. 18. || Exod. xx. 7. § Deut. xix. 21.

of

42 to go with him one mile, go with him twain. † Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard, that it hath been said, || Thou shalt love thy neighbour,
44 and hate thine enemy. But I say unto you, § Love your enemies, bless them that curse you, do good to them that hate you, and pray for them
45 that despitefully use you and persecute you: That ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on
46 the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the
47 publicans the same? And if ye salute your brethren only, what do ye
48 more *than others*? Do not even the heathens so? Therefore ye shall be perfect, as your Father who is in heaven is perfect.

of the Offender. The Meaning of the whole Passage seems to be, Rather than return Evil for Evil, when the Wrong is purely personal, submit to one bodily Wrong after another, give up one Part of your Goods after another, submit to one Instance of Compulsion after another.

V. 42. Thus much for your Behaviour toward the Violent. As for those who use milder Methods, *Give to him that asketh thee*—Give and lend to any so far (but no farther, for GOD never contradicts Himself) as is consistent with thy Engagements to thy Creditors, thy Family, and the Household of Faith.

V. 43. *Thou shalt love thy neighbour, and hate thy enemy*—GOD spoke the former Part; the Scribes added the latter.

V. 44. *Bless them that curse you*—Speak all the Good you can to and of them, who speak all Evil to and of you. Repay Love in Thought, Word, and Deed, to those who hate you, and shew it both in Word and Deed.

V. 45. *That ye may be the children*—That is, that ye may appear such before Men and Angels. *He maketh his sun to rise*—He gives them such Blessings as they will receive at his Hands. Spiritual Blessings they will not receive.

V. 46. *The publicans*—were Officers of the Revenue, Farmers, or Receivers of the public Money: Men employed by the Romans to gather the Taxes and Customs, which they

exactd of the Nations they had conquered. These were generally odious for their Extortion and Oppression, and were reckoned by the Jews as the very Scum of the Earth.

V. 47. *And if ye salute your brethren only*—Our LORD probably glances at those Prejudices, which different Sects had against each other, and intimates, that He would not have his Followers imbibe that narrow Spirit. Would to GOD this had been more attended to, among the unhappy Divisions and Subdivisions, into which his Church has been crumbled! And that we might at least advance so far, as cordially to embrace our *Brethren in Christ*, of whatever Party or Denomination they are!

V. 48. *Therefore ye shall be perfect, as your Father who is in heaven is perfect*—So the Original runs, referring to all that Holiness, which is described in the foregoing Verses, which our LORD in the Beginning of the Chapter recommends as Happiness, and in the Close of it as Perfection.

And how wise and gracious is this, To sum up, and as it were, seal all his Commandments with a Promise! Even the proper Promise of the Gospel, That He will put those *Laws in our Minds, and write them in our Hearts!* He well knew, how ready our Unbelief would be, to cry out, This is impossible! And therefore stakes upon it all the Power, Truth, and Faithfulness of Him, to whom all Things are possible.

† Luke vi. 30.

|| Lev. xix. 18.

§ Luke vi. 27. 25.

VI. Take heed that ye practise not your righteousness before men, to be seen of them: otherwise ye have no reward from your Father who is in
 2 heaven. Therefore when thou dost alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.
 3 But when thou dost alms, let not thy left-hand know what thy right-
 4 hand doth: That thy alms may be in secret, and thy Father, who
 5 seeth in secret shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites; for they love to pray, standing in the synagogues, and in the corners of the streets, that they may appear unto
 6 men: verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, shall re-
 7 ward thee openly. But when ye pray, use not vain repetitions, as the

V. 1. In the foregoing Chapter our LORD particularly described the Nature of inward Holiness. In this He describes that Purity of Intention without which none of our outward Actions are holy. This Chapter contains four Parts, 1. The right Intention and Manner in giving Alms, Ver. 1--4. 2. The right Intention, Manner, Form, and Pre-requisites of Prayer, Ver. 5--15. 3. The right Intention and Manner of Fasting, Ver. 16--18. 4. The Necessity of a pure Intention in all Things, unmixed either with the Desire of Riches, or worldly Care and Fear of Want, Ver. 19--34.

This Verse is a general Caution against Vain-glory, in any of our good Works: All these are here summed up together, in the comprehensive Word *Righteousness*. This general Caution our LORD applies in the Sequel to the three principal Branches of it, relating to our Neighbour, Ver. 2--4: to GOD, Ver. 5--6: and to ourselves, Ver. 16--18.

To be seen—Barely the being seen, while we are doing any of these Things, is a Circumstance purely indifferent. But the doing them with this View, to be seen and admired, this is what our LORD condemns.

V. 2. *As the hypocrites do*—Many of the Scribes and Pharisees did this, under a Pretence of calling the Poor together. *They have their reward*—All they will have; for they shall have none from GOD.

V. 3. *Let not thy left-hand know what thy right-*

hand doth—A proverbial Expression for doing a Thing secretly. Do it as secretly as is consistent, 1. With the doing it at all. 2. With the doing it in the most effectual Manner.

V. 5. *The synagogues*—These were properly the Places where the People assembled, for public Prayer, and hearing the Scriptures read and expounded. They were in every City from the Time of the *Babylonish* Captivity, and had Service thrice a Day on three Days in the Week. In every Synagogue was a Council of grave and wise Persons, over whom was a President called the Ruler of the Synagogue. But the Word here, as well as in many other Texts, signifies, any Places of public Concourse.

V. 6. *Enter into thy closet*—That is, do it with as much Secrecy as thou canst.

V. 7. *Use not vain repetitions*—To repeat any Words without meaning them, is certainly a vain Repetition. Therefore we should be extremely careful in all our Prayers to mean what we say; and to say only what we mean from the Bottom of our Hearts. The vain and heathenish Repetitions which we are here warned against, are most dangerous, and yet very common; which is a principal Cause why so many who still profess Religion, are a Disgrace to it. Indeed all the Words in the World are not equivalent to one holy Desire. And the very best Prayers are but *vain Repetitions*, if they are not the Language of the Heart.

V. 8. *Your*

D

heathens; for they think they shall be heard for their much speaking.
 8 Be not therefore like them; for your Father knoweth what things ye
 9 have need of, before ye ask him. * Thus therefore pray ye, Our Fa-
 10 ther who art in heaven, hallowed be thy name. Thy kingdom come;
 11 thy will be done on earth, as *it is* in heaven. Give us this day our daily
 12 bread. And forgive us our debts, as we also forgive our debtors.
 13 And lead us not into temptation, but deliver us from evil. For thine
 is the kingdom, and the power, and the glory, for ever and ever. Amen.

V. 8. *Your Father knoweth what things ye have need of*—We do not pray to inform GOD of our Wants. Omniscient as He is, He cannot be informed of any thing which He knew not before: And He is always willing to relieve them. The chief Thing wanting is, a fit Disposition on our Part to receive his Grace and Blessing. Consequently, the great Office of Prayer is, to produce such a Disposition in us: To exercise our Dependence on GOD; to increase our Desire of the Things we ask for; to make us so sensible of our Wants, that we may never cease wrestling till we have prevailed for the Blessing.

V. 9. *Thus therefore pray ye*—He who best knew what we ought to pray for, and how we ought to pray; what Matter of Desire, what Manner of Address would most please Himself, would best become us, has here dictated to us a most perfect and universal Form of Prayer, comprehending all our real Wants, expressing all our lawful Desires; a compleat Directory and full Exercise of all our Devotions.

Thus—For these Things; sometimes, in these Words, at least in this Manner, short, close, full.

This Prayer consists of three Parts, the Preface, the Petitions, and the Conclusion. The Preface, *Our Father, who art in heaven*—lays a general Foundation for Prayer, comprising what we must first know of GOD, before we can pray in Confidence of being heard. It likewise points out to us that Faith, Humility, Love of GOD and Man, with which we are to approach GOD in Prayer.

I. *Our Father*—Who art good and gracious to all, our Creator, our Preserver: The Father of our LORD, and of us in Him, thy Children by Adoption and Grace: Not *my* Father only, who now cry unto Thee, but the Father of the Universe, of Angels and Men; *Who art in hea-*

ven—Beholding all Things, both in Heaven and Earth; knowing every Creature, and all the Works of every Creature, and every possible Event from everlasting to everlasting: The Almighty LORD and Ruler of all, superintending and disposing all Things: *In heaven*—Eminently there, but not there alone, seeing Thou fillest Heaven and Earth.

II. 1. *Hallowed be thy name*—Mayst Thou, O Father, be truly known by all intelligent Beings, and with Affections suitable to that Knowledge: Mayst Thou be duly honoured, loved, feared, by all in Heaven and in Earth, by all Angels and all Men.

2. *Thy kingdom come*—May thy Kingdom of Grace come quickly, and swallow up all the Kingdoms of the Earth: May all Mankind, receiving Thee, O *Christ*, for their King, truly believing in thy Name, be filled with Righteousness, and Peace, and Joy; with Holiness and Happiness, till they are removed hence into thy Kingdom of Glory, to reign with Thee for ever and ever.

3. *Thy will be done on earth as it is in heaven*—May all the Inhabitants of the Earth do thy Will as willingly as the holy Angels: May these do it continually even as they, without any Interruption of their willing Service; yea and perfectly as they: Mayst Thou, O Spirit of Grace, thro' the Blood of the everlasting Covenant, make them perfect in every good Work to do thy Will, and work in them all that is well-pleasing in thy Sight.

4. *Give us*—O Father (for we claim nothing of Right, but only of thy free Mercy) *this day*—(for we take no Thought for the Morrow) *our daily bread*—all Things needful for our Souls and Bodies: Not only *the Meat that perisheth*, but the sacramental Bread, and thy Grace, the Food which endureth to everlasting Life.

14 * For if ye forgive men their trespasses, your heavenly Father will also
 15 forgive you. But if ye forgive not men their trespasses, neither will your
 16 Father forgive your trespasses: Moreover, when ye fast, be not as the
 hypocrites of a sad countenance; for they disfigure their faces, that they
 may appear unto men to fast: verily I say unto you, they have their re-
 17 ward. But thou, when thou fastest, anoint thy head, and wash thy face,
 18 That thou appear not unto men to fast, but to thy Father who is in se-
 cret, and thy Father who seeth in secret shall reward thee openly.
 19 Lay not up for yourselves treasures on earth, where moth and rust
 20 consume, and where thieves break thro' and steal: But lay up for your-
 selves treasures in heaven, where neither moth nor rust doth consume,
 21 and where thieves do not break thro' nor steal. For where your trea-
 22 sure is, there will your heart be also. The eye is the lamp of the
 body: if therefore thine eye be single, thy whole body shall be full of

5. *And forgive us our debts, as we also forgive our debtors*—Give us, O LORD, Redemption in thy Blood, even the Forgiveness of Sins: as Thou enablest us freely and fully to forgive every Man, so do Thou forgive all our Trespasses.

6. *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O Thou that helpest our Infirmities, suffer us not to enter into temptation; to be overcome or suffer Loss thereby; but make a Way for us to escape, so that we may be more than Conquerors thro' thy Love, over Sin and all the Consequences of it. Now the principal Desire of a Christian's Heart being the Glory of God, (Ver. 9, 10.) and all he wants for himself or his Brethren, being the daily Bread of Soul and Body, (or the Support of Life, animal and spiritual) Pardon of Sin, and Deliverance from the Power of it and of the Devil; (Ver. 11, 12, 13.) There is nothing besides that a Christian can wish for; therefore this Prayer comprehends all his Desires. Eternal Life is the certain Consequence, or rather Completion of Holiness.

III. *For thine is the kingdom*—the sovereign Right of all Things that are or ever were created: *The power*—the executive Power, whereby Thou governeest all Things in thy everlasting Kingdom: *And the glory*—the Praise due from every Creature, for thy Power, and all thy wondrous Works, and the Mightiness of thy Kingdom, which endureth thro' all Ages, even

for ever and ever. It is observable, that tho' the Doxology, as well as the Petitions of this Prayer, is threefold, and is directed to the Father, Son, and Holy Ghost distinctly, yet is the whole fully applicable both to every Person, and to the ever-blessed and undivided Trinity.

V. 16. *When ye fast*—Our LORD does not enjoin either Fasting, Alms-deeds, or Prayer: all these being Duties which were before fully established in the Church of God. *Disfigure*—By the Dust and Ashes which they put upon their Head, as was usual at Times of solemn Humiliation.

V. 17. *Anoint thy head*—So the Jews frequently did. Dress thyself as usual.

V. 19. *Lay not up for yourselves*—Our LORD here makes a Transition from religious to common Actions, and warns us of another Snare, the Love of Money, as inconsistent with Purity of Intention, as the Love of Praise. *Where rust and moth consume*—Where all Things are perishable and transient.

He may likewise have a farther View in these Words, even to guard us against making any thing an Earth our Treasure. For then a Thing properly becomes our Treasure, when we set our Affection upon it.

V. 22. *The eye is the lamp of the body*—And what the Eye is to the Body, the Intention is to the Soul. We may observe with what exact Propriety our LORD places Purity of Intention; between worldly Desires and worldly Cares,

* Mark xi. 25.

23 light. But if thine eye be evil, thy whole body shall be full of dark-
 24 nefs: if therefore the light that is in thee be darkness, how great is that
 25 other. Ye cannot serve GOD and Mammon. † Therefore I say unto
 you, Take not thought for your life, what ye shall eat, nor for the body,
 what ye shall put on. Is not the life more than meat, and the body than
 26 raiment? Behold the birds of the air: they sow not, neither do they
 reap, nor gather into barns; yet your heavenly Father feedeth them.
 27 Are ye not much better than they? And which of you, by taking
 28 thought can add to his age the smallest measure? And why take ye
 thought for raiment? Consider the lilies of the field, how they grow;
 29 they toil not, neither do they spin: And yet I say unto you, that even
 30 Solomon in all his glory was not arrayed like one of these. Now if
 God so clothe the grafs of the field, which to day is, and to morrow is
 cast into the still, *will he* not much more *clothe* you, O ye of little faith?
 31 Therefore take not thought, saying, What shall we eat, or what shall
 32 we drink, or what shall we wear? (For after all these things do the
 heathens seek) for your heavenly Father knoweth that ye need all these

either of which directly tend to destroy it. *If thine eye be single*—Singly fixed on GOD and Heaven, thy whole Soul will be full of Holiness and Happiness. *If thine eye be evil*—not single, aiming at any thing else.

V. 24. *Mammon*—Riches, Money; any thing loved or sought, without reference to GOD.

V. 25. And if you serve GOD, you need be careful for nothing. *Therefore take not thought*—That is, be not anxiously careful. Beware of worldly Cares; for these are as inconsistent with the true Service of GOD as worldly Desires. *Is not the life more than meat?*—And if GOD gives the greater Gift, will He deny the smaller?

V. 27. *And which of you*—if you are ever so careful, can even add a Moment to your own Life thereby? This seems by far the most easy and natural Sense of the Words.

V. 29. *Solomon in all his glory was not arrayed like one of these*—Not in garments of so pure a white. The eastern Monarchs were often clothed in white Robes.

V. 30. *The grafs of the field*—is a general Expression, including both Herbs and Flowers.

Into the still—This is the natural Sense of the Passage. For it can hardly be supposed, that Grafs or Flowers should be thrown *into the Oven* the Day after they were cut down. Neither is it the Custom, in the hottest Countries, where they dry the fastest, to heat Ovens with them. *If God so clothe*—The Word properly implies the putting on a compleat Dress, that surrounds the Body on all Sides; and beautifully expresses that external Membrane, which (like the Skin in an human Body) at once adorns the tender Fabrick of the Vegetable, and guards it from the Injuries of the Weather. Every Microscope in which a Flower is viewed, gives a lively Comment on this Text.

V. 31. *Therefore take not thought*—How kind are these Precepts! The Substance of which is only this, Do thyself no Harm! Let us not be so ungrateful to Him, nor so injurious to ourselves, as to harass and oppress our Minds with that Burden of Anxiety, which He has so graciously taken off. Every Verse speaks at once to the Understanding, and to the Heart. We will not therefore indulge these unnecessary, these useless, these mischievous

* Luke xvi. 13.

† Luke xii. 22.

Cares.

33 things, But seek ye first the kingdom of God and his righteousness,
 34 and all these things shall be added to you. Take not therefore
 thought for the morrow: for the morrow shall take thought for itself:
 sufficient for the day is the evil thereof.

VII. Judge not, that ye be not judged. For with what judgment ye
 2 judge, ye shall be judged, and with what measure ye mete, it shall
 3 be measured to you. And why beholdest thou the mote in thy bro-
 4 ther's eye, but observeest not the beam in thine own eye? Or how wilt
 thou say to thy brother, Let me pull out the mote from thine eye, and
 5 behold a beam *is* in thine own eye? Thou hypocrite, first cast out the
 beam out of thine own eye, and then shalt thou see clearly to cast the
 6 mote out of thy brother's eye Give not that which is holy to dogs,
 neither cast your pearls before swine, lest they trample them under their

Cares. We will not borrow the Anxieties and Distresses of the Morrow, to aggravate those of the present Day. Rather we will cheerfully repose ourselves on that heavenly Father, who knows we have Need of these Things; who has given us the Life, which is more than Meat, and the Body, which is more than Raiment. And thus instructed in the Philosophy of our heavenly Master, we will learn a Lesson of Faith and Cheerfulness, from every Bird of the Air, and every Flower of the Field.

V. 33. *Seek the kingdom of God and his righteousness*—Singly aim at this, That God reigning in your Heart, may fill it with the Righteousness above described. And indeed whoever seeks this *first*, will soon come, to seek this only.

V. 34. *The morrow shall take thought for itself*—That is, Be careful for the Morrow, when it comes. *The evil thereof*—Speaking after the Manner of Men: But all Trouble is, upon the whole, a real Good. It is good Physic which God dispenses daily to his Children, according to the Need, and the Strength of each.

Ch. vii. Our Lord now proceeds to warn us against the chief Hindrances of Holiness. And how wisely does He begin with *Judging*? Wherein all young Converts are so apt to spend that Zeal which is given them for better Purposes.

V. 1. *Judge not*—any Man without full, clear, certain Knowledge, without absolute Necessity, without tender Love.

V. 2. *With what measure ye mete, it shall be measured to you*—Awful Words! So we may,

as it were, chuse for ourselves, whether God shall be severe or merciful to us. God and Man will favour the Candid and Benevolent: But they must expect *judgment without mercy, who have shewed no mercy.*

V. 3. In particular, why do you open your Eyes to any Fault of your Brother, while you yourself are guilty of a much greater? *The mote*—The Word properly signifies a *Splinter* or *Shiver of Wood*. This and a *beam*, its Opposite, were proverbially used by the *Jews*, to denote, the one, small Infirmities, the other, gross, palpable Faults.

V. 4. *How wilt thou say*—With what Face?

V. 5. *Thou hypocrite*—It is mere Hypocrisy, to pretend Zeal for the Amendment of others, while we have none for our own. *Then*—When that which obstructed thy Sight is removed.

V. 6. Here is another Instance of that Transposition, where of the two Things proposed, the latter is first treated of. *Give not—to dogs—lest turning they rend you: Cast not—to swine—lest they trample them under foot.*

Yet even then, when *the beam is cast out of thine own eye, Give not*—That is, Talk not of the *deep things of God*, to those whom *you know* to be wallowing in Sin; neither declare the *great things* God hath done for your Soul, to prophane, furious, persecuting Wretches. Talk not of Perfection, for Instance, to the former; nor of your own Experience, to the latter. But our LORD does in no wise forbid us to reprove, as Occasion is, both the one and the other.

V. 7. But

7 feet, and turning, rend you. Ask and it shall be given you, seek
 8 and ye shall find; knock and it shall be opened to you. For every one
 that asketh, receiveth, and he that seeketh, findeth, and to him that
 9 knocketh, it shall be opened. What man is there of you, who if his
 10 son ask bread, will give him a stone? And if he ask a fish, will he give
 11 him a serpent? If ye then being evil, know how to give good gifts to
 your children, how much more will your father who is in heaven, give
 12 good things to them that ask him? * Therefore all things whatsoever
 ye would that men should do to you, do ye even so to them; for this is
 the law and the prophets.

13 † Enter ye in thro' the straight gate: for wide *is* the gate and broad
is the way that leadeth to destruction, and many there are that go in thro'
 14 it: Because straight *is* the gate and narrow *is* the way that leadeth to
 15 life, and few there are that find it. But beware of false prophets,
 who come to you in sheeps clothing, but inwardly they are ravenous
 16 wolves. || By their fruits ye shall know them. Do men gather grapes
 17 from thorns, or figs from thistles? So every good tree bringeth forth
 18 good fruit; but a corrupt tree bringeth forth evil fruit. A good tree
 cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good

V. 7. But *ask*—Pray for them, as well as for yourselves: In this there can be no such Danger. *Seek*—Add your own diligent Endeavours to your asking; and *knock*—Persevere importunately in that Diligence.

V. 11. *To them that ask him*—But on this Condition, that ye follow the Example of his Goodness, by doing to all as ye would they should do to you. *For this is the law and the prophets*—This is the Sum of all, exactly answering ch. v. 17. The whole is comprized in one Word, Imitate the God of Love.

Thus far proceeds the Doctrinal Part of the Sermon. In the next Verse begins the Exhortation to practise it.

V. 13. *The strait gate*—The Holiness described in the foregoing Chapters. And this is the *narrow way*. *Wide is the gate, and many there are that go in thro' it*—They need not seek for this; they come to it of course. *Many go in thro' it, because straight is the other gate*—Therefore they do not care for it; they like a wider Gate.

V. 15. *Beware of false prophets*—Who in

their Preaching describe a broad Way to Heaven: It is their *prophesying*, their *teaching* the broad Way, rather than their *walking* in it themselves, that is *here* chiefly spoken of. All those are *false prophets*, who teach any other Way than that which our LORD hath here marked out. *In sheeps clothing*—With fair Professions of Love: *Wolves*—Not feeding, but destroying Souls.

V. 16. *By their fruits ye shall know them*—A short, plain, easy Rule, whereby to know true from false Prophets: And one that may be applied by People of the meanest Capacity, who are not accustomed to deep Reasoning. True Prophets convert Sinners to God: False Prophets do not. They also are false Prophets, who tho' speaking the very *Truth*, yet are *not sent* by the Spirit of God, but come in *their own name*, to declare it: Their MARK is, "*Not turning men from the power of Satan to God.*"

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit*—But it is certain, the Goodness or Badness here mentioned, respects the Doctrine, rather than the personal

* Luke vi. 3.

† Luke xiii. 24.

|| Luke vi. 43, 44. xii. 33.

Cha-

19 fruit. Every tree that bringeth not forth good fruit, is hewn down
20 and cast into the fire. Wherefore by their fruits ye shall know them.

21 * Not every one that saith to me, Lord, Lord, shall enter into the
kingdom of heaven, but he that doth the will of my father who is in
22 heaven. Many will say to me in that day, Lord, Lord, have we not
prophefied in thy name, and in thy name have cast out devils, and in
23 thy name have done many wonderful works? † And then will I declare
to them, I never knew you: depart from me, ye that work iniquity.

24 || Therefore whosoever heareth these my sayings, and doth them, I will
25 liken him to a wise man, who built his house on a rock: And the rain
descended, and the floods came, and the winds blew and beat on that
26 house; and it fell not; for it was founded on a rock. But every one
that heareth these my sayings, and doth them not, shall be likened
27 to a foolish man, who built his house on the sand. And the rain de-
scended, and the floods came, and the winds blew and beat on that house;
28 and it fell, and great was the fall of it. And when Jesus had end-
29 ed these sayings, the multitudes were astonished at his teaching, For he
taught them as one having authority, and not as the scribes.

VIII. And when he was come down from the mountain, great multi-
2 tudes followed him. And § behold a leper came and worshipped him,
3 saying, Lord, if thou wilt, thou canst make me clean. And Jesus
stretching forth his hand, touched him, saying, I will; Be thou clean.

Character: For a bad Man preaching the good
Doctrine here delivered, is often an Instru-
ment of converting Sinners to God.

V. 19. *Every tree that bringeth not forth good
fruit, is hewn down and cast into the fire*—How
dreadful then is the Condition of that Teacher,
who hath brought no Sinners to God!

V. 21. *Not every one*—That is, no one, *that
saith, Lord, Lord*—that makes a mere Profession
of Me and my Religion, *shall enter*—whatever
their false Teachers may assure them to the con-
trary: *He that doth the will of my father*—As I
have now declared it. Observe: Every thing
short of this, is only *saying Lord, Lord*.

V. 22. *We have prophesied*—we have declared
the Mysteries of thy Kingdom; wrote Books;
preached excellent Sermons: *In thy name done
many wonderful works*—So that even the work-

ing of Miracles is no Proof that a Man has sav-
ing Faith.

V. 23. *I never knew you*—There never was a
Time that I approved of you: So that as many
Souls as they had saved, they were themselves
never saved from their Sins. LORD, is it *my Case*?

V. 29. *He taught them*—The Multitudes,
as one having Authority—With a Dignity and
Majesty peculiar to Himself as the Great Law-
giver, and with the Demonstration and Power
of the Spirit: *And not as the scribes*—who only
expounded the Law of another; and that in a
lifeless, ineffectual Manner.

V. 2. *A leper came*—Leprosies in those Coun-
tries were seldom curable by natural Means,
any more than Palsies or Lunacy. Probably
this Leper, tho' he might not mix with the
People, had heard our LORD at a Distance.

* Luke vi. 46. † Luke xiii. 27. || Luke vi. 47. § Mark i. 40. Luke v. 12.

V. 4. See

4 And immediately his leprosy was cleansed. And Jesus saith to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift that * Moses commanded, for a testimony to them.

5 † And when Jesus was entered into Capernaum, there came to him a
6 Centurion, beseeching him, and saying, Lord, my servant lieth in the
7 house, ill of the palsy, grievously tormented. And Jesus saith to him,
8 I will come and heal him. The Centurion answered and said, Lord, I
am not worthy, that thou shouldst come under my roof: but speak the
9 word only, and my servant shall be healed. For I am a man under au-
thority, having soldiers under me: and I say unto this man, Go, and he
goeth, and to another, Come, and he cometh, and to my servant, Do
10 this and he doth it. When Jesus heard *it*, he marvelled, and said to
them that followed, Verily I say unto you, I have not found so great faith,
11 no, not in Israel. || And I say unto you, That many shall come from the
east and west, and shall sit down with Abraham, Isaac, and Jacob in the

V. 4. *See thou tell no man*—Perhaps our LORD only meant, here, Not till thou hast shewed thyself to the Priest. But many others He commanded, Absolutely to tell none, of the Miracles He had wrought upon them. And this He seems to have done, chiefly for one or more of these Reasons: 1. To prevent the Multitude from thronging Him, in the Manner related, *Mark i. 45.* 2. To fulfil the Prophecy (*Isaiah xlii. 1.*) That He would not be vain or ostentatious: This Reason St. *Matthew* assigns, ch. xii. 17, &c. 3. To avoid the being taken by Force and made a King, *John vi. 15.* And, 4. That He might not enrage the Chief Priests, Scribes, and Pharisees, who were the most bitter of all others against Him, any more than was unavoidable, *Mat. xvi. 20, 21.* *For a testimony*—that I am the *Messiah*; to them—the Priests, who otherwise might have pleaded Want of Evidence.

V. 5. *There came to him a Centurion*—Probably he came a little Way toward Him, and then went back. He thought himself not worthy to come in Person, and therefore spoke the Words that follow by his Messengers. As it is not unusual in all Languages, so in *Hebrew* it is peculiarly frequent, to ascribe to a Person himself the Thing which is done, and the Words which are spoken by his Order. And accord-

ingly St. *Matthew* relates as said by the Centurion himself, what others said by Order from him. An Instance of the same kind we have, in the Case of *Zebedee's Children*. From St. *Matthew* (xx. 20.) we learn, it was their Mother that actually spoke those Words, which, *Mark x. 35, 37.* themselves are said to speak; because she was only their Mouth.

Yet from ver. 13. *Go thy way home*, it appears, he at length came in Person; probably on hearing that *Jesus* was nearer to his House than he apprehended when he sent the second Message by his Friends.

V. 8. *The Centurion answered*—By his second Messengers.

V. 9. *For I am a man under authority*—I am only an inferior Officer: And yet what I command, is done even in my Absence: How much more what Thou commandest, who art LORD of All?

V. 10. *I have not found so great faith, no, not in Israel*—For the Centurion was not an *Israelite*.

V. 11. *Many from the farthest Parts of the Earth, shall embrace the Terms and enjoy the Rewards of the Gospel-Covenant established with Abraham.* But the *Jews*, who have the first Title to them, shall be shut out from the Feast; from Grace here, and hereafter from Glory.

* *Lev. xiv. 2.*

† *Luke vii. 1.*

|| *Luke xiii. 29.*

V. 12. Pro-

12 kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: * there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion, Go thy way, and as thou hast believed, be it unto thee. And his servant was healed in that hour.

14 † And Jesus coming into Peter's house, saw his wife's mother lying
15 sick of a fever. And he touched her hand, and the fever left her; and
16 she arose and waited upon them. || When it was evening they brought
to him many demoniacs; and he cast out the spirits with a word, and
17 healed all that were ill: Whereby was fulfilled what was spoken by the
prophet Isaiah, saying, § Himself took our infirmities and bare our diseases.

18 And Jesus seeing great multitudes about him, commanded to go to
19 the other side. ** And a certain scribe came and said to him, Master, I
20 will follow thee whithersoever thou goest. And Jesus saith to him,
The foxes have holes, and the birds of the air have nests; but the Son
21 of man hath not where to lay his head. And another of his disciples
22 said to him, Lord, suffer me first to go and bury my father. But
Jesus said to him, Follow me, and leave the dead to bury their dead.
23 †† And when he was come into the vessel, his disciples followed him.
24 And behold there arose a great tempest in the sea, so that the vessel was
25 covered with the waves. But he was asleep. And his disciples com-
26 ing to him awoke him, saying, Lord, save us; we perish. And he
saith to them, Why are ye fearful, O ye of little faith? Then arising, he

V. 12. Probably while our LORD was speaking this, the Centurion came in Person.

V. 14. *Peter's wife's mother*—St. Peter was then a young Man, as were all the Apostles.

V. 17. *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke it in a more exalted Sense. The Evangelist here only alludes to those Words, as being capable of this lower Meaning also. Such Instances are frequent in the Sacred Writings, and are Elegancies rather than Imperfections. He fulfilled these Words in the highest Sense, by bearing our sins in his own body on the tree: In a lower Sense, by sympathizing with us in our Sorrows, and healing us of the Diseases which were the Fruit of Sin.

V. 18. *He commanded to go to the other side*—That both Himself and the People might have a little Rest.

V. 20. *The son of man hath not where to lay his head*—Therefore do not follow me, from any View of temporal Advantage.

V. 21. *Another said*—I will follow Thee, without any such View; but I must mind my Business first.

V. 22. *But Jesus said*—When GOD calls, leave the Business of the World, to them who are dead to GOD.

V. 24. *The ship was covered*—So Man's Extremity is GOD's Opportunity.

V. 26. *Why are ye fearful*—Then He rebuked the winds—First, He composed their Spirits, and then the Sea.

* C. xxiv. 30. † Mark i. 29. Luke iv. 38. || Mark i. 32. Luke iv. 40. § Isaiah liii. 4.
** Luke ix. 57. †† Mark iv. 35. Luke viii. 22.

E

V. 28. The

27 rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 * And when he was come to the other side, into the country of the Gergesenes, there met him two demoniacs, coming out of the tombs,
29 exceeding fierce, so that no man could pass by that way. And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And
30 there was afar off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the
31 herd of swine. And he said to them, Go. And coming out, they went into the herd of swine, and behold the whole herd rushed down a steep
32 place into the sea, and perished in the waters. But they that kept them fled, and going into the city, told every thing, and what had befallen
33 the demoniacs. And behold the whole city came out to meet Jesus; and seeing him, they besought him, to depart out of their coasts.

IX. And † going into the vessel, he passed over and came to his own
2 city. || And behold they brought to him a paralytic, lying on a couch; and Jesus seeing their faith, said to the paralytic, Son, Take courage:
3 thy sins are forgiven thee. And behold certain of the scribes said within
4 themselves, This man blasphemeth. And Jesus seeing their thoughts
5 said, Why think ye evil in your hearts? For which is easier? To say,

V. 28. *The country of the Gergesenes*—Or of the *Gadarenes*. *Gergesa* and *Gadara* were Towns near each other. Hence the Country between them took its Name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. Mark and St. Luke mention only one, who was probably the fiercer of the two, and the Person who spoke to our LORD first. But this is no way inconsistent with the Account which St. Matthew gives. *The tombs*—Doubtless those malevolent Spirits love such Tokens of Death and Destruction. Tombs were usually in those Days in desert Places, at a Distance from Towns, and were often made in the Sides of Caves, in the Rocks and Mountains. *No man could pass*—safely.

V. 29. *What have we to do with thee*—We have to do with *sinful Men* only. *Before the time*—the Great Day.

V. 30. *There was a herd of many swine*—Which it was not lawful for the Jews to keep. Therefore our LORD both justly and mercifully permitted them to be destroyed.

V. 31. *He said, Go*—A Word of Permission only, not Command.

V. 34. *They besought him to depart out of their coasts*—They loved their Swine so much better than their Souls! How many are of the same Mind?

V. 1. *His own city*—*Capernaum*, ch. iv. 13.

V. 2. *Seeing their faith*—both that of the paralytic, and of them that brought him: *Son*—a Title of Tenderness and Condescension.

V. 5. *Which is easier*—Do not both of them argue a divine Power? Therefore if I can heal his Disease, I can forgive his Sins: Especially as his Disease is the Consequence of his Sins. Therefore these must be taken away, if that is.

* Mark v. 1. Luke viii. 26. † Mark v. 18. Luke viii. 37. || Mark ii. 3. Luke v. 18.

V. 6. On

- 6 Thy sins are forgiven thee? Or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the paralytic) Arise, take up thy couch, and go to thy house.
- 7 And he arose and went to his own house. And the multitude seeing *it*,
- 8 marvelled, and glorified God, who had given such power to men.
- 9 * And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom, and saith to him, Follow me. And he arose
- 10 and followed him. And as Jesus sat at table in the house, behold many publicans and sinners came, and sat down with him and his disciples.
- 11 And the Pharisees seeing *it*, said to his disciples, Why eateth your master
- 12 with publicans and sinners? But Jesus hearing *it*, said to them, They
- 13 that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, † I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.
- 14 || Then come to him the disciples of John, saying, Why do we and
- 15 the Pharisees fast often, but thy disciples fast not? And Jesus said, Can the children of the bride-chamber mourn, as long as the bride-groom is with them? But the days will come, when the bride-groom shall be
- 16 taken from them, and then shall they fast. No man putteth a piece of new cloth on an old garment: for that which is put in to fill it taketh

V. 6. *On Earth*—Even in my State of Humiliation.

V. 9. *He saw a Man named Matthew*—Modestly so called by himself. The other Evangelists call him by his more honourable Name *Levi*. *Sitting*—in the very Height of his Business, *at the receipt of custom*—The Custom-house, or Place where the Customs were received.

V. 10. *As Jesus sat at table in the house*—of *Matthew*, who having invited many of his old Companions, *made him a feast* (*Mark ii. 15.*) and that a *great one*, tho' he does not himself mention it.

V. 11. *The Pharisees said to his disciples, Why eateth your Master*—Thus they commonly ask our LORD, Why do thy Disciples this? And his Disciples, Why doth your Master?

V. 13. *Go ye and learn*—Ye that take upon you to teach others. *I will have mercy and not sacrifice*—That is, I will have Mercy rather than

Sacrifice. I love Acts of Mercy better than Sacrifice itself.

V. 14. *Then*—While He was at Table.

V. 15. *The children of the bride-chamber*—The Companions of the Bridegroom. *Mourn*—Mourning and Fasting usually go together. As if He had said, While I am with them, it is a Festival Time, a Season of Rejoicing, not Mourning. But after I am gone, all my Disciples likewise shall be in *Fastings often*.

V. 16. This is one Reason. It is not a proper Time for them to fast. Another is, They are not ripe for it. *New cloth*—The Words in the Original properly signify, Cloth that has not passed thro' the Fuller's Hands, and which is consequently much harsher, than what has been often washed and worn; and therefore yielding less than that, will tear away the Edges to which it is sewed.

* *Mark ii. 14. Luke v. 27.*

† *Hos. vi. 6.*

‡ *Mark ii. 18. Luke v. 33.*

17 from the garment and the rent is made worse. Neither do men put new wine into old leathern bottles, else the bottles burst, and the wine is spilled, and the bottles are destroyed, but they put new wine into new bottles, and both are preserved.

18 * While he spake these things to them, behold a certain ruler coming worshipped him, saying, My daughter is even now dying: but come and
19 lay thine hand on her, and she shall live. And Jesus arose and followed
20 him, and *so did* his disciples. (And behold a woman who had had a flux of blood twelve years, coming behind him, touched the hem of his
21 garment. For she said within herself, if I but touch his garment, I shall be whole. And Jesus turning and seeing her, said, Daughter, take courage; thy faith hath made thee whole. And the woman was made
23 whole from that hour.) And Jesus coming into the ruler's house,
24 and seeing the minstrels and the croud who cried out aloud, faith to them, Withdraw; for the maid is not dead, but sleepeth: and they de-
25 rided him. But when the people were put forth, he went in and took
26 her by the hand; and the maid arose. And the same of it went abroad into all that country.

27 And when Jesus passed thence, two blind men followed him, cry-
28 ing and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus faith to them, Believe ye that I am able to do this? They say to him, Yea,
29 Lord. Then he touched their eyes, saying, Be it unto you, according
30 to your faith. And their eyes were opened; and Jesus straitly charged
31 them, saying, See that no man know *it*. But when they were gone out, they spread his fame in all that country.

V. 17. *New*—fermenting *wine* will soon burst those *bottles*, the Leather of which is almost worn out. *Put new wine into new bottles*—Give harsh Doctrines to such as have Strength to receive them.

V. 20. *Coming behind*—Out of Bashfulness and Humility.

V. 23. *The minstrels*—The Musicians. The original Word properly means Flute-players. Musical Instruments were used by the *Jews* as well as the *Heathens*, in their Lamentations for the Dead, to sooth the Melancholy of surviving Friends, by soft and solemn Notes. And there were Persons who made it their Business to perform this, while others sung

to their Music. Flutes were used especially on the Death of Children; louder Instruments on the Death of grown Persons.

V. 24. *Withdraw*—there is no Need of you now; *for the maid is not dead*—Her Life is not at an End; *but sleepeth*—This is only a temporary Suspension of Sense and Motion, which should rather be termed Sleep than Death.

V. 25. *The maid arose*—*Christ* raised three dead Persons to Life: This Child, the Widow's Son, and *Lazarus*: One newly departed, another on the Bier, the third smelling in the Grave: To shew us, that no Degree of Death is so desperate as to be past Help.

* Mark v. 22. Luke viii. 41.

V. 33. Even

32 * As they were going out, behold men brought a dumb demoniac to
 33 him. And when the devil was cast out, the dumb spake: and the mul-
 34 titudes marvelled, saying, It was never seen thus, *even* in Israel. But the
 Pharisees said, He casteth out the devils by the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their syna-
 gogues, and preaching the gospel of the kingdom, and healing every disease
 36 and every malady among the people. But seeing the multitudes he was
 moved with tender compassion for them, because they were faint and scat-
 37 tered, as sheep having no shepherd. † Then saith he to his disciples, The
 38 harvest truly *is* great, but the labourers *are* few. Pray ye therefore the
 Lord of the harvest, that he would send forth labourers into his harvest.

X. And || having called to him his twelve disciples, he gave them power
 over unclean spirits, to cast them out and to heal every disease and every
 2 malady. § Now the names of the twelve apostles are these; the first, Si-
 mon who is called Peter, and Andrew his brother; James the *son* of Zebe-
 3 dee, and John his brother; Philip and Bartholomew, Thomas and Matthew
 the publican; James the *son* of Alphaeus, and Lebbeus, whose surname was
 4 Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, having commanded them, saying, Go
 not into the way of the Gentiles, and into a city of the Samaritans enter
 6,7 not: But go rather to the lost sheep of the house of Israel. And as ye go,

V. 33. *Even in Israel*—where so many Wonders have been seen.

V. 36. *Because they were faint*—In Soul rather than in Body. *As sheep having no shepherd*—And yet they had many Teachers: They had Scribes in every City. But they had none who *cared for their Souls*; and none that were *able*, if they had been *willing*, to have wrought any deliverance. They had no *Pastors after God's own heart*.

V. 37. *The harvest truly is great*—When Christ came into the World, it was properly the Time of Harvest; till then it was the Seed-time only. *But the labourers are few*—Those whom God sends; who are holy and convert Sinners. Of others there are many.

V. 38. *The Lord of the harvest*—Whose peculiar Work and Office it is, and who alone is able to do it; *that he would send forth*—The original Word properly means, *to thrust out*: for it is an Employ not pleasing to Flesh and Blood; so full of Reproach, Labour, Danger, Temptation of every Kind, that Nature may well be averse to it. Those who never felt this,

never yet knew what it is, To be *Labourers in Christ's Harvest*.

V. 2. *The first, Simon*—The first who was called to a constant Attendance on Christ: Altho' Andrew had seen him, before Simon.

V. 3. *Lebbeus*—commonly called Judas, the Brother of James.

V. 4. *Iscariot*—So called from *Iscariot* (the Place of his Birth) a Town of the Tribe of Ephraim, near the City of Samaria.

V. 5. *These twelve Jesus sent forth*—Herein exercising his supreme Authority, as God over all. None but God can convey this Power to Man. *Go not*—Their Commission was thus confined now, because the Calling of the *Gentiles* was deferred till after the more plentiful Effusion of the Holy Ghost on the Day of *Pentecost*.

V. 7. *Cast out devils*—It is a great Relief to the Spirits of an Infidel, sinking under a Dread, that possibly the Gospel may be true, to find it observed by a learned Brother, that the Diseases therein ascribed to the Operation of the Devil, have the very same Symptoms, with the natural

* Luke xi. 14. † Luke x. 2. || Mark iii. 14. Luke iv. 13. Acts i. 13. § Mark vi. 7. Luke ix. 1.

Diseases

8 proclaim, saying, The kingdom of heaven is at hand. Heal the sick,
 cleanse the lepers, raise the dead, cast out devils: freely ye have received,
 9 freely give. Provide neither gold, nor silver, nor brags in your purses:
 10 * Nor scrip for your journey, nor two coats, nor shoes, nor yet a staff: for
 11 the workman is worthy of his maintenance. And into whatsoever city or
 town ye shall enter, enquire who in it is worthy, and there abide till ye go
 12 thence. And when ye come into an house salute it. And if the house
 13 be worthy, your peace shall come upon it; but if it be not worthy, your
 14 peace shall return to you. And whosoever will not receive you, nor hear
 your words; when ye go out of that house or city, shake off the dust from
 15 your feet. Verily I say unto you, it shall be more tolerable for the land
 of Sodom and Gomorrah in the day of judgment, than for that city.

Diseases of Lunacy, Epilepsy, or Convulsions; whence he readily and very willingly concludes, that the Devil had no Hand in them.

But it were well to stop and consider a little. Suppose God should suffer an evil Spirit to usurp *the same power* over a Man's Body, as the Man himself has naturally: and suppose him actually to exercise that Power; could we conclude the Devil had no Hand therein, because his Body was bent in the very same Manner, wherein the Man himself might have bent it naturally?

But suppose God gives an evil Spirit a greater Power, to affect immediately the Origin of the Nerves in the Brain, by irritating them to produce violent Motions, or so relaxing them that they can produce little or no Motion; still the Symptoms will be those of over tense Nerves, as in Madnes, Epilepsies, Convulsions; or of relaxed Nerves, as in paralytic Cases. But could we conclude thence, that the Devil had no Hand in them? Will any Man affirm, that God cannot or will not, on any Occasion whatever, give such a Power to an evil Spirit? Or that Effects, the like of which may be produced by natural Causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it was so, in any particular Case, cannot be justly charged with Falshood, merely for affirming the Reality of a possible Thing. Yet in this Manner are the Evangelists treated by those unhappy Men, who above all Things dread the Truth of the Gospel, because, if it is true, they are of all Men the most miserable.

V. 8. *Freely ye have received*—all Things; in particular, the Power of working Miracles; *freely give*, exert that Power wherever you come.

V. 9. *Provide not*—The Stress seems to lie

* Luke x. 7. ix. 4. Mark vi. 10.

on this Word: They might use what they had ready; but they might not stay a Moment, to *provide* any thing more, neither take any Thought about it. Nor indeed were they to take any thing with them, more than was strictly necessary, 1. Lest it should retard them. 2. Because they were to learn hereby, to trust God in all future Exigences.

V. 10. *Neither scrip*—That is, a Wallet, or Bag to hold Provisions: *Nor yet a staff*—We read Mark vi. 8. *Take nothing, save a staff only*. He that had one might take it; they that had none, might not *provide* any. *For the workman is worthy of his maintenance*—This Word includes all that is mentioned in the 9th and 10th Verses; all that they were forbidden to *provide* for themselves, so far as it was needful for them.

V. 11. *Inquire who is worthy*—that you should abide with him: who is disposed to receive the Gospel. *There abide*—In that House, till ye leave the Town.

V. 12. *Salute it*—In the usual Jewish Form, "Peace (that is, all Blessings) be to this House."

V. 13. *If the house be worthy*—of it, God shall give them the Peace you wish them. If not, He shall give you what they refuse.

V. 14. *Shake off the dust from your feet*—The Jews thought the Land of Israel so peculiarly holy, that when they came Home from any heathen Country, they stopped at the Borders and shook or wiped off the Dust of it from their Feet, that the Holy Land might not be polluted with it. Therefore the Action here enjoined was a lively Intimation, That those Jews who had rejected the Gospel, were holy no longer, but were on a Level with Heathens and Idolaters.

† Luke x. 3. xii. 11.

V. 17. But

16 * Behold, I send you forth as sheep in the midst of wolves: be ye
 17 therefore wise as serpents, and harmless as doves. But beware of men;
 for they will deliver you to the councils, and scourge you in their
 18 synagogues. And ye shall be brought before governors and kings for my
 19 sake, for a testimony to them and to the heathens. But when they de-
 liver you, take no thought, how or what ye shall speak; for it shall be
 20 given you in that very hour what ye shall speak. For it is not ye that
 21 speak, but the spirit of your Father who speaketh in you. But the bro-
 ther shall deliver up the brother to death, and the father the child; and
 22 children shall rise up against *their* parents, and kill them. And ye shall
 be hated of all men for my name's sake: but he that endureth to the
 23 end, shall be saved. But when they persecute you in this city, flee to
 another; for verily I say unto you, Ye shall not have gone over the cities
 24 of Israel, till the Son of man be come. The disciple is not above his
 25 teacher, nor the servant above his lord. † It is enough for the disciple
 26 that he be as his teacher, and the servant as his lord. If they have called
 the master of the house Beelzebub, how much more them of his household?
 || Therefore fear them not; for there is nothing covered, that shall
 27 not be made manifest; nor hid, that shall not be known. What I
 tell you in darkness, speak ye in the light; and what ye hear in the ear,
 28 proclaim on the house-tops. And be not afraid of them who kill the
 body, but are not able to kill the soul; but rather be afraid of him who
 29 is able to destroy both soul and body in hell. Are not two sparrows sold

V. 17. But think not that all your Innocence and all your Wisdom will screen you from Persecution. *They will scourge you in their synagogues*—In these the Jews held their Courts of Judicature, about both civil and ecclesiastical Affairs.

V. 19. *Take no thought*—Neither at this Time, on any sudden Call, need we be careful, how or what to answer.

V. 22. *Of all men*—that know not God.

V. 23. *Ye shall not have gone over the cities of Israel*—Make what Haste ye will; *till the son of man be come*—to destroy their Temple and Nation.

V. 25. *How much more*—This cannot refer to the Quantity of Reproach and Persecution: (For in this the Servant cannot be above his Lord:) But only the Certainty of it.

V. 26. *Therefore fear them not*; for ye have only the same Usage with your LORD. *There*

is nothing covered—So that however they may slander you now, your Innocence will at length appear.

V. 27. *Even what I now tell you secretly*, is not to be kept secret long, but declared publicly. *Therefore what ye hear in the ear, publish on the house-top*—Two Customs of the Jews seem to be alluded to here. Their Doctors used to whisper in the Ear of their Disciples, what they were to pronounce aloud to others. And as their houses were low and flat-roofed, they sometimes preached to the People from thence.

V. 28. *And be not afraid of any thing which ye may suffer for proclaiming it. Be afraid of him who is able to destroy both body and soul in hell*—It is remarkable, that our LORD commands those who love God, still to fear Him, even on this Account, under this Notion.

* Luke x. 3. xii. 11.

† C. xii. 34.

|| Mark iv. 22. Luke viii. 17. xii. 2.

V. 29, 30. The

for a farthing? And one of them shall not fall to the ground; without
 30 your Father. Yea, even the hairs of your head are all numbered. Fear
 31 ye not therefore: ye are of more value than many sparrows. * Who-
 32 soever therefore shall confess me before men, him will I also confess
 33 before my Father who is in heaven. But whosoever shall deny me be-
 fore men, him will I also deny before my Father who is in heaven.
 34 † Think not that I am come to send peace on earth: I am not come to
 35 send peace, but a sword. For I am come to set a man at variance with
 his father, and the daughter with her mother, and the daughter-in-law
 36 with her mother-in-law. || And the foes of a man *shall be* they of his
 37 own household. He that loveth father or mother more than me, is not
 worthy of me; and he that loveth son or daughter more than me, is not
 38 worthy of me; § And he that taketh not his cross and followeth after
 39 me, is not worthy of me. He that findeth his life, shall lose it; and he
 that loseth his life for my sake, shall find it. ** He that entertaineth
 40 you, entertaineth me; and he that entertaineth me, entertaineth him that
 41 sent me. He that entertaineth a prophet in the name of a prophet,
 shall receive a prophet's reward: and he that entertaineth a righteous
 man in the name of a righteous man, shall receive a righteous man's
 42 reward. †† And whosoever shall give to drink to one of these little
 ones a cup of cold water only, in the name of a disciple, verily I say
 XI. unto you, he shall in no wise lose his reward. And when Jesus had

V. 29, 30. The particular Providence of God is another Reason for your not fearing Man. For this extends to the very smallest Things. And if He has such Care over the most inconsiderable Creatures, how much more will He take Care of you, (provided you *confess* Him before Men, before powerful Enemies of the Truth) and that not only in this Life, but in the other also?

V. 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted. For *think not that I am come*—That is, Think not that universal Peace will be the immediate Consequence of my Coming. Just the contrary. Both public and private Divisions will follow, wheresoever my Gospel comes with Power. Yet this is not the Design, tho' it be the Event, of his Coming, thro' the Opposition of Devils and Men.

V. 36. *And the foes of a man*—that loves and follows Me.

V. 37. *He that loveth father or mother more than me*—He that is not ready to give up all these, when they stand in Competition with his Duty.

V. 38. *He that taketh not his cross*—that is, whatever Pain or Inconvenience cannot be avoided, but by doing some Evil, or omitting some Good.

V. 39. *He that findeth his life shall lose it*—He that saves his Life, by denying me, shall lose it eternally; and he that loses his Life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in Proportion shall they who entertain you for my Sake.

V. 41. *A prophet*—that is, a Preacher of the Gospel. *In the name of a prophet*—that is, because he is such, shall share in his Reward.

V. 42. *One of these little ones*—The very least Christian.

* Mark viii. 38. Luke ix. 26. † Luke xii. 51. || Micah vii. 6. † C. xvi. 24,
 Luke xiv. 27. ** C. xviii. 5. John xiii. 20. †† Mark ix. 41..

made an end of commanding his twelve disciples, he departed thence, to teach and preach in their cities.

2 * Now when John had heard in the prison the works of Christ, he
3 sent two of his disciples, And said to him, Art thou he that should
4 come, or look we for another? And Jesus answering said to them, Go
5 and tell John the things which ye hear and see. † The blind receive
their sight, and the lame walk; the lepers are cleansed, and the deaf
hear; the dead are raised, and the poor have the gospel preached to
6 them: And happy is he, whosoever shall not be offended at me. And
7 as they departed, Jesus said to the multitudes concerning John, What
went ye out into the wilderness to see? A reed shaken by the wind?
8 But what went ye out to see? A man clothed in soft raiment? Behold
9 they that wear soft clothing, are in kings houses. But what went ye
out to see? A prophet? Yea, I say to you, and more than a prophet.
10 For this is he of whom it is written, || Behold I send my messenger be-
11 fore thy face, who shall prepare thy way before thee. Verily I say unto
you, among them that are born of women, there hath not risen a greater
than John the Baptist; but he that is least in the kingdom of heaven, is
12 greater than he. And from the days of John the Baptist till now, the

V. 1. *In their cities*—The other Cities of Israel.

V. 2. *He sent two of his disciples*—Not because he doubted himself; but to confirm their Faith.

V. 3. *He that should come*—The Messiah.

V. 4. *Go and tell John the things which ye hear and see*—Which are a stronger Proof of my being the Messiah, than any bare Assertions can be.

V. 5. *The poor have the gospel preached to them*—The greatest Mercy of all.

V. 6. *Happy is he who shall not be offended at me*—Notwithstanding all these Proofs, that I am the Messiah.

V. 7. *As they departed, he said concerning John*—Of whom probably He would not have said so much, when they were present. *A reed shaken by the wind?*—No; nothing could ever shake John, in the Testimony he gave to the Truth. The Expression is proverbial.

V. 8. *A man clothed in soft raiment*—An effeminate Courtier, accustomed to Fawning and Flattery? You may expect to find Persons of such a Character in Palaces, not in a Wilderness.

V. 9. *More than a prophet*—For the Prophets only pointed me out afar off; but John was my immediate Fore-runner,

V. 11. *But he that is least in the kingdom of heaven, is greater than he*—Which an antient Author explains thus: "One perfect in the Law, as John was, is inferior to one who is baptized into the Death of Christ. For this is the Kingdom of Heaven, even to be buried with Christ, and to be raised up together with him. John was greater than all who had been then born of Women; but he was cut off before the Kingdom of heaven was given." [He seems to mean, that Righteousness, Peace, and Joy, which constitute the present, inward Kingdom of Heaven.] "He was blameless, as to that Righteousness which is by the Law; but he fell short of those who are perfected by the Spirit of Life which is in Christ. Whosoever therefore is least in the kingdom of heaven, by Christian Regeneration, is greater than any who has attained only the Righteousness of the Law: because the Law maketh nothing perfect."

V. 12. *And from the days of John*—That is, from the Time that John had fulfilled his Ministry, Men rush into my Kingdom with a Violence like that of those who are taking a City by Storm.

* Luke vii. 18.

† Isai. xxxv. 5.
F

|| Mal. iii. 1.

V. 13. For

kingdom of heaven is entered by force, and they who strive with all
 13 their might take it by violence. * For all the prophets and the law
 14 prophesied until John. And if ye are willing to receive *him*, he is
 15 † *Elijah*, who was to come. He that hath ears to hear, let him hear.
 16 But whereto shall I liken this generation? It is like children sitting in
 17 the markets, and calling to their fellows, And saying, We have piped
 to you, and ye have not danced; we have mourned to you, and ye have
 18 not lamented. For John came neither eating nor drinking, and they say,
 19 He hath a devil. The Son of man is come eating and drinking, and they
 say, Behold a glutton and a wine-bibber, a friend of publicans and sin-
 20 ners; but wisdom is justified by her children. Then began he to up-
 braid the cities, wherein most of his mighty works had been done, be-
 21 cause they repented not. || Wo to thee, Chorazin, wo to thee, Beth-
 saida: for if the mighty works which have been done in you, had been
 done in Tyre and Sidon, they would have repented long ago in sackcloth
 22 and ashes. Moreover I say to you, It shall be more tolerable for Tyre
 23 and Sidon in the day of judgment than for you. And thou, Capernaum,
 who hast been exalted to heaven, shalt be brought down to hell: for if
 the mighty works which have been done in thee, had been done in Sodom,
 24 it would have remained to this day. But I say to you, It shall be more
 tolerable for the land of Sodom in the day of judgment than for you.
 25 § At that time Jesus answering said, I thank thee, O Father, Lord of

V. 13. *For all the prophets and the law prophesied until John*—For all that is written in the Law and the Prophets only foretold as distant what is now fulfilled. In *John* the old Dispensation expired, and the new began.

V. 14. All is ready, if ye are willing to receive it.

V. 15. *He that hath ears to hear, let him hear*—A kind of proverbial Expression, requiring the deepest Attention to what is spoken.

V. 16. *This generation*—That is, the Men of this Age. They are like those froward Children of whom their Fellows complain, that they will be pleased no Way.

V. 18. *John came neither eating nor drinking*—In a rigorous, austere Way, like *Elijah*. And they say, *He hath a devil*—Is melancholy, from the Influence of an evil Spirit.

V. 19. *The Son of man is come, eating and drinking*—Conversing in a free, familiar Way. *Wisdom is justified by her children*—That is, My

Wisdom herein is acknowledged by those who are truly wise.

V. 20. *Then began he to upbraid the cities*—It is observable, he had never upbraided them before. Indeed at first they had received him with all Gladness, *Capernaum* in particular.

V. 21. *Wo to thee, Chorazin*—That is, miserable art thou. For these are not Curses or Imprecations, as has been commonly supposed; but a solemn, compassionate Declaration, of the Misery they were bringing on themselves.

V. 22, 24. *Moreover I say to you*—Besides the general Denunciation of Wo to those stubborn Unbelievers, the Degree of their Misery will be greater, than even that of *Tyre* and *Sidon*, yea of *Sodom*.

V. 23. *Thou, Capernaum, who hast been exalted to heaven*—That is, highly honoured by my Presence and Miracles.

V. 25. *Jesus answering*—This Word does not always imply, that something had been spoken,

* Luke xvi. 16.

† Mal. iv. 5.

|| Luke x. 13.

‡ Luke x. 21.

to

heaven and earth, because thou hast hid these things from the wise and
 26 prudent, and hast revealed them to babes. Even so, Father; for so it
 27 seemed good in thy sight. All things are delivered to me by my Fa-
 ther; and no one knoweth the Son but the Father; neither knoweth
 any one the Father, save the Son and he to whomsoever the Son is
 28 pleased to reveal *him*. Come to me, all *ye* that labour, and are heavy
 29 laden, and I will give you rest. Take my yoke upon you, and learn
 of me; for I am meek and lowly in heart, and ye shall find rest to your
 30 souls. For my yoke *is* easy, and my burden is light.

XII. * At that time Jesus went on the sabbath thro' the corn, and his disci-
 2 ples were hungry, and plucked the ears of corn and ate. But the pharisees
 seeing *it* said to him, Behold thy disciples do what it is not lawful to do
 3 on the sabbath. But he said to them, Have ye not read what David did,
 4 when he was hungry, and they that were with him? † How he entered
 into the house of God, and ate the shew-bread, which it was not lawful for
 him to eat, neither for them who were with him, but only for the priests?

to which an Answer is now made. It often means no more, than the *speaking in reference* to some Action or Circumstance preceding. The following Words *Christ* speaks in reference to the Case of the Cities above-mentioned: *I thank thee*—that is, I acknowledge and joyfully adore the Justice and Mercy of thy Dispensations: *Because thou hast hid*—that is, because Thou hast suffered these Things to be hid from Men, who are in other Respects wise and prudent, while Thou hast discovered them to those of the weakest Understanding, to them who are only wise to God-ward.

V. 27. *All things are delivered to me*, &c. Our LORD here addressing Himself to his Disciples, shews why Men wise in other Things, do not know this: Namely, because none can know it by natural Reason; none but those to whom He revealeth it.

V. 28. *Come to me*—Here He shews, to whom *He is pleased* to reveal these Things; to the weary and heavy laden: *Ye that labour*—after Rest in GOD: *And are heavy laden*—with the Guilt and Power of Sin: *And I will give you rest*—I alone (for none else can) *will freely give you* (what ye cannot purchase) *Rest* from

the Guilt of Sin by Justification, and from the Power of Sin by Sanctification.

V. 29. *Take my yoke upon you*—Believe in me: Receive me as your Prophet, Priest and King: *For I am meek and lowly in heart*—*Meek* toward all Men, *lowly* toward GOD: *And ye shall find rest*—Whoever therefore does not find Rest of Soul, is not meek and lowly. The Fault is not in the Yoke of *Christ*: But in thee, who hast not taken it upon thee. Nor is it possible for any one to be discontented, but thro' Want of Meekness or Lowliness.

V. 30. *For my yoke is easy*—or rather gracious, sweet, benign, delightful: *And my burden*—contrary to those of Men, is Ease, Liberty, and Honour.

V. 1. *His disciples plucked the ears of corn, and ate*—Just what sufficed for present Necessity: Dried Corn was a common Food among the Jews.

V. 3. *Have ye not read what David did*—And Necessity was a sufficient Plea for his transgressing the Law in an higher Instance.

V. 4. *The shew-bread*—So they called the Bread which the Priest, who served that Week, put every Sabbath-day on the Golden Table that was in the Holy Place, before the LORD.

* Mark ii. 23. Luke vi. 1.

† 1 Sam. xxi. 6.

5 Or have ye not read in the law, that on the sabbath-days the priests in
 6 the temple profane the sabbath and are blameless? But I say to you,
 7 That *one* greater than the temple is here. * And if ye had known what
 that meaneth, -I will have mercy and not sacrifice, ye would not have con-
 8 demned the guiltless. For the Son of man is Lord even of the sabbath.
 9 And departing thence, he went into their synagogue. And behold
 10 there was a man who had a withered hand. And they asked him, say-
 ing, Is it lawful to heal on the sabbath? that they might accuse him.
 11 And he said to them, What man is there among you, that shall have one
 sheep, who if it fall into a pit on the sabbath, will not lay hold on it and
 12 lift *it* out? How much then is a man better than a sheep? Wherefore
 13 it is lawful to do good on the sabbath-day. Then saith he to the man,
 Stretch forth thy hand. And he stretched *it* forth; and it was restored
 14 whole, as the other. Then the Pharisees went out, and took counsel
 15 against him, how they might kill him. And Jesus knowing *it* with-
 drew from thence; and great multitudes followed him, and he healed
 16 them all, And charged them not to make him known: That it might
 17 be fulfilled which was spoken by the prophet Isaiah, saying, † Behold
 18 my servant, whom I have chosen, my beloved, in whom my soul de-
 lighteth: I will put my spirit upon him, and he shall shew judgment to
 19 the heathens. He shall not strive nor clamour, neither shall any man

The Loaves were twelve in Number, and represented the twelve Tribes of *Israel*: When the new were brought, the stale were taken away, but were to be eaten by the Priests only.

V. 5. *The priests in the temple profane the sabbath*—that is, Do their ordinary Work on this, as on a common Day, cleaning all Things, and preparing the Sacrifices. *One greater than the temple*—If therefore the Sabbath must give way to the Temple, much more must it give way to me.

V. 7. *I will have mercy and not sacrifice*—that is, when they interfere with each other, I always prefer Acts of Mercy, before Matters of positive Institution: Yea, before all ceremonial Institutions whatever; because these being only Means of Religion, are suspended of course, if Circumstances occur, wherein they clash with Love, which is the End of it.

V. 8. *For the Son of man*—Therefore they are *guiltless*, were it only on this Account, that they

act by my Authority: *Is Lord even of the sabbath*—This certainly implies, that the Sabbath was an Institution of great and distinguished Importance: It may perhaps also refer to that signal Act of Authority which *Christ* afterwards exerted over it, in changing it from the seventh to the first Day of the Week. If we suppose here is a Transposition of the 7th and 8th Verses, then the 8th Verse is a Proof of the 6th.

V. 12. *It is lawful to do good on the sabbath day*—To save a Beast, much more a Man.

V. 18. *He shall shew judgment to the heathens*—that is, He shall publish the merciful Gospel to them also: The *Hebrew* Word signifies either Mercy or Justice.

V. 19. *He shall not strive, nor clamour; neither shall any man hear his voice in the streets*—that is, He shall not be contentious, noisy, or ostentatious; but gentle, quiet, and lowly. We may observe, each Words rises above the other, expressing a still higher Degree of Humility and Gentleness.

* Matt. ix. 13. Mark iii. 1. Luke vi. 6. † Isai. xlii. 8, &c.

V. 20. A

20 hear his voice in the streets. He shall not break a bruised reed, and smoking flax he shall not quench, till he send forth judgment unto victory.
 21 And in his name shall the heathens trust.
 22 Then was brought to him a demoniac, blind and dumb; and he
 23 healed him, so that the blind and dumb both spake and saw. And the multitude were amazed and said, Is not this the Son of David?
 24 * But the Pharisees hearing *it* said, This fellow casteth not out devils
 25 but by Beelzebub the prince of the devils. And Jesus knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not be
 26 established. And if Satan cast out Satan, he is divided against himself:
 27 how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? Therefore they shall be
 28 your judges. But if it be by the Spirit of God *that* I cast out devils, then
 29 the kingdom of God is come upon you. How can one enter into the strong one's house, and plunder his goods, unless he first bind the strong
 30 one? And then he will plunder his house. He that is not with me is
 31 against me, and he that gathereth not with me, scattereth. † Wherefore I say to you, All manner of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit shall not be forgiven to

V. 20. *A bruised reed*—a convinced Sinner; one that is bruised with the Weight of Sin: *Smoking flax*—one that has the least good Desire, the faintest Spark of Grace: *Till he send forth judgment unto victory*—that is, till He make Righteousness compleatly victorious over all its Enemies.

V. 21. *In his name*—that is, in Him.

V. 22. *A demoniac, blind and dumb*—Many undoubtedly supposed these Defects to be merely natural. But the Spirit of GOD saw otherwise, and gives the true Account both of the Disorder and the Cure. How many other Disorders, seemingly natural, may even now be owing to the same Cause?

V. 23. *Is not this the Son of David*—that is, the *Messiah*.

V. 25. *Jesus knowing their thoughts*—It seems, they had as yet only said it in their Hearts.

V. 26. *How shall his kingdom stand*—Does not that subtle Spirit know, this is not the Way to establish his Kingdom?

V. 27. *By whom do your children* (that is, disciples) *cast them out*—It seems, some of them really did this; altho' the Sons of *Sceva* could

not. *Therefore they shall be your judges*—Ask them, if Satan will cast out Satan: Let even them be Judges in this Matter. And they shall convict you of Obstinacy and Partiality, who impute that in Me to *Beelzebub* which in them you impute to GOD. Besides, how can I rob him of his Subjects, till I have conquered him? *The kingdom of God is come upon you*—Unawares; before you expected: So the Word implies.

V. 29. *How can one enter into the strong one's house, unless he first bind the strong one*—So Christ coming into the World, which was then eminently the strong one's, Satan's House, first bound him, and then took his Spoils.

V. 30. *He that is not with me is against me*—For there are no Neuters in this War. Every one must be either with Christ or against Him; either a loyal Subject or a Rebel. And there are none upon Earth, who neither promote nor obstruct his Kingdom. For he that does not gather Souls to GOD, scatters them from Him.

V. 31. *The blasphemy against the Spirit*—How much Stir has been made about this? How many Sermons, yea, Volumes have been written concerning it? And yet there is nothing

* Mark iii. 22. † Mark iii. 28. Luke xii. 10.

plainer

32 men. And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not
 33 be forgiven him, neither in this world, nor in that to come. * Either make the tree good and its fruit good, or make the tree corrupt and its
 34 fruit corrupt; for the tree is known by its fruit. Ye brood of vipers, how can ye, being evil, speak good things? For out of the abundance
 35 of the heart the mouth speaketh. A good man out of the good treasure bringeth forth good things: and an evil man out of the evil treasure
 36 bringeth forth evil things. But I say to you, That every idle word which men shall speak, they shall give account thereof in the day of
 37 judgment. For by thy words thou shalt be justified, or by thy words thou shalt be condemned.

38 † Then certain of the Scribes and Pharisees answered, saying, Master,
 39 we would see a sign from thee. And he answering said to them, An evil and adulterous generation seeketh a sign, and there shall no sign be
 40 given it, but the sign of the prophet Jonah. || For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of

plainer in all the Bible. It is neither more nor less, than the ascribing those Miracles to the Power of the Devil, which Christ wrought by the Power of the Holy Ghost.

V. 32. *Whosoever speaketh against the Son of man*—In any other Respect: *It shall be forgiven him*—Upon his true Repentance: *But whosoever speaketh thus against the Holy Ghost, it shall not be forgiven, neither in this world nor in the world to come*—This was a proverbial Expression among the Jews, for a Thing that would never be done. It here means farther, He shall not escape the Punishment of it, either in this World or in the World to come. The Judgment of God shall overtake him, both here and hereafter.

V. 33. *Either make the tree good and its fruit good: or make the tree corrupt and its fruit corrupt*—that is, you must allow, they are both good, or both bad. For if the Fruit is good, so is the Tree; if the Fruit is evil, so is the Tree also. *For the tree is known by its fruit*—As if he had said, Ye may therefore know Me by my fruits. By my converting Sinners to God, you may know, that God hath sent me.

V. 34. In another kind likewise, *the tree is known by its fruit*, namely, the Heart by the Conversation.

V. 36. Ye may perhaps think, God does not

so much regard your Words. *But I say to you*—That not for blasphemous and profane Words only, but for every idle word which men shall speak—for Want of Seriousness or Caution, for every Discourse which is not conducive to the Glory of God, they shall give account in the day of judgment.

V. 37. *For by thy words* (as well as thy Tempers and Works) *thou shalt then be* either acquitted or condemned. Your Words as well as Actions shall be produced in Evidence for or against you, to prove whether you was a true Believer or not. And according to that Evidence you will either be acquitted or condemned in the great Day.

V. 38. *We would see a sign*—Else we will not believe this.

V. 39. *An adulterous generation*—Whose Heart wanders from God, tho' they profess Him to be their Husband. Such Adulterers are all those who love the World, and all who seek the Friendship of it. *Seeketh a sign*—After all they have had already, which were abundantly sufficient to convince them, had not their Heart been estranged from God, and consequently averse to the Truth. *The sign of Jonah*—Who was herein a Type of Christ.

V. 40. *Three days and three nights*—It was customary with the Eastern Nations, to reckon

* Matt. vii. 16.

† Matt. xvi. 1. Luke xi. 16, 29.

|| Jonah ii. 1.

any

- 41 man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah; and be-
- 42 hold a greater than Jonah is here. * The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solo-
- 43 mon; and behold a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh thro' dry places, seeking rest,
- 44 and findeth none. Then he saith, I will return to my house whence I came out, and when he is come, he findeth it empty, swept and garnished.
- 45 Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. So shall it be also to this wicked generation.
- 46 † While he yet talked to the multitude, behold his mother and his
- 47 brethren stood without, seeking to speak to him. And one said to him, Behold thy mother and thy brethren stand without, seeking to speak to
- 48 thee. And he answering said to him that told him, Who is my mother,
- 49 and who are my brethren? And stretching forth his hand toward his

any Part of a natural Day of twenty four Hours, for the whole Day. Accordingly they used to say, A Thing was done after three or seven Days, if it was done on the third or seventh Day, from that which was last mentioned. Instances of this may be seen 1 Kings xx. 29. and in many other Places. And as the Hebrews had no Word to express a natural Day, they used Night and Day, or Day and Night for it. So that to say, a Thing happened *after three days and three nights*, was with them the very same, as to say, it happened after three Days, or on the third Day. See *Esth.* iv. 16. v. 1. *Gen.* vii. 4, 12. *Ex.* xxiv. 18. xxxiv. 28.

V. 42. *She came from the uttermost parts of the earth*—That Part of Arabia from which she came, was the uttermost Part of the Earth that Way, being bounded by the Sea.

V. 43. But how dreadful will be the Consequence of their rejecting Me? *When the unclean spirit goeth out*—Not willingly, but being compelled by one that is stronger than he. *He walketh*—wanders up and down; *thro' dry places*—Barren, dreary, desolate; or, Places not yet watered with the Gospel: *Seeking rest, and findeth none*—How can he, while he carries with him his own Hell? And is it not the

Case of his Children too? Reader, Is it thy Case?

V. 44. *Whence I came out*—He speaks, as if he had come out of his own Accord: See his Pride! *He findeth it empty*—of God, of Christ, of his Spirit: *Swept*—from Love, Lowliness, Meekness, and all the Fruits of the Spirit: *And garnished*—with Levity and Security: So that there is nothing to keep him out, and much to invite him in.

V. 45. *Seven other spirits*—that is, a great many; a certain Number being put for an uncertain: *More wicked than himself*—Whence it appears, that there are Degrees of Wickedness among the Devils themselves: *They enter in and dwell*—for ever, in him who is forsaken of God.

V. 46. *His brethren*—His Kinsmen: They were the Sons of Mary the Wife of Cleopas or Alpheus, his Mother's Sister; and came now seeking to take him, as one beside himself, Mark iii. 21.

V. 48. *And he answering said*—Our LORD's knowing why they came, sufficiently justifies his seeming Disregard of them.

V. 49, 50. See the highest Severity, and the highest Goodness! Severity to his Natural,

Goodness

* 1 Kings x. 1. † Mark iii. 31. Luke viii. 19.

50 disciples he said, Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother.

XIII. The same day went Jesus out of the house, and sat by the sea-
 2 side. And great multitudes were gathered together to him, so that he
 went into the vessel and sat, and all the multitude stood on the shore.
 3 And he spake many things to them in parables, saying, Behold a sower
 4 went forth to sow. And while he sowed, some *seeds* fell by the high-
 5 way-side, and the birds came and devoured them. Others fell upon
 stony *places*, where they had not much earth; and they sprung up im-
 6 mediately, because they had not depth of earth. And when the sun was
 up, they were scorched; and because they had not root, they withered
 7 away. And some fell among thorns; and the thorns sprung up and choked
 8 them. And others fell on good ground, and brought forth fruit, some
 9 an hundred *fold*, some sixty, some thirty. He that hath ears to hear let
 10 him hear. And the disciples came and said to him, Why speakest
 11 thou to them in parables? He answering said unto them, Because to
 you it is given to know the mysteries of the kingdom of heaven; but to

Goodness to his Spiritual Relations: In a manner disclaiming the former, who opposed the Will of his heavenly Father, and owning the latter, who obeyed it.

V. 2. *He went into the vessel*—which constantly waited upon Him, while He was on the Sea-coast.

V. 3. *In parables*—The Word is here taken in its proper Sense, for apt Similies or Comparisons. This Way of Speaking, extremely common in the Eastern Countries, drew and fixt the Attention of many, and occasioned the Truths delivered to sink the deeper into humble and serious Hearers. At the same Time, by an awful Mixture of Justice and Mercy, it hid them from the Proud and Careless.

In this Chapter our LORD delivers seven Parables; directing the four former (as being of general Concern) to all the People; the three latter to his Disciples.

Behold a sower—How exquisitely proper is this Parable to be an Introduction to all the rest? In this our LORD answers a very obvious and a very important Question. The same Sower, *Christ*, and the same Preachers sent by Him, always sow the same Seed: Why has it

not always the same Effect? He that hath Ears to hear, let him hear!

V. 4. *And while he sowed, some seeds fell by the highway-side, and the birds came and devoured them*—It is observable, that our LORD points out the grand Hindrances of our bearing Fruit, in the same Order as they occur. The first Danger is, That the Birds will devour the Seed. If it escape this, there is then another Danger, namely, Lest it be scorched, and wither away. It is long after this, that the Thorns spring up and choke the good Seed.

A vast Majority of those who hear the Word of GOD, receive the Seed as by the *highway-side*. Of those who do not lose it by the Birds, yet many receive it as *on stony ground*. Many of them who receive it in a better Soil, yet suffer *the thorns* to grow up and choke it: So that few even of these endure to the End, and bear *fruit unto perfection*: Yet in all these Cases, it is not the Will of GOD that hinders, but their own voluntary Perverseness.

V. 8. *Good ground*—Soft, not like that by the Highway-side; deep, not like the stony Ground; purged, not full of Thorns.

V. 11. *To you, who have, ver. 12. it is given*

12 them it is not given. For * whosoever hath, to him shall be given; and he shall have abundance: but whosoever hath not, from him shall
 13 be taken away even what he hath. Therefore I speak to them in parables, because seeing they see not, and hearing they hear not, neither do
 14 they understand. And in them is fulfilled the prophecy of Isaiah who saith, † Hearing ye will hear, but in no wise understand, and seeing ye
 15 will see, but in no wise perceive. For the heart of this people is waxed fat, and *their* ears are dull of hearing, and their eyes have they closed: left at any time they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should be converted and I should
 16 heal them. || But blessed are your eyes, for they see, and your ears, for they hear. For verily I say to you, That many prophets and righteous men have desired to see the things which ye see, and have not seen *them*, and to hear the things which ye hear, and have not heard *them*.
 18 Hear ye therefore the parable of the sower. When any one heareth the
 19 word of the kingdom, and considereth *it* not, the wicked one cometh, and catcheth away what was sown in his heart. This is he who received
 20 seed by the highway-side. But he who received the seed in stony places, is he that heareth the word, and immediately receiveth it with

to know the mysteries of the kingdom of heaven--The deep Things, which Flesh and Blood cannot reveal, pertaining to the inward, present Kingdom of Heaven. But to them who have not, it is not given--Therefore speak I in parables, that ye may understand, while they do not understand.

V. 12. *Whosoever hath*—That is, improves what he hath, uses the Grace given according to the Design of the Giver; *to him shall be given*—More and more, in Proportion to that Improvement. But *whosoever hath not*—Improves it not, *from him shall be taken even what he hath*. Here is the grand Rule of God's dealing with the Children of Men: A Rule, fixt as the Pillars of Heaven. This is the Key to all his providential Dispensations; as will appear to Men and Angels in that Day.

V. 13. *Therefore I speak to them in parables, because seeing they see not*—In Pursuance of this general Rule, I do not give more Knowledge to this People, because they use not that which they have already: Having all the Means of seeing, hearing, and understanding, they use

none of them; they do not effectually see, or hear, or understand any thing.

V. 14. *Hearing ye will hear, but in no wise understand*—That is, *Ye will hear*: All possible Means will be given you; yet they will profit you nothing: Because your Heart is sensual, stupid, and insensible; your spiritual Senses are shut up; yea, you have closed your eyes against the Light; as being unwilling to understand the Things of God, and afraid, not desirous that He should heal you.

V. 16. *But blessed are your Eyes*.—For you both see and understand. You know how to prize the light which is given you.

V. 19. *When any one heareth the word and considereth it not*—The first and most general Cause of Unfruitfulness. *The wicked one cometh*—Either inwardly; filling the Mind with Thoughts of other Things: Or by his Agents. Such are all they that introduce other Subjects, when Men should be considering what they have heard.

V. 20. The seed sown on stony places, therefore sprung up soon, because it did not sink

* Ch. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. Acts xxviii. 26.

|| Luke x. 23.

† Isaiah vi. 9. John xii. 40.

21 joy. Yet he hath not root in himself, and so endureth but for a while:
 for when tribulation or persecution ariseth because of the word, straight-
 22 way he is offended. He that received the seed among the thorns, is he
 that heareth the word: and the care of this world and the deceitfulness
 23 of riches choke the word, and it becometh unfruitful. But he that
 received seed on the good ground, is he that heareth the word and con-
 sidereth *it*: who also beareth fruit, and bringeth forth, some an hundred
 fold, some sixty, some thirty.

24 He proposed to them another parable, saying, The kingdom of hea-
 25 ven is like a man sowing good seed in his field. But while men slept,
 26 his enemy came and sowed darnel amidst the wheat, and went away. And
 when the blade was sprung up and brought forth fruit, then appeared
 27 the darnel also. So the servants of the householder came to him, and said,
 Sir, didst not thou sow good seed in thy field? Whence then hath it dar-

deep. (ver. 5.) *He receiveth it with joy*—Perhaps with Transport, with Extasy: Struck with the Beauty of Truth, and drawn by the Preventing Grace of GOD.

V. 21. *Yet hath he not root in himself*—No deep Work of Grace: no Change in the Ground of his Heart. Nay, he has no deep Conviction: And without this, good Desires soon wither away. *He is offended*—He finds a thousand plausible Pretences, for leaving so narrow and rugged a Way.

V. 22. *He that received the seed among the thorns, is he that heareth the word and considereth it*—In spite of Satan and all his Agents: Yea, *hath root in himself*, is deeply convinced, and in great measure, inwardly changed; so that he will not draw back, even *when tribulation or persecution ariseth*. And yet even in him, together with the good Seed, *the thorns spring up*, [ver. 7.] (perhaps unperceived at first) till they gradually *choke* it, destroy all its Life and Power, *and it becometh unfruitful*.

Cares are *thorns* to the Poor; Wealth to the Rich; the Desire of other Things to All. *The deceitfulness of riches*—Deceitful indeed! For they smile, and betray: Kiss, and smite into Hell. They put out the Eyes, harden the Heart, steal away all the Life of GOD: Fill the Soul with Pride, Anger, Love of the World: Make Men Enemies to the whole Cross of Christ! And all the while are eagerly desired, and vehemently pursued, even by those who believe there is a GOD!

V. 23. *Some an hundred fold, some sixty, some*

thirty—That is, in various Proportions; some abundantly more than others.

V. 24. *He proposed another parable*—In which He farther explains the Case of unfruitful Hearers. *The kingdom of heaven* (as has been observed before) sometimes signifies eternal Glory: sometimes the Way to it, Inward Religion: Sometimes, as here, the Gospel Dispensation: The Phrase is likewise used, for a Person or Thing relating to any of those: So in this Place, it means, *Christ* preaching the Gospel, *who is like a man sowing good seed*—The Expression is like, both here and in several other Places, only means, That the Thing spoken of may be illustrated by the following Similitude. *Who sowed good seed in his field*—GOD sowed nothing but Good in his whole Creation. *Christ* sowed only the good Seed of Truth in his Church.

V. 25. *But while men slept*—They ought to have watched: The Lord of the Field sleepeth not. *His enemy came and sowed darnel*—That is very like Wheat, and commonly grows among Wheat rather than among other Grain: But *Tares* or *Vetches* are of the Pulse kind, and bear no Resemblance to Wheat.

V. 26. *When the blade was sprung up, then appeared the darnel*—They were not discerned before: They seldom appear, as soon as the good Seed is sown: All at first appears to be Peace, and Love, and Joy.

V. 27. *Didst not thou sow good seed in thy field? Whence then hath it darnel?*—Not from the Parent of Good. Even the Heathen could say,

“No

28 nel? He said to them, An enemy hath done this. The servants said to
 29 him, Wilt thou then, that we go and gather them up? But he said, No:
 30 lest gathering up the darnel, ye root up the wheat with them. Suffer
 both to grow together till the harvest; and at the time of the harvest I
 will say to the reapers, Gather ye together first the darnel, and bind
 them in bundles to burn them, but gather the wheat into my barn.

31 He proposed to them another parable, saying, * The kingdom of
 heaven is like a grain of mustard-seed, which a man took and sowed in
 32 his field: Which indeed is the least of all seeds, but when it is grown,
 it is the greatest of herbs, and becometh a tree, so that the birds of
 the air come and lodge in the branches of it.

33 He spake another parable to them: † The kingdom of heaven is
 like leaven, which a woman taking, covered up in three measures of
 meal, till the whole was leavened.

34 All these things spake Jesus to the multitude in parables, and with-
 35 out a parable spake he not unto them: Whereby was fulfilled what
 was spoken by the prophet, saying, || I will open my mouth in para-
 bles; I will utter things hid from the foundation of the world.

36 Then Jesus having sent the multitude away, went into the house;
 and his disciples came to him, saying, Declare to us the parable of the
 37 darnel of the field. He answering said to them, He that soweth the good
 38 seed is the Son of Man. The field is the world; the good seed are the
 children of the kingdom, but the darnel are the children of the wicked

"No Evil can from Thee proceed,

"'Tis only suffer'd, not decreed:

"As Darknes is not from the Sun,

"Nor mount the Shades, till he is gone."

V. 28. *He said, An Enemy hath done this*—
 A plain Answer to the great Question, concern-
 ing the Origin of Evil. God made Men (as he
 did Angels) *Intelligent* Creatures, and conse-
 quently *Free* either to chuse Good or Evil: But
 He implanted no Evil in the human Soul: *An*
Enemy (with Man's Concurrence) *hath done this*.

Darnel, in the Church, are properly out-
 side Christians, such as have the Form of God-
 linefs, without the Power. Open Sinners,
 such as have neither the Form nor the Power,
 are not so properly Darnel, as Thistles and
 Brambles: These ought to be *rooted up* with-
 out Delay, and not *suffered* in the Christian
 Community. Whereas should fallible Men

attempt to *gather up the darnel*, they would
 often *root up the wheat with them*.

V. 31. *He proposed to them another parable*—
 The former Parables relate chiefly to unfruit-
 ful Hearers; these that follow to those who
 bear good Fruit. *The kingdom of heaven*—Both
 the Gospel Dispensation, and the Inward
 Kingdom.

V. 32. *It becometh a tree*—In those Coun-
 tries it grows exceeding large and high. So
 will the Christian Doctrine spread in the World,
 and the Life of *Christ* in the Soul.

V. 33. *Three measures*—This was the Quan-
 tity which they usually baked at once; *till the*
whole was leavened—Thus will the Gospel lea-
 ven the World, and Grace the Christian.

V. 34. *Without a parable spake he not unto them*—
 that is, Not at that Time; at other times he did.

V. 38. *The good seed are the children of the*

* Mark iv. 30. Luke xiii. 18.

† Luke xiii. 20.

|| Psalm lxxviii. 2.

39 one. The enemy that sowed them is the devil: the harvest is the end
 40 of the world; the reapers are the angels. As therefore the darnel are ga-
 41 thered and burnt with fire, so shall it be in the end of this world. The
 Son of man shall send forth his angels, and they shall gather out of his
 42 kingdom all things that offend, and them that do iniquity; And shall
 cast them into the furnace of fire; there shall be wailing and gnashing of
 43 teeth. Then shall the righteous shine forth as the Sun in the kingdom
 of their Father. He that hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like treasure hid in a field, which a
 man having found hideth, and for joy thereof goeth and selleth all that
 he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a merchant seeking goodly
 46 pearls: Who having found one pearl of great value, went and sold all
 that he had, and bought it.

47 Again, the kingdom of heaven is like a net cast into the sea, and
 48 gathering of every kind: Which when it was full, they drew to the
 shore, and sitting down, gathered the good into vessels, but cast the bad
 49 away. So shall it be at the end of the world. The angels shall come
 50 forth and sever the wicked from among the just; And shall cast them
 into the furnace of fire: there shall be wailing and gnashing of teeth.
 51 Jesus saith to them, Have ye understood all these things? They say to
 52 him, Yea, Lord. Then saith he to them, Therefore every scribe in-
 structed unto the kingdom of heaven, is like an householder, who bring-
 eth out of his treasure things new and old.

kingdom—That is, the Children of God, the
 Righteous.

V. 41. *They shall gather all things that offend*—
 Whatever had hindered or grieved the Children
 of God; whatever Things or Persons, had
 hindered the good Seed which *Christ* had sown
 from taking Root or bearing Fruit. The *Greek*
 Word is, *All Scandals*.

V. 44. The three following Parables are pro-
 posed not to the Multitude, but peculiarly to the
 Apostles: The two former of them relate to
 those who receive the Gospel; the third, both
 to those who receive and those who preach it.
The kingdom of heaven is like treasure hid in a field
 —The Kingdom of God within us, is a Treas-
 ure indeed, but a Treasure hid from the
 World, and from the most wise and prudent
 in it. He that ~~finds~~ this Treasure (perhaps when

he looked not for it) hides it deep in his Heart,
 and gives up all other Happiness for it.

V. 45. *The kingdom of heaven*—That is, one
 who earnestly seeks for it: In the 47th Verse
 it means, The Gospel preached, which is *like*
a net gathering of every kind: Just so the Gos-
 pel wherever it is preached, gathers at first
 both good and bad, who are all for a Season
 full of Approbation and warm with good De-
 sires. But Christian Discipline, and strong,
 close Exhortation, begin that Separation in
 this World, which shall be accomplished by
 the Angels of God, in the World to come.

V. 52. *Every scribe instructed unto the king-
 dom of heaven*—That is, every duly-prepared
 Preacher of the Gospel, has a Treasure of di-
 vine Knowledge, out of which he is able to
 bring forth all Sorts of Instructions.

V. 53. *He*

53 And when Jesus had finished these parables, he departed thence:
 54 * And coming into his own country, he taught them in their synagogue,
 so that they were astonished and said, Whence hath HE this wisdom
 55 and these mighty works? Is not this the carpenter's son? Is not his
 mother called Mary? And his brethren, James and Joses and Simon
 56 and Jude? And his sisters, are they not all with us? Whence then
 57 hath HE all these things? † And they were offended at him. But
 Jesus said to them, A prophet is not without honour, save in his own
 58 country, and in his own house. And he wrought not many mighty
 works there, because of their unbelief.

XIV. * At that time Herod the Tetrarch heard the fame of Jesus, And
 2 said to his servants, This is John the Baptist: he is risen from the
 3 dead, and therefore these mighty powers exert themselves in him. For
 Herod had apprehended John, and bound him and put *him* in prison,
 4 for Herodias's sake, his brother Philip's wife. For John had said to him,
 5 It is not lawful for thee to have her. And when he would have put
 him to death, he feared the multitude, because they accounted him a
 6 prophet. But when Herod's birth-day was kept, the daughter of He-
 7 rodias danced before them and pleased Herod. Whereupon he pro-
 mised with an oath, to give her whatever she would ask. And being

V. 53. *He departed thence*—From Capernaum: And came once more into his own country—Nazareth: But with no better Success than He had had there before.

V. 54. *Whence hath HE*—Many Texts are not understood, for want of knowing the proper Emphasis: And others are utterly misunderstood, by placing the Emphasis wrong. To prevent this in some Measure, the Emphatical Words are here printed in Capital Letters.

V. 57. *They were offended at him*—They looked on Him as a mean, ignoble Man, not worthy to be regarded.

V. 58. *He wrought not many mighty works, because of their unbelief*—And the Reason why many mighty Works are not wrought now, is not, That the Faith is every where planted; but, That Unbelief every where prevails.

V. 1. *At that time*—When our LORD had spent about a Year in his public Ministry.

V. 2. *He is risen from the dead*—Herod was a Sadducee: And the Sadducees denied the Resurrection of the Dead. But Sadduceism staggers, when Conscience accuses.

V. 3. *His brother Philip's wife*—who was still alive.

V. 4. *It is not lawful for thee to have her*—John's Words were rough like his Raiment. He would not break the Force of Truth, by using soft Words even to a King.

V. 5. *He would have put him to death*—In his Fit of Passion; but he was then restrained by Fear of the Multitude; and afterwards, by the Reverence he bore him.

V. 6. *The daughter of Herodias*—Afterwards infamous for a Life suitable to this Beginning.

* Mark vi. 1. Luke iv. 22.

† John iv. 44.

|| Mark vi. 14. Luke ix. 7.

V. 8. *Being*

8 before instructed by her mother, she said, Give me here John the Bap-
 9 tist's head in a charger. And the king was sorry; yet for the oath's
 sake, and them who sat with him at table, he commanded *it* to be
 10 given *her*. And he sent and beheaded John in the prison. And his
 11 head was brought in a charger, and given to the damsel, and she carried
 12 *it* to her mother. And his disciples came and took up the body, and
 13 buried it, and went and told Jesus. And Jesus hearing *it*, withdrew
 thence by ship into a desert place apart: but when the people heard
thereof, they followed him by land out of the cities.

14 * And going forth he saw a great multitude, and was moved with
 15 tender compassion for them, and healed their sick. And in the evening
 his disciples came to him, saying, This is a desert place, and the time is
 now past: send the multitude away, that going into the villages, they
 16 may buy themselves victuals. But Jesus said to them, They need not
 17 go: give ye them to eat. They say to him, We have here but five
 18 loaves and two fishes. He said, Bring them hither to me. And he
 19 commanded the multitude to sit down on the grass; and taking the five
 loaves and the two fishes, looking up to heaven, he blessed and brake,
 and gave the loaves to his disciples, and the disciples to the multitude.
 20 And they all ate and were satisfied: and they took up of the fragments
 21 that remained twelve baskets full. And they that had eaten were about
 22 five thousand, beside women and children. † And he constrained his
 disciples, to go straightway into the vessel, and go before him to the
 23 other side, while he sent the multitude away. And having sent the mul-
 24 titude away, he went up into a mountain apart to pray. And
 in the evening he was there alone: but the vessel was now in the
 midst of the sea, tossed by the waves; for the wind was contrary.

V. 8. *Being before instructed by her mother*—Both as to the Matter and Manner of her Petition: *She said, Give me here*—Fearing if he had Time to consider, he would not do it: *John the Baptist's head in a charger*—A large Dish or Bowl.

V. 9. *And the king was sorry*—as himself knew that *John* was a good Man: *Yet for the oath's sake*—So he murdered an innocent Man, from mere Tenderness of Conscience!

V. 10. *And he sent and beheaded John in the prison, and his head was given to the damsel*—How mysterious is the Providence, which left the Life of so holy a Man in such infamous Hands! Which permitted it to be sacrificed to

the Malice of an abandoned Harlot, the Petulancy of a vain Girl, and the Rashness of a foolish, perhaps drunken Prince, who made a Prophet's Head the Reward of a Dance! But we are sure the Almighty will repay his Servants in another World, for whatever they suffer in this.

V. 13. *Jesus withdrew into a desert place*—1. To avoid *Herod*; 2. Because of the Multitude pressing upon Him; (*Mark* vi. 32.) and 3. To talk with his Disciples, newly returned from their Progress; (*Luke* ix. 10.) *apart*—from all his Disciples.

V. 15. *The time is now past*—The usual Meal-time.

* *Mark* vi. 34. *Luke* ix. 10. *John* vi. 1.

† *Mark* vi. 45. *Luke* ix. 12. *John* vi. 5.

V. 25. *The*

25 In the fourth watch of the night Jesus went to them, walking on the
 26 sea. And the disciples seeing him walking on the sea, were troubled,
 27 saying, It is an apparition: and they cried out for fear. But Jesus im-
 mediately spake to them, saying, Take courage: it is I: be not afraid.
 28 And Peter answering him, said, Lord, if it be thou, bid me come to thee
 29 on the water. And he said, Come. And Peter coming down from the
 30 vessel, walked on the water, to go to Jesus. But seeing the wind boi-
 sterous, he was afraid; and beginning to sink, he cried, Lord, save me.
 31 And immediately Jesus reaching forth his hand, caught him, and saith
 32 to him, O thou of little faith, wherefore didst thou doubt? And when
 33 they were come into the vessel, the wind ceased. Then they that were
 in the vessel, came and worshipped him, saying, Of a truth thou art the
 Son of God.
 34 And having crossed over, they came into the land of Gennesaret.
 35 And when the men of that place had knowledge of him, they sent out
 into all that country round about, and brought to him all that were dis-
 36 eased; And besought him, that they might touch but the hem of his
 garment: and as many as touched were made perfectly whole.

XV. * Then came to Jesus Scribes and Pharisees who were of Jerusa-
 2 lem, saying, Why do thy disciples transgress the tradition of the elders?
 3 For they wash not their hands when they eat bread. But he answering
 said, Why do ye also transgress the commandment of God thro' your
 4 tradition? For God commanded, † Honour thy father and mother: and
 5 he that revileth father or mother, let him die the death. But ye say,
 Whosoever shall say to his father or mother, *It is a gift*, by whatsoever

V. 25. *The fourth watch*—The Jews (as well as the Romans) usually divided the Night into four Watches, of three Hours each. The first Watch began at Six, the second at Nine, the third at Twelve, the fourth at Three in the Morning. *If it be thou*—'Tis the same as *Since it is thou*. The Particle *if* frequently bears this Meaning, both in ours and in all Languages. So it means *John* xiii. 14 and 17. St. Peter was in no Doubt, or he would not have quitted the Ship.

V. 30. *He was afraid*—Tho' he had been used to the Sea, and was a skilful Swimmer. But so it frequently is. When Grace begins to act, the natural Courage and Strength are withdrawn.

V. 33. *Thou art the Son of God*—They mean, *The Messiah*.

V. 2. *They wash not their hands when they eat bread*—Food in general is termed *Bread* in *Hebrew*: So that to *eat bread* is the same as to make a Meal.

V. 4. *Honour thy father and mother*—Which implies all such Relief as they stand in need of.

V. 5. *It is a gift by whatsoever thou mightest have been profited by me*—That is, I have given, or at least, purpose to give to the Treasury of the Temple, what you might otherwise have had from me.

* *Mark* vii. 1.† *Exod.* xx. 12. xxi. 17.V. 7. *Well*

6 thou mightest have been profited by me : Let him not honour his father or his mother. Thus have ye made void the command of GOD thro' your tradition. Ye hypocrites, well did *Isaiah* prophesy of you, saying, 7 * This people draweth nigh to me with their mouth, and honoureth me 8 with their lips ; but their heart is far from me. But in vain do they 9 worship me, teaching for doctrines the commandments of men. And 10 calling the multitudes he said to them, Hear and understand. Not that which goeth into the mouth defileth the man, but what cometh out of 11 the mouth, this defileth the man. Then came his disciples and said to him, Knowest thou that the Pharisees, hearing this saying, were offended? 12 He answered and said, Every plant which my heavenly Father hath not 13 planted shall be rooted up. † Let them alone : they are blind leaders of the blind : but if the blind lead the blind, both will fall into a ditch. 14 Then answered Peter and said to him, Declare to us this parable. And 15 Jesus said, Are ye also yet without understanding? Do ye not yet understand, that whatever entereth into the mouth, goeth into the belly, 16 and is cast out into the vault? But those things which proceed out of 17 the mouth, come out of the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, 18 false witness, railings. These are the things which defile a man ; but to eat with unwashen hands defileth not a man. 19 20 21 || And Jesus going thence, retired to the coasts of Tyre and Sidon. 22 And behold a woman of Canaan, of those coasts, came and cried to him, saying, Have mercy on me, O Lord, thou Son of David : my daughter 23 is grievously vexed with a devil. But he answered her not a word.

V. 7. *Well did Isaiah prophesy of you, saying—* That is, The Description which *Isaiah* gave of your Fathers, is exactly applicable to you. The Words therefore which were a Description of them, are a Prophecy with regard to you.

V. 8. *Their heart is far from me—* And without this, all outward Worship is mere Mockery of GOD.

V. 9. *Teaching the commandments of men—* As equal with, nay superior to, those of GOD. What can be a more heinous Sin?

V. 14. *Let them alone—* If they are indeed blind leaders of the blind, let them alone ; concern not yourselves about them : A plain Direction how to behave, with regard to all such.

V. 17. *Are ye also yet without understanding?—* How fair and candid are the sacred Historians? Never concealing or excusing their own Blemishes.

V. 19. *First evil thoughts—then murders—and the rest. Railings—* The Greek Word includes all Reviling, Back-biting, and Evil-speaking.

V. 22. *A woman of Canaan—* Canaan was also called *Syrophénicia*, as lying between *Syria* properly so called, and *Phénicia*, by the Seaside. *Cried to him—* From afar, *Thou Son of David—* So she had some Knowledge of the promised *Messiah*.

V. 23. *He answered her not a word—* He sometimes tries our Faith in like Manner.

* *Isaiah* xxix. 13.

† *Luke* vi. 39.

|| *Mark* vii. 24.

V. 24. *I am*

And his disciples came and besought him, saying, Send her away, for
 24 she crieth after us. But he answering said, I am not sent but to the lost
 25 sheep of the house of Israel. Then she came and worshipped him, say-
 26 ing, Lord, help me. But he answering said, It is not right, to take
 27 the childrens bread and cast *it* to the dogs. And she said, True, Lord:
 yet the dogs eat of the crumbs which fall from their master's table.
 28 And Jesus answering said to her, O woman, great *is* thy faith: be it
 unto thee as thou wilt. And her daughter was healed from that hour.

29 * And Jesus passing thence, came nigh the sea of Galilee; and going
 30 up into a mountain, he sat down there. And great multitudes came
 to him, having with them the lame, blind, dumb, disabled, and many
 31 others; and cast them at the feet of Jesus, and he healed them: So that
 the multitudes wondered, seeing the dumb to speak, the disabled whole,
 the lame to walk, and the blind to see: and they glorified the God of Is-
 32 rael. † Then Jesus calling his disciples to him said, I have tender
 compassion on the multitude, because they continue with me now three
 days, and have nothing to eat: and I am not willing to send them away
 33 fasting, lest they faint in the way. And his disciples say to him, Whence
 should we have so much bread in a wilderness, as to satisfy so great a
 34 multitude? And Jesus saith to them, How many loaves have you?
 35 They said, Seven, and a few small fishes. And he commanded the mul-
 36 titude to sit down on the ground. And taking the seven loaves and the
 fishes, he gave thanks and brake *them* and gave to his disciples, and the
 37 disciples to the multitude. And they all ate and were satisfied, and they
 38 took up of the fragments that remained seven baskets full. And they
 that had eaten were four thousand men, besides women and children.

39 || And having sent away the multitude, he took ship again, and came
 XVI. into the coasts of Magdala. § Then the Pharisees and Sadducees came
 2 and tempting, desired him to shew them a sign from heaven. He answer-

V. 24. *I am not sent*—Not primarily; not yet.

V. 25. *Then came she*—Into the House where He now was.

V. 29. *The sea of Galilee*—The Jews gave the Name of Seas, to all large Lakes. This was an hundred Furlongs long, and forty broad. It was called also, *The sea of Tiberias*. It lay on the Borders of Galilee, and the City of *Tiberias* stood on its Western Shore. It was like-

wise stiled, *The lake of Gennesareth*: Perhaps a Corruption of *Cinnereth*, the Name by which it was antiently called, *Numb. xxxiv. 11*.

V. 32. *They continue with me now three days*—It was now the third Day, since they came.

V. 36. *He gave thanks, or blessed the Food*—that is, He praised God for it, and prayed for a Blessing upon it.

V. 1. *A sign from heaven*—Such they imagined Satan could not counterfeit.

* *Mark vii. 31.* † *Mark viii. 1.* || *Mark viii. 10.* *Matt. xii. 38.* § *Luke xii. 54.*

H

V. 3. *The*

ing said to them, In the evening ye say, *It will be* fair weather; for the
 3 sky is red: And in the morning, *It will be* foul weather to-day; for
 the sky is red and lowring. O ye hypocrites, ye know to discern the
 4 face of the sky: can ye not *discern* the signs of the times? A wicked
 and adulterous generation seeketh a sign; but there shall no sign be
 given to it, but the sign of the prophet Jonah. And he left them and
 departed.

5 * And when his disciples were come to the other side, they had for-
 6 gotten to take bread. † And Jesus said to them, Take heed and beware
 7 of the leaven of the Pharisees and Sadducees. And they reasoned among
 8 themselves, saying, We have taken no bread. Jesus knowing *it* said to
 them, O ye of little faith, why reason ye among yourselves, because ye
 9 have taken no bread? Do ye not yet understand nor remember the five
 10 loaves of the five thousand, and how many baskets ye took up? Neither
 the seven loaves of the four thousand, and how many baskets ye took up?
 11 How do ye not understand, that I spake not to you concerning bread, to
 12 beware of the leaven of the Pharisees and Sadducees? Then they un-
 derstood, that he did not bid *them* beware of the leaven of bread, but
 of the doctrine of the Pharisees and Sadducees.

13 || And Jesus coming into the coasts of Cesarea Philippi, asked his dis-
 14 ciples saying, Whom do men say that I am? The Son of Man? And
 they said, Some *say*, John the Baptist; others Elijah; others Jeremiah,
 15 or one of the prophets. He said to them, But whom say ye that I am?
 16 And Simon Peter answering said, Thou art the Christ, the Son of the

V. 3. *The signs of the times*—The Signs which evidently shew, That this is the Time of the *Messiah*.

V. 4. *A wicked and adulterous generation*—Ye would seek no farther Sign, did not your Wickedness, your Love of the World, which is Spiritual Adultery, blind your Understanding.

V. 6. *Beware of the leaven of the Pharisees*—That is, of their False Doctrine: This is elegantly so called: For it spreads in the Soul or the Church, as Leaven does in Meal.

V. 7. *They reasoned among themselves*—What must we do then for Bread, since we have taken no Bread with us?

V. 8. *Why reason ye*—Why are you troubled about this? Am I not able, if Need so require, to supply you by a Word?

V. 11. *How do ye not understand*—Besides, do you not understand, that I did not mean *Bread*, by the *Leaven* of the Pharisees and Sadducees?

V. 13. *And Jesus coming*—There was a large Interval of Time between what has been related, and what follows. The Passages that follow were but a short Time before our LORD suffered.

V. 14. *Jeremiah or one of the prophets*—There was at that Time a current Tradition among the *Jews*, That either *Jeremiah* or some other of the antient Prophets would rise again before the *Messiah* came.

V. 16. *Peter*—Who was generally the most forward to speak.

* Mark viii. 14.

† Luke xii. 1.

|| Mark viii. 27. Luke ix. 18.

V. 17. *Flesh*

17 living God. And Jesus answering said to him, Happy art thou, Simon
 18 Barjonah; for flesh and blood have not revealed *this* to thee, but my Fa-
 19 ther who *is* in heaven. And I say also to thee, Thou art Peter, and on
 this rock I will build my church, and the gates of hell shall not prevail
 20 against it. * And I will give thee the keys of the kingdom of heaven:
 and whatsoever thou shalt bind on earth shall be bound in heaven, and
 21 whatsoever thou shalt loose on earth shall be loosed in heaven. Then
 charged he his disciples, to tell no one, that he was the Christ.

21 † From that time Jesus began to shew his disciples, That he must go
 to Jerusalem and suffer many things from the elders and chief priests and
 22 scribes, and be killed, and be raised again the third day. Then Peter
 taking hold of him, rebuked him, saying, Favour thyself, Lord: this
 23 shall in no wise be unto thee. But he turning said to Peter, Get thee

V. 17. *Flesh and blood*—That is, Thy own Reason, or any natural Power whatsoever.

V. 18. *On this rock*—Alluding to his Name, which signifies a Rock, namely the Faith which thou hast now professed; *I will build my church*—But perhaps when our LORD uttered these Words, He pointed to Himself, in like manner as when He said, *Destroy this temple* (Joh. ii. 19.) meaning the Temple of his Body. And it is certain, that as He is spoken of in Scripture, as the only Foundation of the Church, so this is that which the Apostles and Evangelists laid in their Preaching. It is in respect of laying this, that the Names of all the twelve Apostles (not of St. Peter only) were equally inscribed on the *twelve Foundations* of the City of GOD, Rev. xxi. 14. *The gates of hell*—As Gates and Walls were the Strength of Cities, and as Courts of Judicature were held in their Gates, this Phrase properly signifies the Power and Policy of Satan and his Instruments. *Shall not prevail against it*—Not against the Church Universal, so as to destroy it. And they never did. There hath been a small Remnant in all Ages.

V. 19. *I will give thee the keys of the kingdom of heaven*—Indeed not to him alone (for they were equally given to all the Apostles at the same Time, John xx. 21, 22, 23.) but to him were first given the Keys both of Doctrine and Discipline. He first after our LORD's Resurrection exercised the Apostleship, Acts i. 15. And he first by Preaching opened the Kingdom of Heaven, both to the Jews, (Acts ii.) and to the Gentiles, (Acts x.)

Under the Terms of *binding* and *loosing* are contained all those Acts of Discipline which Peter and his Brethren performed as Apostles: And undoubtedly what they thus performed on Earth, GOD confirmed in Heaven.

V. 20. *Then charged he his disciples to tell no one that he was the Christ*—Jesus Himself had not said it expressly even to his Apostles, but left them to infer it from his Doctrine and Miracles. Neither was it proper the Apostles should say this openly, before that grand Proof of it, his Resurrection. If they had, they who believed them, would only the more earnestly have sought to take and make Him a King; and they who did not believe them, would the more vehemently have rejected and opposed such a *Messiah*.

V. 21. *From that time Jesus began to tell his disciples, that he must suffer many things*—Hitherto He had mainly taught them only one Point, That He was the Christ. From this Time He taught them another, That Christ must thro' Sufferings and Death enter into his Glory. *From the elders*—The most honourable and experienced Men; *the chief priests*—Accounted the most religious; *and the scribes*—The most learned Body of Men in the Nation. Would not one have expected, That these should have been the very first to receive Him? But *not many wise, not many noble* were called. *Favour thyself*—The Advice of the World, the Flesh and the Devil to every one of our LORD's Followers.

V. 23. *Get thee behind me*—Out of my Sight. It is not improbable, Peter might step before

* Mark viii. 31. Luke ix. 22. C. xvii. 12. xx. 18. † C. xviii. 18. Him,

behind me, Satan; thou art an offence to me: for thou savourest not
 24 the things of God, but the things of men. * Then said Jesus to
 his disciples, If any man be willing to come after me, let him deny him-
 25 self, and take up his cross and follow me. † For whosoever will save
 his life, shall lose it, and whosoever will lose his life for my sake, shall
 26 find it. For what is a man profited, if he shall gain the whole world
 and lose his own soul? Or what shall a man give, in exchange for his
 27 soul? For the Son of man shall come in the glory of his Father, with
 his angels; and then shall he render to every man according to his work.

Him, to stop him. *Satan*—Our LORD is not recorded to have given so sharp a Reproof to any other of his Apostles, on any Occasion. He saw it was needful for the Pride of *Peter's* Heart, puffed up with the Commendation lately given him. Perhaps the Term *Satan*, may not barely mean, Thou art my *Enemy*, while thou fanciest thyself most my Friend; but also, Thou art acting the very Part of *Satan*, both by endeavouring to hinder the Redemption of Mankind, and by giving me the most deadly Advice, that can ever spring from the Pit of Hell. *Thou savourest not*—Dost not relish or desire. We may learn from hence, 1. That whosoever says to us in such a Case, *Favour thyself*, is acting the Part of the Devil: 2. That the proper Answer to such an Adviser is, Get thee behind me: 3. That otherwise he will be an *Offence* to us, an Occasion of our Stumbling, if not Falling: 4. That this Advice always proceeds from the not relishing the Things of GOD, but the Things of Men. Yea, so far is this Advice, *Favour thyself*, from being fit for a Christian either to give or take, that if any Man will come after Christ, his very first Step is, To deny or renounce himself: In the room of his own Will, to substitute the Will of GOD, as his one Principle of Action.

V. 24. *If any man be willing to come after me*—None is forced, but if any will be a Christian, it must be on these Terms. *Let him deny himself and take up his cross*—A Rule that can never be too much observed: Let him in all Things deny his own Will, however pleasing, and do the Will of GOD, however painful.

Should we not consider all Crosses, all Things grievous to Flesh and Blood, as what they really are, as Opportunities of embracing GOD's Will, at the Expence of our own? And consequently as so many Steps, by which we may advance toward Perfection? We should

make a swift Progress in the spiritual Life, if we were faithful in this Practice. Crosses are so frequent, that whoever makes Advantage of them, will soon be a great Gainer. Great Crosses are Occasions of great Improvement: And the little ones, which come daily, and even hourly, make up in Number, what they want in Weight. We may in these daily and hourly Crosses, make effectual Oblations of our Will to GOD; which Oblations, so frequently repeated, will soon mount to a great Sum. Let us remember then (what can never be sufficiently inculcated) That GOD is the Author of all Events: That none is so small or inconsiderable, as to escape his Notice and Direction. Every Event therefore declares to us the Will of GOD, to which, thus declared, we should heartily submit. We should renounce our own to embrace it; we should approve and chuse what his Choice warrants as best for us. Herein should we exercise ourselves continually; this should be our Practice all the Day long. We should in Humility accept the little Crosses that are dispensed to us, as those that best suit our Weakness. Let us bear these little Things, at least for GOD's Sake, and prefer his Will to our own in Matters of so small Importance. And his Goodness will accept these mean Oblations; for He despiseth not the Day of small Things.

V. 25. *Whosoever will save his life*—At the Expence of his Conscience: Whosoever in the very highest Instance, that of Life itself, will not renounce himself, shall be lost eternally. But can any Man hope, he should be able thus to renounce himself, if he cannot do it in the smallest Instances? *And whosoever will lose his life, shall find it*—What he loses on Earth, he shall find in Heaven.

V. 27. *For the Son of man shall come*—For there is no Way to escape the righteous Judgment of GOD.

* C. x. 38. † C. x. 39. Mark viii. 35. Luke ix. 24. xvii. 33. John xii. 25. And

28 Verily I say to you, there are some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. * And after six days, Jesus taketh Peter and James and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them, and his face shone as the sun, and his raiment was white as the light. And behold there appeared to them Moses and Elijah talking with him. Then answered Peter and said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son, in whom I delight: hear ye him. And the disciples hearing it, fell on their face and were fore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And lifting up their eyes, they saw no man, but Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the Scribes, That Elijah must come first? And Jesus answering said to them, Elijah truly doth come first, and will regulate all things. But I say to you, That Elijah

V. 28. And as an Emblem of this, there are some here who shall live to see the *Messiah* coming to set up his Mediatorial Kingdom, with great Power and Glory, by the Increase of his Church, and the Destruction of the Temple, City, and Policy of the *Jews*.

V. 1. *A high mountain*—Probably Mount *Tabor*. *He was transfigured*—Or transformed. The indwelling Deity darted out its Rays thro' the Veil of his Flesh: And that with such transcendent Splendor, that He no longer bore the *Form of a Servant*. His Face shone with divine Majesty, like the Sun in its Strength; and all his Body was so irradiated by it, that his Cloaths could not conceal its Glory, but became white and glittering as the very Light, with which He covered Himself as with a Garment.

V. 3. *There appeared Moses and Elijah*—Here for the full Confirmation of their Faith in *Jesus*, *Moses* the Giver of the Law, *Elijah* the most zealous of all the Prophets, and God speaking from Heaven, all bore Witness to him.

V. 4. *Let us make three tents*—The Words of rapturous Surprise. He says *three*, not *six*:

Because the Apostles desired to be with their Master.

V. 5. *Hear ye him*—As superior even to *Moses* and the Prophets.

V. 7. *Be not afraid*—And doubtless the same Moment He gave them Courage and Strength.

V. 9. *Tell the vision to no man*—Not to the rest of the Disciples, lest they should be grieved and discouraged because they were not admitted to the Sight; nor to any other Persons, lest it should enrage some the more, and his approaching Sufferings should make others disbelieve it; *till the Son of man be risen again*—Till the Resurrection should make it credible, and confirm their Testimony about it.

V. 10. *Why then say the Scribes, That Elijah must come first*—Before the *Messiah*? If no Man is to know of his Coming? Should we not rather tell every Man, That He is come, and that we have seen Him, witnessing to Thee as the *Messiah*?

V. 11. *Regulate all things*—In order to the Coming of *Christ*.

* Mark ix. 2. Luke ix. 28.

V. 12. *Elijah*

is come already, and they acknowledged him not, but have done to him
 13 whatever they listed. So shall also the Son of man suffer from them.
 Then the disciples understood, that he spake to them of John the Baptist.
 14 * And when they were come to the multitude, there came to him a
 15 man, kneeling down to him, and saying, Lord, have mercy on my son,
 for he is lunatic, and suffereth grievously; for often he falleth into the
 16 fire and often into the water. And I brought him to thy disciples, but
 17 they could not cure him. Then Jesus answering said, O unbelieving
 and perverse generation, how long shall I be with you? How long shall
 18 I suffer you? Bring him hither to me. And Jesus rebuked the devil, and
 19 he went out of him, and the child was cured from that hour. Then
 the disciples coming to Jesus apart said, Why could not we cast him
 20 out? † And Jesus said to them, Because of your unbelief. For verily
 I say to you, If ye have faith as a grain of mustard-seed, ye shall say to
 this mountain, Remove hence to yonder place, and it shall remove, and
 21 nothing shall be impossible to you. Howbeit this kind goeth not out,
 but by prayer and fasting.

22 || And while they abode in Galilee, Jesus said to them, The Son of man
 23 is about to be betrayed into the hands of men; And they will kill him,
 and the third day he shall rise again: and they were exceeding sorry.
 24 And when they were come to Capernaum, they that received the tri-
 bute-money came to Peter and said, Doth not your master pay the tribute?

V. 12. *Elijah is come already*—And yet when the Jews asked John, *Art thou Elijah?* He said, *I am not.* (John i.) His Meaning was, I am not *Elijah the Tishbite*, come again into the World. But he was the Person of whom *Malachi* prophesied under that Name.

V. 15. *He is lunatic*—This Word might with great Propriety be used, tho' the Case was mostly preternatural: as the evil Spirit would undoubtedly take Advantage of the Influence which the Changes of the Moon have on the Brain and Nerves.

V. 17. *O unbelieving and perverse generation*—Our LORD speaks this to his Disciples. *How long shall I be with you*—Before you stedfastly believe?

V. 20. *Because of your unbelief*—Because in this Particular they had not Faith. *If ye have faith as a grain of mustard-seed*—That is, the least Measure of it. But it is certain, the Faith

which is here spoken of, does not always imply saving Faith. Judas had it: and so had many, who thereby cast out Devils, and yet will at last have their Portion with them. It is only a supernatural Persuasion given a Man, that God will work thus by him at that Hour. Now tho' I have all this Faith, so as to remove mountains, yet if I have not the Faith which worketh by Love, I am nothing.

To remove Mountains was a proverbial Phrase among the Jews, and is still retained in their Writings, to express a Thing which is very difficult, and to Appearance impossible.

V. 21. *This kind—of devils—goeth not out but by prayer and fasting*—What a Testimony is here of the Efficacy of Fasting, when added to fervent Prayer? Some Kinds of Devils the Apostles had cast out before this, without Fasting.

V. 24. *Doth not your master pay the tribute*—This was a Tribute or Payment of a peculiar

* Mark ix. 14. Luke ix. 37.

† C. xxi. 21. Luke xvii. 6.

|| Mark ix. 30. Luke ix. 44.
kind,

25 He saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth
26 take custom or tribute? Of their own sons, or of strangers? Peter saith
27 to him, Of strangers. Jesus saith to him, Then are the sons free. Yet that we may not offend them, go to the sea, and cast an hook, and take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

XVIII. At that time came the disciples to Jesus, saying, Who is the greatest
2 in the kingdom of heaven? * And Jesus calling to him a little child, set
3 him in the midst of them, And said, Verily I say to you, except ye be converted, and become as little children, ye shall in no wise enter into the king-
4 dom of heaven. Whosoever therefore shall humble himself as this little
5 child, he is greatest in the kingdom of heaven. † And whoso shall receive
6 one such little child in my name, receiveth me. || But whoso shall offend one of these little ones that believe in me, it were better for him that a mil-

kind, being Half a Shekel (that is, about fifteen Pence) which every Master of a Family used to pay yearly to the Service of the Temple, to buy Salt, and little Things not otherwise provided for. It seems to have been a voluntary Thing, which Custom rather than any Law had established.

V. 25. *Jesus prevented him*—Just when St. Peter was going to ask him for it. *Of their own sons, or of strangers?*—That is, such as are not of their own Family.

V. 26. *Then are the sons free*—The Sense is, This is paid, for the Use of the House of GOD. But I am the Son of GOD. Therefore I am free from any Obligation of paying this to my own Father.

V. 27, *Yet that we may not offend them*—Even those unjust unreasonable Men, who claim what they have no manner of Right to: Do not contest it with them, but rather yield to their Demand, than violate Peace or Love. O what would not one of a loving Spirit do for Peace? Any thing which is not expressly forbidden in the Word of GOD. *A piece of money*—The original Word is a *Stater*, which was in Value Two Shillings and Sixpence: Just the Sum that was wanted. *Give for me and thee*—Peter had a Family of his own: the other Apostles were the Family of Jesus.

How illustrious a Degree of Knowledge and Power did our LORD here discover? Know-

ledge, in penetrating into this Animal, though beneath the Waters; and Power, in directing this very Fish to Peter's Hook, tho' he himself was at a Distance? How must this have encouraged both him and his Brethren in a firm Dependence on divine Providence?

V. 1. *Who is the greatest in the kingdom of heaven?*—Which of us shall be thy Prime Minister? They still dreamed of a temporal Kingdom.

V. 2. *And Jesus calling to him a little child*—This is supposed to have been the great Ignatius, whom Trajan, the wise, the good Emperor Trajan, condemned to be cast to the wild Beasts at Rome!

V. 3. *Except ye be converted*—The first Step towards entering into the Kingdom of Grace, is to *become as little children*: Lowly in Heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in Heaven, for a Supply of all your Wants. Except ye be turned from Darkness to Light, and from the Power of Satan to GOD: Except ye be entirely, inwardly changed, renewed in the Image of GOD, ye cannot enter into the Kingdom of Glory. Thus must every Man be converted in this Life, or he can never enter into Life eternal. *Ye shall in no wise enter*—So far from being great in it.

V. 5, 6. And all who are in this Sense little Children, are unspeakably dear to me. There-

* Mark ix. 36. Luke ix. 47.

|| Mark ix. 42. Luke xvii. 1.

† C. x. 40. Luke x. 16. John xiii. 20.

stone were hanged about his neck, and he were drowned in the depth of the
 7 sea. Wo to the world because of offences: for it must needs be that
 8 offences come; but wo to that man by whom the offence cometh. Where-
 fore if thy hand or thy foot cause thee to offend, cut them off and cast
them from thee; it is good for thee to enter into life halt or maimed, ra-
 9 And if thine eye cause thee to offend, pluck it out, and cast *it* from thee:
 it is good for thee to enter into life with one eye, rather than having two
 10 eyes to be cast into hell-fire. See that ye despise not one of these
 little ones; for I say to you, that in heaven their angels continually behold
 11 the face of my Father, who is in heaven. * For the Son of man is come
 12 to save that which was lost. † What think ye? If a man have an hun-
 dred sheep, and one of them go astray, doth he not leave the ninety and
 13 nine and go into the mountains, and seek that which is gone astray? And
 if he find it, verily I say to you, he rejoiceth more over that *sheep*, than
 14 over the ninety and nine which went not astray. So it is not the will of
 your Father who is in heaven, that one of these little ones should perish.
 15 But if thy brother shall sin against thee, go and tell him his fault, be-
 tween thee and him alone: if he will hear thee, thou hast gained thy

fore help them all you can, as if it were my-
 self in Person, and see that ye offend them not:
 that is, that ye turn them not out of the right
 Way, neither hinder them in it.

V. 7. *Wo to the world because of offences*—
 That is, unspeakable Misery will be in the
 World thro' them: *for it must needs be that of-*
fences come—Such is the Nature of Things, and
 such the Weakness, Folly, and Wickedness of
 Mankind, that it cannot be but they will
 come: *but wo to that man*—That is, miserable
 is that Man, *by whom the offence cometh*. *Of-*
fences are, all Things whereby any one is turn-
 ed out of, or hindered in the Way of God.

V. 8, 9. *If thy hand, foot, eye, cause thee to*
offend—If the most dear Enjoyment, the most
 beloved and useful Person, turn thee out of,
 or hinder thee in the Way. Is not this an hard
 Saying? Yes; if thou take Counsel with Flesh
 and Blood.

V. 10. *See that ye despise not one of these lit-*
tle ones—As if they were beneath your Notice.
 Be careful to *receive* and not to *offend*, the very
 weakest Believer in *Christ*: For as inconsidera-
 ble as some of these may appear to thee, the
 very Angels of God have a peculiar Charge

over them: Even those of the highest Order,
 who continually appear at the Throne of the
 most High. To *behold the Face of God* seems
 to signify the waiting near his Throne; and
 to be an Allusion to the Office of chief Mini-
 sters in earthly Courts, who daily converse
 with their Princes.

V. 11. Another, and a yet stronger Reason
 for your not despising them is, That I myself
 came into the World to save them.

V. 14. *So it is not the will of your Father*—
 Neither doth my Father despise the least of
 them. Observe the Gradation. The Angels,
 the Son, the Father!

V. 15. But how can we avoid giving Of-
 fence to some? Or being offended at others?
 Especially suppose they are quite in the wrong?
 Suppose they commit a known Sin? Our LORD
 here teaches us how: He lays down a sure
 Method of avoiding all Offences. Whosoever
 closely observes this threefold Rule, will seldom
 offend others, and never be offended himself.
 If any (more especially that is a Member of
 the same religious Community) do any thing
 amiss, of which thou art an Eye or Ear Wit-
 ness, thus saith the LORD,

* Luke xix. 10.

† Luke xv. 4.

1. Go

16 brother. But if he will not hear, take with thee one or two more, that by the mouth of two or three witnesses every word may be established.
 17 And if he will not hear them, tell it to the church; but if he will not
 18 hear the church, let him be to thee as an heathen and a publican. Verily I say to you, * Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.
 19 Again I say to you, That if two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them by my Father
 20 who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him and said, Lord, how often shall my brother
 22 sin against me, and I forgive him? Till seven times? Jesus saith to him,
 23 I say not unto thee, till seven times, but till seventy times seven. Therefore the kingdom of heaven is like a king, who was minded to settle
 24 accounts with his servants. And when he had begun to reckon, one

1. *Go and tell him alone*—If it may be, in Person; if that cannot so well be done, by thy Messenger; or in Writing. Observe. Our LORD gives no Liberty to omit this: or to exchange it for either of the following Steps. If this do not succeed,

2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterwards if need require, bear Witness of what was spoken. If even this does not succeed, then and not before,

3. *Tell it to the Elders of the Church*—Lay the whole Matter open before those, who watch over yours and his Soul. If all this avail not, have no farther Intercourse with him, only such as thou hast with Heathens.

Can any thing be plainer? *Christ* does here as expressly command all Christians who see a Brother do Evil, to take this Way, not another, and to take these Steps, in this Order, as he does to honour their Father and Mother.

But if so, in what Lands do the Christians live?

If we proceed from the private Carriage of Man to Man, to Proceedings of a more public Nature, in what Christian Nation are Church Censures conformed to this Rule? Is this the Form in which ecclesiastical Judgments appear, in the Popish or even the Protestant World? Are these the Methods used even by those who

boast the most loudly of the Authority of *Christ* to confirm their Sentences? Let us earnestly pray, that this Dishonour to the Christian Name may be wiped away, and that common Humanity may not, with such solemn Mockery, be destroyed in the name of the Lord!

Let him be to thee as an heathen—To whom thou still owest earnest Good-will, and all the Offices of Humanity.

V. 18. *Whatsoever ye shall bind on earth*—By Excommunication, pronounced in the Spirit and Power of *Christ*. *Whatsoever ye shall loose*—By Absolution from that Sentence. In the Primitive Church, Absolution meant no more than a Discharge from Church Censure. *Again I say*—And not only your Intercession for the Penitent, but all your united Prayers shall be heard. How great then is the Power of joint Prayer! *If two of you*—Suppose a Man and his Wife.

V. 20. *Where two or three are gathered together in my name*—That is, to worship me.

V. 22. *Till seventy times seven*—That is, as often as there is Occasion. A certain Number is put for an uncertain.

V. 23. *Therefore*—In this respect.

V. 24. *One was brought who owed him ten thousand talents*—According to the usual Computation, if these were Talents of Gold, this would amount to seventy-two Millions Sterling. If they were Talents of Silver, it must have been four Millions, four hundred thousand

* C. xvi. 19.

I

Pounds.

25 was brought to him who owed him ten thousand talents. And as he had not to pay, his lord commanded him to be sold, and his wife and
 26 children, and all that he had, and payment to be made. Then the servant falling prostrate at his feet, said, Lord, have patience with me, and
 27 I will pay thee all. And the lord of that servant, moved with tender
 28 compassion, loosed him and forgave him the debt. But that servant going out, found one of his fellow-servants who owed him an hundred pence, and seized him by the throat, saying, Pay me that thou owest.
 29 And his fellow-servant falling at his feet, besought him saying, Have patience with me, and I will pay thee all. And he would not, but went
 30 and cast him into prison, till he should pay the debt. But his fellow-servants, seeing what was done, were very sorry, and came and gave their
 32 lord an exact account of the whole matter. Then his lord calling him, said to him, Thou wicked servant, I forgave thee all that debt, because
 33 thou intreatedst me. Shouldst not thou also have had compassion on thy fellow-servant, as I had pity on thee? And his lord being wroth,
 34 delivered him to the tormentors, till he should pay all that was due to him. So likewise will my heavenly Father do to you, if ye from your
 35 hearts forgive not every one his brother their trespasses.

XIX. * And Jesus, when he had finished these sayings, departed from Galilee, and came into the coasts of Judea beyond Jordan. And great multitudes followed him, and he healed them there. And the Pharisees came to him, tempting him and saying, Is it lawful for a man to put

Pounds. Hereby our LORD intimates the vast Number and Weight of our Offences against GOD, and our utter Incapacity of making Him any Satisfaction.

V. 25. *As he had not to pay, his Lord commanded him to be sold*—Such was the Power which Creditors anciently had over their insolvent Debtors in several Countries.

V. 30. *Went with him before a Magistrate, and cast him into prison, protesting he should lie there, till he should pay the whole debt.*

V. 34. *His lord delivered him to the tormentors*—Imprisonment is a much severer Punishment in the Eastern Countries than in ours. State-Criminals, especially when condemned to it, are not only confined to a very mean and scanty Allowance, but are frequently loaded with Clogs or heavy Yokes, so that they can neither lie nor sit at Ease: and by frequent Scourgings and sometimes Rackings are brought to an untimely

End. *Till he should pay all that was due to him*—That is, without all Hope of Release: For this he could never do.

How observable is this whole Account; as well as the great Inference our LORD draws from it! 1. The Debtor was freely and fully forgiven; 2. He wilfully and grievously offended; 3. His Pardon was retracted, the whole Debt required, and the Offender delivered to the Tormentors for ever. And shall we still say, But when we are once freely and fully forgiven, our Pardon can never be retracted? Verily, verily I say unto you, *So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.*

V. 1. *He departed*—And from that Time, walked no more in Galilee.

V. 2. *Multitudes followed him, and he healed them there*—That is, wheresoever they followed him.

V. 3. *The Pharisees came tempting him*—Try-

4 away his wife for every cause? And he answering said to them, Have ye
not read, that he who made *them*, made them male and female from the
5 beginning? And said, * For this cause a man shall leave father and mo-
6 ther and cleave to his wife, and they twain shall be one flesh? Where-
fore they are no more twain but one flesh. What therefore God hath
7 joined together, let not man put asunder. They say to him, Why then
did Moses † command to give a writing of divorce, and put her away?
8 He saith to them, Because of the hardness of your hearts, Moses suffered
9 you to put away your wives; but from the beginning it was not so. And
I say to you, whosoever shall put away his wife, except for whoredom,
and marry another, committeth adultery, and whoso marrieth her that is
10 put away, committeth adultery. His disciples say to him, If the case
11 of a man with *his* wife be so, it is not expedient to marry. But he said
to them, All men cannot receive this saying, but they to whom it is given.
12 For there are eunuchs, who were born so from their mother's womb, and
there are eunuchs, who were made eunuchs by men; and there are eunuchs,
who have made themselves eunuchs for the kingdom of heaven's sake. He
that is able to receive *it*, let him receive *it*.

13 || Then were brought to him little children, that he should lay

ing to make him contradict *Moses*. For every
cause—That is, for any thing which he dislikes
in her. This the Scribes allowed.

V. 4. *He said, Have ye not read*—So instead
of contradicting him, our Lord confutes them
by the very Words of *Moses*. *He who made
them, made them male and female from the begin-
ning*—At least from the beginning of the *Mo-
saic Creation*. And where do we read of any
other? Does it not follow, that God's mak-
ing *Eve* was part of his Original Design, and
not a Consequence of *Adam's* beginning to fall?

V. 5. *And said*—By the mouth of *Adam*;
who uttered the words.

V. 7. *Why did Moses command*—*Christ* re-
plies, *Moses suffered* [not commanded] *it*, *be-
cause of the hardness of your hearts*—Because
neither your Fathers nor you could bear the
more excellent Way.

V. 9. *And I say to you*—I revoke that In-
dulgence from this day, so that from hence-
forth, *Whosoever*, &c.

V. 11. *But he said to them*—This is not uni-
versally true: it does not hold, with regard to
all Men, but with regard to those only, *to whom*

is given this excellent Gift of God. Now
this *is given* to three Sorts of Persons, to some
by Natural Constitution, without their Choice:
to others by Violence against their Choice;
and to others by Grace with their Choice:
Who steadily withstand their Natural Inclina-
tions, that they may *wait upon God without
Distraction*.

V. 12. *There are eunuchs who have made them-
selves eunuchs for the kingdom of heaven's sake*—
Happy they! Who have abstained from Mar-
riage (tho' without condemning or despising
it) that they might walk more closely with
God! *He that is able to receive it, let him re-
ceive it*—This gracious Command (for such it
is unquestionably) is not designed for all Men:
But only for those few who are *able to receive it*.
O let these receive it joyfully!

V. 13. *That he should lay his hands on them*—
This was a Rite which was very early used, in
praying for a Blessing on young Persons. See
Gen. xlviii. 14—20.

The disciples rebuked them—That is, them that
brought them: Probably thinking such an
Employ beneath the Dignity of their Master.

* Gen. ii. 24. † Deut. xxiv. 1. Matt. v. 31. Mark x. 2. Luke xvi. 18. || Mark x. 13.

Luke xviii. 15.

I 2

V. 14. Of

his hands on them and pray: but the disciples rebuked them.
 14 * But Jesus said, Suffer little children to come to me, and forbid them
 15 not; for of such is the kingdom of heaven. And he laid his hands on
 them and departed thence.
 16 † And behold one came and said to him, Good Master, what good
 17 thing shall I do, that I may have eternal life? And he said to him,
 Why callest thou me good? *There is none good but one, that is God:*
 18 but if thou wilt enter into life, keep the commandments. He saith to
 him, Which? Jesus said, Thou shalt do no murder: thou shalt not
 commit adultery; thou shalt not steal; thou shalt not bear false witness;
 19 Honour thy father and mother, and, Thou shalt love thy neighbour as
 20 thyself. The young man saith to him, All these things have I kept
 21 from my childhood: what lack I yet? Jesus saith to him, If thou de-
 sirest to be perfect, go, sell what thou hast and give to the poor, and thou
 22 shalt have treasure in heaven; and come, follow me. But the young
 man, hearing that saying, went away sorrowful; for he had great pos-
 23 sessions. Then said Jesus to his disciples, Verily I say to you, a rich
 24 man shall with difficulty enter into the kingdom of heaven. And again
 I say to you, It is easier for a camel to go thro' the eye of a needle, than
 25 for a rich man to enter into the kingdom of God. His disciples hear-
 26 ing *it*, were exceedingly amazed, saying, Who then can be saved? But

V. 14. *Of such is the kingdom of heaven*—Little Children, either in a Natural or a Spiritual Sense, have a Right to enter into my Kingdom.

V. 16. *And behold one came*—Many of the Poor had followed him from the Beginning. One rich Man came at last.

V. 17. *Why callest thou me good?*—Whom thou supposest to be only a Man. *There is none good*—Supremely, originally, essentially, but God. *If thou wilt enter into life, keep the Commandments*—From a Principle of loving Faith. Believe, and thence love and obey. And this undoubtedly is the Way to eternal Life. Our Lord therefore does not answer ironically, which had been utterly beneath his Character, but gives a plain, direct, serious Answer to a serious Question.

V. 20. *The young man saith, All these have I kept from my childhood*—So he imagined; and perhaps he had, as to the Letter: but not as to the Spirit, which our Lord immediately shews.

V. 21. *If thou desirest to be perfect*—that is, a real Christian: *Sell what thou hast*—He who

reads the Heart, saw his Bosom-Sin was Love of the World; and knew, *He* could not be saved from this, but by *literally* renouncing it. To him therefore he gave this Particular Direction, which he never designed for a General Rule. For *Him* this was necessary to Salvation: To us, it is not so. *To sell all* was an absolute Duty to Him: To many of us, it would be an absolute Sin. *The young man went away*—Not being willing to have Salvation, at so high a Price.

V. 24. *It is easier for a camel to go thro' the eye of a needle, than for a rich man to go thro' the straight Gate*: that is, humanly speaking, it is an absolute Impossibility. Rich Man, Tremble! Feel this Impossibility; else thou art lost for ever!

V. 25. *His disciples were amazed, saying, Who then can be saved?*—If rich Men, with all their Advantages cannot? Who? A poor Man: a Peasant: a Beggar: ten thousand of them; sooner than one that is rich.

V. 26. *Jesus looking upon them*—To com-

Jesus looking upon *them*, said to them, With men this is impossible;
 27 but with God all things are possible. Then answered Peter and said
 to him, Behold we have forsaken all, and followed thee. What shall
 28 we have therefore? Jesus said to them, Verily I say to you, that ye who
 have followed me, in the renovation, when the Son of man shall sit
 on the throne of his glory, ye also shall sit on twelve thrones, judg-
 29 ing the twelve tribes of Israel. And every one that hath forsaken
 houses, or brethren, or sisters, or father, or mother, or wife, or chil-
 dren, or land for my names sake, shall receive an hundred fold, and in-
 30 herit everlasting life. * But many first shall be last, and the last *shall*
 XX. *be first*. For the kingdom of heaven is like an householder, who
 2 went out early in the morning, to hire labourers into his vineyard. And
 having agreed with the labourers for a penny a day, he sent them into
 3 his vineyard. And going out about the third hour, he saw others stand-
 4 ing idle in the market-place, And said to them, Go ye also into the
 vineyard, and whatsoever is right, I will give you. And they went.
 5 Again going out about the sixth and ninth hour, he did likewise.

pose their hurried Spirits. O what a speaking Look was there? *Said to them*—With the utmost Sweetness: *With men this is impossible*—It is observable, He does not retract what He had said; no, nor soften it in the least Degree, but rather strengthens it, by representing the Salvation of a rich Man, as the utmost Effort of Omnipotence.

V. 28. *In the renovation*—In the final Renovation of all Things: *Ye shall sit*—In the Beginning of the Judgment they shall stand: (2 Cor. v. 10.) Then being absolved, they shall sit with the Judge: (1 Cor. vi. 2.) *On twelve thrones*—So our LORD promised, without expressing any Condition: Yet as absolute as the Words are, it is certain, there is a Condition implied, as in many Scriptures, where none is exprest. In consequence of this, *these twelve* did not sit on *those twelve thrones*: For the Throne of Judas another took, so that he never sat thereon.

V. 29. *And every one*—In every Age and Country; not you my Apostles only: *That hath forsaken houses, or brethren, or wife, or children*—Either by giving any of them up, when they could not be retained with a clear Conscience; or by willingly refraining from acquiring them: *Shall receive an hundred fold*—In Value, tho' not in Kind, even in the present World.

V. 30. *But many first*—Many of those who

were first called, *shall be last*—Shall have the lowest Reward; those who came after them being preferred before them: And yet possibly both the first and the last may be saved, tho' with different Degrees of Glory.

V. 1. That some of those who were first called may yet be last, our LORD confirms by the following Parable: Of which the primary Scope is, to shew, That many of the *Jews* would be rejected, and many of the *Gentiles* accepted; the Secondary, That of the *Gentiles*, many who were first converted, would be last and lowest in the Kingdom of Glory, and many of those who were last converted, would be first and highest therein. *The kingdom of heaven is like*—That is, The Manner of GOD's proceeding in his Kingdom, resembles that of *an householder*. *In the morning*—At Six, called by the *Romans* and *Jews*, the First Hour. From thence reckoning on to the Evening, they called Nine, the Third Hour; Twelve, the Sixth; Three in the Afternoon, the Ninth; and Five the Eleventh. *To hire labourers into his vineyard*—All who profess to be Christians are in this Sense Labourers, and are supposed during their Life, to be working in GOD's Vineyard.

V. 2. The *Roman Penny* was about Seven-pence *English*. This was then the usual Price of a Day's Labour.

* C. xx. 16. Mark x. 31. Luke xiii. 30.

V. 6. *About*

6 And going out about the eleventh hour, he found others standing idle,
 7 and saith to them, Why stand ye here all the day idle? They say to
 him, Because no man hath hired us. He saith to them, Go ye also into
 8 the vineyard, and whatsoever is right ye shall receive. And in the
 evening the lord of the vineyard saith to his steward, Call the labourers,
 9 and give them their hire, beginning from the last to the first. And
 when they came who *were hired* about the eleventh hour, they re-
 10 ceived every one a penny. But when the first came, they supposed that
 they should have received more; and they likewise received every one a
 11 penny. And having received *it*, they murmured against the householder,
 12 saying, These last have wrought one hour, and thou hast made them
 13 equal to us, who have born the burden and heat of the day. And he
 answering said to one of them, Friend, I do thee no wrong. Didst not
 14 thou agree with me for a penny? Take what is thine, and go: it is my
 15 will, to give to this last, even as to thee. Is it not lawful for me to do
 16 what I will with my own? Is thine eye evil, because I am good? * So
 the last shall be first, and the first last: for many are called, but few chosen.

17 † And Jesus going up to Jerusalem, took the twelve disciples apart in
 18 the way, and said to them, Behold we go up to Jerusalem, and the Son
 of man shall be betrayed to the chief priests and scribes, and they shall

V. 6. *About the eleventh hour*—That is, Very late; long after the rest were called.

V. 8. *In the evening*—Of Life; or of the World.

V. 9. *Who were hired about the eleventh hour*—Either the *Gentiles*, who were called long after the *Jews* into the Vineyard, the Church of *Christ*; or those in every Age, who did not hear, or at least understand the Gospel-Call, till their Day of Life was drawing to a Period. Some Circumstances of the Parable seem best to suit the former, some the latter of these Senses.

V. 10. *The first supposed they should have received more*—Probably *the first* here may mean the *Jews*, who supposed they should always be preferred before the *Gentiles*.

V. 12. *Thou hast made them equal to us*—So St. Peter expressly, *Acts* xv. 9. GOD—*bath put no difference between us (Jews) and them (Gentiles) purifying their hearts by faith.* And those who are equally holy here, whenever they were called, will be equally happy hereafter.

V. 14. *It is my will to give to the last* called among the *Heathens*, even as to the *first* called among the *Jews*: Yea, and to the late converted Publicans and Sinners, even as to those who were called long before.

V. 15. *Is it not lawful for me to do what I will with my own?*—Yea, doubtless: To give either to *Jew* or *Gentile*, a Reward infinitely greater than he deserves. But can it be inferred from hence, That it is lawful, or possible, for the merciful Father of Spirits, to

“Consign an unborn Soul to Hell?”

“Or damn him from his Mother’s Womb?”

Is thine eye evil, because I am good?—Art thou envious, because I am gracious? Here is an evident Reference to that malignant Aspect, which is generally the Attendant of a selfish and envious Temper.

V. 16. *So the last shall be first, and the first last*—Not only with regard to the *Jews* and *Gentiles*, but in a thousand other Instances. *For many are*

called—

* C. xix. 30. xxii. 14. † Mark x. 32. Luke xviii. 31.

19 condemn him to death, And shall deliver him to the Gentiles, to mock and scourge and crucify *him*; and the third day he shall rise again.

20 * Then came to him the mother of Zebedee's children with her sons,
21 worshipping *him* and desiring a certain thing of him. And he said to her, What wilt thou? She saith to him, Grant that these my two sons may sit, the one on thy right-hand, and the other on thy left in thy kingdom.
22 But Jesus answering said, Ye know not what ye ask. Are ye able to drink of the cup that I am about to drink of, or to be baptized with the baptism that I am baptized with? They say to him, We are able.
23 And he saith to him, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right-hand and on my left is not mine to give, save to them for whom it is prepared
24 of my Father. And the ten hearing *it*, were moved with indignation
25 against the two brethren. But Jesus calling them to him said, Ye know that the princes of the Gentiles lord it over them, and they that are great
26 exercise authority upon them. † It shall not be so among you; but whosoever desireth to be great among you, let him be your minister;
27 And whosoever desireth to chief among you, let him be your servant:
28 Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

29 || And as they were going from Jericho, a great multitude followed
30 him. And behold two blind men sitting by the way-side, hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, thou
31 Son of David. And the multitude charged them to hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of

called—All who hear the Gospel: *but few chosen*—Only those who obey it.

V. 20. *Then came to him the mother of Zebedee's children*—Considering what He had been just speaking, was ever any thing more unseasonable? Perhaps Zebedee himself was dead, or was not a constant Follower of *Christ*.

V. 21. *In thy kingdom*—Still they seem to have expected a temporal Kingdom.

V. 22. *Ye know not* what is implied in being advanced in my Kingdom, and necessarily pre-required thereto. All who share in my Kingdom, must first share in my Sufferings. Are you able and willing to do this?

V. 23. *But to sit on my right-hand*—*Christ* does in no wise deny, That this is his to give. It is his to give in the strictest Propriety, both

as God, and as the Son of Man. He only asserts, That He gives it to none but those for whom it is originally prepared; namely, those who perseveringly excel in the *Faith that worketh by Love*.

V. 25. *Ye know that the princes of the Gentiles lord it over them*—And hence you imagine, the chief in my Kingdom will do as they: But it will be quite otherwise.

V. 26. *Your minister*—That is, your Servant.

V. 30. *Behold two blind men cried out*—St. Mark and St. Luke mention only one of them, blind *Bartimeus*. He was far the more eminent of the two, and as it seems, spoke for both.

V. 31. *The multitude charged them, to hold their peace*—And so they will All who begin to cry after the Son of *David*: But let those who feel

* Mark x. 35.

† C. xxiii. 11.

|| Mark x. 46. Luke xviii. 35.

their

32 David. And Jesus standing still called them and said, What do ye de-
 33 sire that I should do to you? They say to him, Lord, that our eyes may
 34 be opened. So Jesus moved with tender compassion, touched their eyes,
 and immediately their eyes received sight, and they followed him.

XXI. * And when they drew nigh to Jerusalem, and came to Bethphage,
 2 at the mount of Olives, then sent Jesus two disciples, Saying to them,
 Go into the village over against you, and straightway ye shall find an ass
 3 tied, and a colt with her; loose and bring *them* to me. And if any man
 say ought to you, ye shall say, The Lord hath need of them: and he
 4 will send them immediately. This was done that it might be fulfilled
 5 which was spoken by the prophet, saying, † Tell ye the daughter of
 Sion, Behold thy king cometh to thee, meek and sitting on an ass, even
 6 a colt, the foal of an ass. And the disciples went and did as Jesus had
 7 commanded them, And brought the ass and the colt, and put on them
 8 their clothes and set *him* thereon: And a very great multitude spread
 their garments in the way; and others cut down branches from the trees
 9 and strewed *them* in the way. And the multitudes that went before and
 that followed after cried, saying, Hosanna to the Son of David; blessed
 in the name of the Lord *is* he that cometh: Hosanna in the highest.
 10 And as he came into Jerusalem, all the city was in a commotion,
 11 saying, Who is this? And the multitude said, This is Jesus, the pro-
 phet, from Nazareth of Galilee.

their Need of Him, cry the more; otherwise they will come short of a Cure.

V. 5. *The daughter of Sion*—That is, the Inhabitants: *On an ass*—The Prince of Peace did not take an Horse, a warlike Animal: But He will ride on that by and by, *Rev. xix. 11.* In the patriarchal Ages, illustrious Persons thought it no Disgrace to make Use of this Animal: But it by no means appears, That this Opinion prevailed or this Custom continued till the Reign of *Tiberius*. Was it a mean Attitude wherein our LORD then appeared? Mean even to Contempt? I grant it: I glory in it: 'Tis for the Comfort of my Soul; for the Honour of his Humility, and for the utter Confusion of all worldly Pomp and Grandeur.

V. 7. *They set him thereon*—That is, on the Clothes.

V. 8. *A great multitude spread their garments in the way*—A Custom which was usual at the Creation of a King, *2 Kings ix. 13.*

* *Mark xi. 1. Luke xix. 29. John xii. 12.*

V. 9. *The multitudes cried, saying*—Probably from a divine Impulse; for certainly most of them understood not the Words they uttered. *Hosanna*—(LORD, save us) was a solemn Word in frequent Use among the *Jews*. The Meaning is, “We sing *Hosanna* to the Son of *David*. “Blessed is He, the *Messiah* of the LORD. Save, “Thou that art in the highest Heavens.” Our LORD restrained all public Tokens of Honour from the People till now, lest the Envy of his Enemies should interrupt his Preaching before the Time. But this Reason now ceasing, He suffered their Acclamations, that they might be a public Testimony against their Wickedness, who in four or five Days after cried out, Crucify Him, crucify Him. The Expressions recorded by the other Evangelists are somewhat different from these: But all of them were undoubtedly used by some or others of the Multitude.

V. 11. *This is Jesus from Nazareth*—What a Stumbling-block was this? If He was of Na-

† *Zech. ix. 9.*

zareth,

12 * And Jesus went into the temple, and cast out all that sold and bought
in the temple, and overthrew the tables of the money-changers, and the
13 seats of them that sold doves; And saith to them, It is written, † My
house shall be called the house of prayer, but ye have made it a den of
14 thieves. And the blind and the lame came to him in the temple, and he
15 healed them. But the chief priests and the scribes, seeing the wonders
that he did, and the children crying in the temple saying, Hosanna to the
16 Son of David, were sore displeased, And said to him, Hearest thou what
these say? And Jesus saith to them, Yea: have ye never read, || Out of
17 the mouth of babes and sucklings thou hast perfected praise? § And
leaving them, he went out of the city to Bethany, and lodged there.

18 Now in the morning, as he was returning to the city he hungered.
19 And seeing a fig-tree in the way, he came to it, and found nothing there-
on but leaves only. And he saith to it, Let no fruit grow on thee
henceforward for ever. And presently the fig-tree withered away.
20 And the disciples seeing *it* marvelled, saying, How soon is the fig-tree
21 withered away? Jesus answering said to them, ** Verily I say to you,
if ye have faith and doubt not, ye shall not only do this *miracle* of the
fig-tree, but also if ye say to this mountain, Be thou lifted up, and be
22 thou cast into the sea; it shall be done. And all things whatsoever ye
shall ask in prayer, believing, ye shall receive.

23 †† And when he was come into the temple, the chief priests and the
elders of the people came to him as he was teaching, and said, By what

zareth, He could not be the *Messiah*. But they who earnestly desired to know the Truth, would not stumble thereat: For upon Enquiry (which such would not fail to make) they would find, He was not of *Nazareth*, but *Bethlehem*.

V. 12. *He cast out all that sold and bought*—Doves and Oxen for Sacrifice. He had cast them out three Years before (*John* ii. 14.) bidding them *not make that house an house of merchandize*: Upon the Repetition of the Offence, He uses sharper Words. *In the temple*—That is, in the Outer Court of it, where the *Gentiles* used to worship. *The money-changers*—The Exchangers of foreign Money into current Coin, which those who came from distant Parts might want to offer for the Service of the Temple.

V. 13. *A den of thieves*—A proverbial Expression, for an Harbour of wicked Men.

V. 20. *The disciples seeing it*—As they went by, the next Day.

V. 21. *Jesus answering said, If ye have faith*—Whence we may learn, That one great End of our LORD in this Miracle, was to confirm and increase their Faith: Another was, To warn them against Unfruitfulness.

V. 23. *When he was come into the temple, the chief priests came*—Who thought He violated their Right: *And the elders of the people*—Probably, Members of the Sanhedrim, to whom that Title most properly belonged: Which is the more probable, as they were the Persons under whose Cognisance the late Action of

* *Mark* xi. 11, 15. *Luke* xix. 45. † *Isa.* lvi. 7. *Jer.* vii. 11. || *Psalms* viii. 2.

§ *Mark* xi. 11, 12. ** *C.* xvii. 20. †† *Mark* xi. 27. *Luke* xx. 1.

authority dost thou these things? And who gave thee this authority?
 24 And Jesus answering said to them, I will also ask you one thing, which
 if ye tell me, I will likewise tell you, by what authority I do these things.
 25 The baptism of John, whence was it? From heaven, or of men? And
 they reasoned among themselves, saying, If we say from heaven, he will
 26 say, Why then did ye not believe him? But if we say, Of men: we fear
 27 the people; for all hold John as a prophet. And they answering said
 to Jesus, We cannot tell. And he said to them, Neither tell I you, by
 28 what authority I do these things. But what think you? A man had
 two sons; and coming to the first, he said, Son, go work to day in my
 29 vineyard. He answering said, I will not; but afterward repenting, he
 30 went. And coming to the other, he said likewise. And he answered,
 31 I go, Sir: but went not. Which of the two did the will of his father?
 They say to him, The first. Jesus saith to them, Verily I say to you, the
 32 publicans and harlots go into the kingdom of God before you. For
 John came to you in the way of righteousness, and ye believed him not;
 but the publicans and the harlots believed him. And ye seeing *it*, re-
 33 pented not afterward, that ye might believe him. * Hear another
 parable. There was a certain householder, who planted a vineyard, and
 hedged it round about, and digged a wine-press in it, and built a tower,

Christ, in purging the Temple, would naturally fall. These with the Chief Priests, seem purposely to have appeared in a considerable Company, to give the more Weight to what they said, and if Need were, to bear an united Testimony against him. *As he was teaching*—Which also they supposed he had no Authority to do, being neither Priest, nor Levite, nor Scribe. Some of the Priests (tho' not as Priests) and all the Scribes were authorized Teachers. *By what authority dost thou these things?*—Publicly teach the People? And drive out those who had our Commission to traffick in the outer Court?

V. 24. *I will ask you one thing*—Who have asked me many: *The baptism*, that is the whole Ministry, *of John*, was it from heaven, or of men?—By what Authority did he act and teach? Did Man or God give him that Authority? Was it not God? But if so, the Consequence was clear. For *John* testified, that *Jesus* was the *Christ*.

V. 25. *Why did ye not believe him*—Testifying this.

V. 27. *Neither tell I you*—Not again, in ex-

press Terms: He had often told them before, and they would not believe Him.

V. 30. *He answered, I go, Sir: but went not*—Just so did the Scribes and Pharisees: They professed the greatest Readiness and Zeal in the Service of God: But it was bare Profession, contradicted by all their Actions.

V. 32. *John came in the way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—The most notorious Sinners were reformed, tho' at first they said, *I will not*. And ye seeing the amazing Change which was wrought in them, tho' at first ye said, *I go, Sir, repented not afterward*—Were no more convinced than before. O how is this Scripture fulfilled at this Day!

V. 33. *A certain householder planted a vineyard*—God planted the Church in Canaan: And hedged it round about—First with the Law, then with his peculiar Providence: And digged a wine-press—Perhaps it may mean *Jerusalem*: And built a tower—The Temple: And went into a far country—That is, left the Keepers of his Vineyard, in some measure, to behave as they should see good.

* Mark xii. 1. Luke xx. 9.

V. 34. *He*

34 and let it out to husbandmen, and went into a far country. And when
 the season of fruit drew near, he sent his servants to the husbandmen, to
 35 receive the fruits of it. And the husbandmen taking his servants, beat
 36 one, and killed another, and stoned another. Again he sent other servants
 37 more than the first; and they did to them likewise. Last of all he sent to
 38 them his Son, saying, They will reverence my Son. But the husbandmen
 seeing the Son, said among themselves, This is the heir; come let us kill
 39 him and seize on his inheritance. And taking him, they cast *him* out of
 40 the vineyard and flew *him*. When therefore the Lord of the vineyard
 41 cometh, what will he do to those husbandmen? They say to him, He
 will miserably destroy those wicked men, and will let out the vineyard to
 42 other husbandmen who will render him the fruits in their seasons. Jesus
 saith to them, Have ye never read in the scriptures, * The stone which
 the builders rejected, is become the head of the corner? This is the Lord's
 43 doing, and it is marvellous in our eyes. Therefore I say to you, The
 kingdom of God shall be taken from you, and given to a nation bring-
 44 ing forth the fruits thereof. † And whosoever shall fall on this stone
 shall be broken: but on whomsoever it shall fall, it will grind him to
 45 powder. And the chief priests and the Pharisees, hearing his parables,
 46 knew he spoke of them. But when they sought to apprehend him,
 they feared the multitude, because they took him for a prophet.

XXII. And Jesus answering, spake to them again in parables, saying, The
 2 kingdom of heaven is like a king, who made a marriage-feast for his son.
 3 And sent forth his servants to call them that were invited, to the marriage;

V. 34. *He sent his servants to the husbandmen*—The Husbandmen are Ordinary Ministers, or Preachers; the Servants, Extraordinary.

V. 41. *They say*—Perhaps some of the By-standers, not the Chief Priests or Pharisees; who, as St. Luke relates, said, God forbid, (Luke xx. 16.)

V. 42. *The builders*—The Scribes and Priests whose Office it was, to build up the Church. *Is become the head of the corner*—Or the chief Corner-stone: He is become the Foundation of the Church, on which the whole Building rests; and its principal Corner-stone, for uniting the Gentiles to it, as the chief Corner-stone of an House supports and links its two Sides together.

V. 43. *Therefore*—Because ye reject this

Corner-stone. *The kingdom of God*—That is, the Gospel.

V. 44. *Whosoever shall fall on this stone shall be broken*—Shall even then receive much Hurt. He is said to fall on this Stone, who hears the Gospel, and does not believe. *But on whomsoever it shall fall*—In Vengeance, it will utterly destroy him. It will fall on every Unbeliever, when Christ cometh in the Clouds of Heaven.

V. 1. *Jesus answering spake*—That is, spake with reference to what had just past.

V. 2. *A king, who made a marriage feast for his son*—So did God, when He brought his first-begotten into the World.

V. 3. *Them that were invited*—Namely, the Jews.

* Psalm cxviii. 22.

† Luke xx. 18.

4 but they would not come. Again he sent forth other servants, saying, Tell them who were invited, behold I have prepared my dinner, my oxen and fatlings *are* killed, and all things *are* ready: come to the marriage.
 5 But they slighting *it*, went one to his farm, another to his merchandise.
 6 And the rest laying hold on his servants, treated *them* shamefully and slew
 7 *them*. And the king hearing *it* was wroth, and sending forth his troops,
 8 destroyed those murderers and burnt their city. Then saith he to his servants, The marriage-feast is prepared, but they who were invited were
 9 not worthy. Go ye therefore into the highways, and invite whomsoever
 10 ye find to the wedding-banquet. So those servants going out into the highways, gathered together all whomsoever they found, both bad and
 11 good. And the feast was abundantly supplied with guests. But the king coming in to see the guests, saw there a man who had not on a wedding-
 12 garment, And saith to him, Friend, how camest thou in hither, not
 13 having a wedding-garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast *him* into the outer darkness: there shall be weeping and wailing and
 14 gnashing of teeth. * For many are called, but few chosen.
 15 † Then went the Pharisees and consulted, how to insnare him in his
 16 talk. And they sent to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man: for thou regardest not the per-
 17 son of men. Tell us therefore, What thinkest thou? Is it lawful to give
 18 tribute to Cesar, or not? But Jesus knowing their wickedness, said,

V. 4. *Fatlings*—Fatted Beasts and Fowls.

V. 5. *One to his farm, another to his merchandise*—One must mind what he has; another, gain what he wants. How many perish, by misusing lawful Things!

V. 7. *The king sending forth his troops*—The Roman Armies, employed of God for that Purpose: *Destroyed those murderers*—Primarily, the Jews.

V. 9. *Go into the highways*—The Word properly signifies, the By-ways, or Turnings of the Road.

V. 10. *They gathered all*—By preaching every where.

V. 11. *The guests*—The Members of the Visible Church.

V. 12. *A wedding-garment*—The Righteousness of Christ, first imputed, then implanted. It may easily be observed, this has no

Relation to the LORD's Supper, but to God's proceeding at the last Day.

V. 14. *Many are called; few chosen*—Many hear; few believe. Yea, many are Members of the Visible, but few of the Invisible Church.

V. 16. *The Herodians*, were a Set of Men peculiarly attached to Herod, and consequently zealous in the Interest of the Roman Government, which was the main Support of the Dignity and Royalty of his Family. *Thou regardest not the person of men*—Thou favourest no Man for his Riches or Greatness.

V. 17. *Is it lawful to give tribute to Cesar?*—If He had said, Yes, the Pharisees would have accused Him to the People, as a Betrayer of the Liberties of his Country. If He had said, No, the Herodians would have accused him to the Roman Governor.

19 Why tempt ye me, ye hypocrites? Shew me the tribute-money. And
 20 they brought to him a penny. He saith to them, Whose *is* this image
 21 and superscription? They say to him, Cesar's. Then said he to them,
 Render therefore to Cesar the things that are Cesar's, and to God the
 22 things that are God's. And hearing *it* they marvelled. And they left
 him and went away.

23 * The same day came the Sadducees, who say there is no resurrection,
 24 and they asked him, Saying, Master, Moses said, † If a man die having
 no children, his brother shall marry his wife and raise up seed to his
 25 brother. Now there were with us seven brethren: and the first, having
 married a wife died, and having no issue, left his wife to his brother.
 26 Likewise the second also, and the third, unto the seventh. Last of all
 27 the woman died also. Therefore in the resurrection, whose wife shall
 28 she be of the seven? For they all had her. Jesus answering said to
 29 them, Ye err, not knowing the scriptures, nor the power of God. For
 30 in the resurrection, they neither marry nor are given in marriage, but are
 31 as the angels of God in heaven. But touching the resurrection of the
 dead, have ye not read that which was spoken to you by God, saying,
 32 || I am the God of Abraham, and the God of Isaac, and the God of
 33 Jacob. God is not a God of the dead, but of the living. And the mul-
 titude hearing *it*, were astonished at his doctrine.

34 § But the Pharisees having heard, that he had silenced the Sadducees,

V. 18. *Ye hypocrites*—Pretending a Scruple of Conscience.

V. 19. *The tribute-money*—A Roman Coin, stamp'd with the Head of Cesar, which was usually paid in Tribute.

V. 21. *They say to him, Cesar's*—Plainly acknowledging, by their having received his Coin, that they were under his Government. And indeed this is a standing Rule. The current Coin of every Nation shews who is the supreme Governor of it. *Render therefore, ye Pharisees, to Cesar, the things which ye yourselves acknowledge to be Cesar's: And, ye Herodians, while ye are zealous for Cesar, see that ye render to GOD the things that are GOD's.*

V. 25. *Now there were with us seven brethren*—This Story seems to have been a Kind of common-place Objection, which no Doubt they brought up on all Occasions.

V. 29. *Ye err, not knowing the scriptures*—

Which plainly assert a Resurrection. *Nor the power of GOD*—Which is well able to effect it. How many Errors flow from the same Source?

V. 30. *They are as the angels*—So is the *power* of GOD shewn in them. So little Need have they of Marriage.

V. 31. *Have ye not read*—The Sadducees had a peculiar Value for the Books of *Moses*. Out of these therefore our LORD argues with them.

V. 32. *I am the GOD of Abraham*—The Argument runs thus: GOD is not the GOD of the Dead, but of the Living: (For that Expression, *Thy GOD*, implies both Benefit from GOD to Man, and Duty from Man to GOD) But He is the GOD of *Abraham, Isaac, and Jacob*: Therefore *Abraham, Isaac, and Jacob* are not dead, but living. Therefore the Soul does not die with the Body. So indeed the Sadducees supposed, and it was on this Ground that they denied the Resurrection.

* Mark xii. 18.

† Deut. xxv. 5.

|| Exod. iii. 6.

§ Mark xii. 28. Luke x. 25.

V. 35. 4

35 were gathered together. And one of them, a scribe, asked *him* a
 36 question, trying him and saying, Master, which *is* the great command-
 37 ment in the law? Jesus said to him, * Thou shalt love the Lord thy
 God with all thy heart, and with all thy soul, and with all thy mind.
 38 This is the first and great commandment. And the second *is* like unto
 39 it, † Thou shalt love thy neighbour as thyself. On these two com-
 40 mandments hang all the law and the prophets.

41 || While the Pharisees were gathered together, Jesus asked them,
 42 Saying, What think ye of Christ? Whose Son is he? They say to him,
 43 David's. He saith to them, How doth David then by the Spirit call
 44 him Lord? Saying, § The Lord said to my Lord, Sit thou on my right-
 45 hand, till I make thine enemies thy footstool. If David then call him
 46 Lord, how is he his Son? And no man was able to answer him a word;
 neither durst any from that day question him any more.

XXIII. Then spake Jesus to the multitudes and to his disciples, saying,
 2 The Scribes and Pharisees sit in the chair of Moses: All things there-
 3 fore whatsoever they bid you observe, observe and do; but do not ye af-
 4 ter their works; for they say and do not. ** For they bind heavy bur-
 dens and grievous to be borne, and lay *them* on men's shoulders, but they
 5 will not move them with their finger. †† But all their works they do,
 to be seen of men: they make broad their phylacteries, and enlarge the
 6 fringes of their garments, And love the uppermost places at feasts, and

V. 35. *A Scribe asked him a question, trying him*
 —Not, as it seems, with any ill Design, but
 barely to make a farther Trial of that Wisdom,
 which He had shewn in silencing the Sadducees.

V. 43. *How doth David then by the spirit, by*
 Inspiration, *call him Lord*—If He be merely the
 Son (or Descendant) of David? If He be, as
 you suppose, a mere Man, the Son of a Man?

V. 44. *The Lord said to my Lord*—This his
 Dominion, to which David himself was subject,
 shews both the heavenly Majesty of the King,
 and the Nature of his Kingdom. *Sit thou on*
my right hand—That is, remain in the highest
 Authority and Power.

N. 46. *Neither durst any question him any more*
 —Not by way of insinuating or tempting him.

V. 1. *Then*—Leaving all Converse with his
 Adversaries, whom He now left to the Hard-
 ness of their Hearts.

V. 2. *The Scribes sit in the chair of Moses*—
 That is, read and expound the Law of Moses,
 and are your appointed Teachers.

V. 3. *All things therefore*—Which they read
 out of the Law, and enforce therefrom.

V. 5. *Their phylacteries*—The Jews under-
 standing those Words literally; *It shall be as*
a token upon thy hand, and as frontlets between
thine eyes (Exod. xiii. 16.) *And thou shalt bind*
these words for a sign upon thine hand, and they
shall be as frontlets between thine eyes (Deut. vi.
 8.) used to wear little Scrolls of Paper or
 Parchment, bound on their Wrists and Fore-
 heads, on which several Texts of Scripture
 were writ. These they supposed, as a Kind of
 Charm, would preserve them from Danger.
 And hence they seem to have been called *Phy-*
lacteries, or Preservatives.

The fringes of their garments—Which God

* Deut. vi. 5.
 § Psal. cx. 1.

† Lev. xix. 18.
 ** Luke xi. 46.

|| Luke xx. 41.
 †† Mark xii. 38.

had

7 the chief seats in the synagogues, And salutations in the markets, and to
 8 be called by men, Rabbi, Rabbi. But be not ye called Rabbi; for one is
 9 your teacher, and all ye are brethren. And call no man your father on
 10 earth; for one is your Father, who is in heaven. Neither be ye called
 11 Masters; for one is your Master, *even* Christ. * But he that is greatest
 12 among you shall be your servant, † Whosoever shall exalt himself, shall
 be humbled, and he that shall humble himself, shall be exalted.

13 But wo to you, Scribes and Pharisees, hypocrites; for ye shut the
 kingdom of heaven against men: ye go not in; neither suffer ye them that
 14 are entering to go in. Wo to you, Scribes and Pharisees, hypocrites:
 for ye devour widows houses, and for a pretence make long prayers;
 15 therefore ye shall receive the greater damnation. Wo to you, Scribes
 and Pharisees, hypocrites: for ye compass sea and land, to make one
 proselyte, and when he is become so, ye make him twofold more the
 16 child of hell than yourselves. Wo to you, ye blind guides; who say,
 Whosoever shall swear by the temple, it is nothing; but whosoever shall
 17 swear by the gold of the temple, he is bound. Ye fools and blind:
 for which is greater? The gold? Or the temple that sanctifieth the gold?
 18 And whosoever shall swear by the altar, *ye say*, it is nothing: but who-
 19 soever shall swear by the gift that is upon it, is bound. Ye fools and
 blind; for which *is* greater, the gift, or the altar that sanctifieth the gift?
 20 He therefore that sweareth by the altar, sweareth by it and by all things

had enjoined them to wear, to remind them of *doing all the commandments*, Numb. xv. 38. These, as well as their Phylacteries, the Pharisees affected to wear broader and larger than other Men.

V. 8, 9-10. The *Jewish Rabbi's* were also called *Father* and *Master*, by their several Disciples, whom they required, 1. To believe implicitly what they affirmed, without asking any farther Reason; 2. To obey implicitly what they enjoined, without seeking farther Authority. Our LORD therefore by forbidding us either to give or receive the Title of *Rabbi*, *Master*, or *Father*, forbids us either to receive any such Reverence, or to pay any such, to any but GOD.

V. 12. *Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted*—It is observable, that no one Sentence of our LORD's, is so often repeated, as this: It occurs, with scarce any Variation, at least ten Times in the Evangelists.

V. 13. *Wo to you*—Our LORD pronounced eight Blessings upon the Mount: He pronounces eight Woes here: Not as Imprecations, but solemn, compassionate Declarations of the Misery, which these stubborn Sinners were bringing upon themselves. *Ye go not in*—For ye are not poor in Spirit; and ye hinder those that would be so.

V. 16. *Wo to you, ye blind guides*—Before He had styled them *Hypocrites*, from their personal Character: Now He gives them another Title, respecting their Influence upon others. Both these Appellations are severely put together, in the 23d and 25th Verses: And this Severity rises to the Height, in the 33d Verse. *He is bound*—To keep his Oath.

V. 20. *He that sweareth by the altar, sweareth by it, and by all things thereon*—Not only by the Gift, but by the holy Fire, and the Sacrifice; and above all, by that GOD to whom they belong; inasmuch as every Oath by a Creature, is an implicit Appeal to GOD.

* C. xx. 26.

† Luke xiv. 11. xviii. 14.

V. 23. *Judg-*

21 thereon. And he that sweareth by the temple, sweareth by it and by
 22 him that dwelleth therein. And he that sweareth by heaven, swear-
 23 eth by the throne of God, and by him that sitteth thereon. Wo to
 you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and
 anise, and cummin, and have neglected the weightier matters of the
 law, judgment, mercy, and faith: these ought ye to have done, and not
 24 to have neglected the others. Ye blind guides, who strain out a gnat,
 25 and swallow a camel. Wo to you, Scribes and Pharisees, hypocrites;
 for ye cleanse the outside of the cup and of the dish; but within they
 26 are full of rapine and intemperance. Thou blind Pharisee, cleanse first,
 the inside of the cup and dish, that the outside of them may be clean
 27 also. Wo to you, Scribes and Pharisees, hypocrites; for ye are like
 whited sepulchres, which outwardly indeed appear beautiful, but within
 28 are full of dead men's bones and of all uncleanness. So ye likewise out-
 wardly appear righteous to men; but within ye are full of hypocrisy
 29 and iniquity. Wo to you, Scribes and Pharisees, hypocrites; for ye
 build the tombs of the prophets, and adorn the sepulchres of the righte-
 30 ous, And say, If we had been in the days of our fathers, we would not
 31 have been partakers with them in the blood of the prophets. Where-
 fore ye testify against yourselves, that ye are the sons of them who killed

V. 23. *Judgment*—That is, Justice: *Faith*
 —The Word here means Fidelity.

V. 24. *Ye blind guides, who teach others to do as you do yourselves, to strain out a gnat—* From the Liquor you are going to drink; and *swallow a camel*—It is strange, that glaring false Print, *strain at a Gnat*, which quite alters the Sense, should run thro' all the Editions of our *English Bibles*.

V. 25. *Full of rapine and intemperance*—The Censure is double (taking Intemperance in the vulgar Sense). These miserable Men procured unjustly what they used intemperately. No wonder Tables so furnished prove a Snare, as many find by sad Experience. Thus Luxury punishes Fraud, while it feeds Disease with the Fruits of Injustice. But Intemperance in the full Sense, takes in not only all kinds of outward Intemperance, particularly, in Eating and Drinking, but all intemperate or immoderate Desires, whether of Honour, Gain, or sensual Pleasure.

V. 29. *Ye build the tombs of the prophets—* And that is all; for ye neither observe their Sayings, nor imitate their Actions.

V. 30. *We would not have been partakers*—So ye make fair Professions, as did your Fathers.

V. 31. *Wherefore ye testify against yourselves*—By your smooth Words as well as devilish Actions, that ye are the genuine sons of them who killed the prophets of their own Times, while they professed the utmost Veneration for those of past Ages.

From the third to the thirtieth Verse is exposed every thing that commonly passes in the World for Religion, whereby the Pretenders to it keep both themselves and others from entering into the Kingdom of God; from attaining, or even seeking after those Tempers, in which alone true Christianity consists. As,
 1. Punctuality in attending on public and private Prayer, ver. 4—14. 2. Zeal to make Profelytes to our Opinion or Communion, tho' they have less of the Spirit of Religion than before, ver. 15. 3. A superstitious Reverence for consecrated Places or Things, without any for Him to whom they are consecrated, ver. 16—22. 4. A scrupulous Exactness in little Observances, tho' with the Neglect of Justice, Mercy, and Faith, ver. 23, 24. 5. A nice Cautiousness

32 the prophets. Fill ye up then the measure of your fathers. Ye serpents,
 33 ye brood of vipers, how can ye escape the damnation of hell? * Where-
 34 fore behold I send to you prophets, and wise-men, and scribes; and *some*
 of them ye will kill and crucify, and *some* of them ye will scourge in your
 35 synagogues, and persecute from city to city: That upon you may come
 all the righteous blood shed on the earth, from the blood of Abel the
 righteous, to the blood of Zechariah the son of Barachiah, whom ye slew
 36 between the temple and the altar. Verily I say to you, all these things
 37 shall come upon this generation. † O Jerusalem, Jerusalem, that killest
 the prophets, and stonest them who were sent unto thee, how often
 would I have gathered thy children together, even as a bird gathereth
 38 her young under *her* wings; and ye would not! Behold your house is
 39 left unto you desolate. For I say to you, ye shall not see me from this
 time, till ye say, Blessed is he that cometh in the name of the Lord.

XXIV. || And Jesus going out of the temple departed: and his disciples came
 2 to *him*, to shew him the buildings of the temple. And Jesus said to

Cautiousness to cleanse the outward Behaviour, but without any regard to inward Purity, ver. 25, 26. 6. A specious Face of Virtue and Piety, covering the deepest Hypocrisy and Villany, ver. 27, 28. 7. A profest Veneration for all good Men; except those among whom they live.

V. 32. *Fill ye up*—A Word of Permission, not of Command: As if He had said, I contend with you no longer: I leave you to yourselves: You have conquered: Now ye may follow the Devices of your own Hearts. *The measure of your fathers*—Wickedness: Ye may now be as wicked as they.

V. 33. *Ye serpents*—Our LORD having now lost all Hope of reclaiming these, speaks so as to affright others from the like Sins.

V. 34. *Wherefore*—That it may appear you are the true Children of those Murderers, and have a Right to have their Iniquities visited on you: *Behold I send*—Is not this speaking as one having Authority? *Prophets*—Men with supernatural Credentials: *Wise-men*—Such as have both natural Abilities and Experience; and *Scribes*—Men of Learning: But all will not avail.

V. 35. *That upon you may come*—The Consequence of which will be, that upon you will

come the Vengeance of all *the righteous blood shed on the earth*—Zechariah the son of Barachiah—Termed *Jehoiada*, 2 Chron. xxiv. 20. where the Story is related: *Ye slew*—Ye make that Murder also of your Fathers your own, by imitating it: *Between the temple*—That is, the Inner Temple, and the altar—Which stood in the Outer Court. Our LORD seems to refer to this Instance, rather than any other, because he was the last of the Prophets on Record that were slain by the *Jews* for reprovng their Wickedness; and because GOD's requiring this Blood, as well as that of *Abel*, is particularly taken Notice of in Scripture.

V. 38. *Behold your house*—The Temple, which is now *your* House, not GOD's: *Is left unto you*—Our LORD spake this, as He was going out of it for the last Time: *Desolate*—Forfaken of GOD and his *Christ*, and sentenced to utter Destruction.

V. 39. *Ye*—*Jews* in general; Men of *Jerusalem* in particular: *Shall not see me from this time*—Which includes the short Space till his Death, till, after a long Interval of Desolation and Misery, *ye say*, *Blessed is he that cometh in the name of the Lord*—Ye receive me with joyful and thankful Hearts. This also shall be accomplished in its Season.

* Luke xi. 49.

† Luke xiii. 34.

|| Mark xiii. 1, Luke xxi. 5.

V. 2. *There*

them, See ye not all these things? Verily I say to you, There shall not be left here one stone upon another, which shall not be thrown down.
 3 And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us when shall these things be? And what *shall be*
 4 the sign of thy coming, and of the end of the world? And Jesus answering said, Take heed that no man deceive you. For many shall come
 5 in my name, saying, I am the Christ, and shall deceive many. And ye will hear of wars and rumours of wars: see that ye be not troubled; for
 7 all *these* things must come to pass: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall
 8 be famines and pestilences and earthquakes in divers places: All these
 9 *are* the beginning of sorrows. Then shall they deliver you to be afflicted, and shall kill you; and ye shall be hated of all nations for my
 10 name's sake. And then shall many be offended, and shall betray one
 11 another, and hate one another. And many false prophets shall rise and
 12 shall deceive many. And because iniquity shall abound, the love of
 13 many shall wax cold. * But he that shall endure to the end, the same
 14 shall be saved. † And this gospel of the kingdom shall be preached to

V. 2. *There shall not be left one stone upon another*—This was most punctually fulfilled: For after the Temple was burnt, Titus, the Roman General, ordered the very Foundations of it to be dug up; after which the Ground on which it stood was ploughed up by Turnus Rufus.

V. 3. *As he sat on the mount of Olives*—Whence they had a full View of the Temple. *When shall these things be? And what shall be the sign of thy coming, and of the end of the world?*—The Disciples enquire confusedly, 1. Concerning the Time of the Destruction of the Temple; 2. Concerning the Signs of Christ's Coming, and of the End of the World, as if they imagined these two were the same Thing.

Our LORD answers distinctly, concerning,
 1. The Destruction of the Temple and City, with the Signs preceding, ver. 4, &c. 15, &c.
 2. His own Coming, and the End of the World, with the Signs thereof, ver. 29—31.
 3. The Time of the Destruction of the Temple, ver. 32, &c. 4. The Time of the End of the World, ver. 36.

V. 4. *Take heed that no man deceive you*—The Caution is more particularly designed for the succeeding Christians, whom the Apostles then represented. The first Sign of my Coming is, the Rise of false Prophets.

V. 5. *Many shall come in my name, first, False Christs, next false Prophets, ver. 11: At length both together, ver. 24.*

V. 6. *Wars*—Near: *Rumours of wars*—At a Distance. *All these things must come to pass*—As a Foundation for lasting Tranquillity. *But the end*—Concerning which ye enquire, *is not yet*—So far from it, that this is but the beginning of sorrows.

V. 9. *Then shall they deliver you to be afflicted*—As if you were the Cause of all these Evils. *And ye shall be hated of all nations*—Even of those who tolerate all other Sects and Parties: But in no Nation will the Children of the Devil tolerate the Children of God.

V. 10. *Then shall many be offended*—So as utterly to make shipwreck of faith and a pure conscience. But hold ye fast Faith (ver. 11.) in spite of false Prophets: Love, even when Iniquity and Offences abound (ver. 12.) And Hope, unto the End (ver. 13.) He that does so, shall be snatched out of the Burning.

V. 14. *And then shall the end come*—Of the City and Temple.

Josephus's History of the Jewish War, is the best Commentary on this Chapter. It is a wonderful Instance of God's Providence, that he, an Eye-witness, and one who lived and

* Matt. x. 22. Mark xiii. 13. Luke xxi. 17. † Mark xiii. 10.

died

all the world, for a testimony to all nations: and then shall the end
 15 come. When therefore ye see the abomination of desolation spoken
 of by Daniel the prophet, standing in the holy place (he that readeth, let
 16 him understand;) Then let them who are in Judea flee to the moun-
 17 tains: Let not him that is on the house-top, come down to take any
 18 thing out of his house: Neither let him who is in the field return back
 19 to take his clothes. But wo to them that are with child, and to them
 20 that give suck in those days. And pray ye that your flight be not in the
 21 winter, neither on the sabbath. For then shall be great tribulation, such
 as was not from the beginning of the world to this time, nor ever shall
 22 be. And unless those days were shortened, no flesh would be saved;
 23 but for the elect's sake, those days shall be shortened. Then if any
 24 say to you, Lo here *is* Christ, or there; believe *it* not. For false Christs
 and false prophets shall arise and shew great signs and wonders, so that
 25 they would deceive (if *it were* possible) even the elect. Behold I have
 26 told you before. Therefore if they say to you, Behold, he is in the de-
 27 sert, go not forth: Behold *he is* in the secret chambers, believe *it* not. For
 as the lightning cometh out of the east, and shineth even to the west,
 28 so shall also the coming of the Son of man be. * For whosoever

died a Jew, should (especially in so extraordinary a manner) be preserved, to transmit to us a Collection of important Facts, which so exactly illustrate this glorious Prophecy, in almost every Circumstance.

V. 15. *When ye see the abomination of desolation—Daniel's Term is, The Abomination that maketh desolate (c. xi. 31.) that is, The Standards of the desolating Legions, on which they bear the abominable Images of their Idols: Standing in the holy place—Not only the Temple and the Mountain on which it stood, but the whole City of Jerusalem, and several Furlongs of Land round about it, were accounted holy: Particularly the Mount, on which our LORD now sat, and on which the Romans afterward planted their Ensigns. He that readeth let him understand—Whoever reads that Prophecy of Daniel, let him deeply consider it.*

V. 16. *Then let them who are in Judea, flee to the mountains—So the Christians did, and were preserved. It is remarkable, that after the Romans, under Cestius Gallus, made their first Advance toward Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic Manner. This the Christians*

took as a Signal to retire, which they did, some to Pella, and others to Mount Libanus.

V. 17. *Let not him that is on the house-top, come down to take any thing out of his house—It may be remembered, that their Stairs used to be on the Outside of their Houses.*

V. 19. *Wo to them that are with child, and to them that give suck—Because they cannot so readily make their Escape.*

V. 20. *Pray ye that your flight be not in the winter—They did so; and their Flight was in the Spring: Neither on the Sabbath—Being on many Accounts inconvenient: Besides that many would have scrupled to travel far on that Day.*

V. 22. *No flesh would be saved—The whole Nation would be destroyed: But for the elect's sake—That is, for the Sake of the Christians.*

V. 24. *They would deceive, if it were possible, even the elect—But it is not possible, that God should suffer the Body of Christians to be thus deceived.*

V. 27. *For as the lightning cometh—For the next Coming of Christ, will be as quick as Lightning; so that there will not be Time for any such previous Warning.*

- 29 the carcase is, there will the eagles be gathered together. * Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send forth his angels, with a loud-sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 32 † Learn a parable from the fig-tree: when its branch is now tender and 33 shooteth forth leaves, ye know that the summer is nigh. So likewise 34 when ye see all these things, know that it is nigh, *even* at the doors. Verily I say to you, This generation shall not pass, till all these things be done. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, neither the angels of heaven, 37 but my Father only. But as the days of Noah, so shall also the coming 38 of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, till the day 39 that Noah entered into the ark, And knew not, till the flood came and took them all away, so shall also the coming of the Son of man be.

V. 21. *For wheresoever the carcase is, there will the eagles be gathered together*—Our LORD gives this, as a farther Reason, why they should not hearken to any pretended Deliverer. As if He had said, Expect not any Deliverer of the Jewish Nation; for it is devoted to Destruction. It is already before GOD as a dead Carcase, which the Roman Eagles will soon devour.

V. 29. *Immediately after the tribulation of those days*—Here our LORD begins to speak of his last Coming. But He speaks not so much in the Language of Man as of GOD, with whom a thousand Years are as one Day, one Moment. Many of the primitive Christians not observing this, thought He would come *immediately*, in the common Sense of the Word: A Mistake which St. Paul labours to remove, in his second Epistle to the Thessalonians. *The powers of the heavens*—Probably, the Influences of the heavenly Bodies.

V. 30. *Then shall appear the sign of the Son of man in heaven*—It seems a little before He Himself descends. The Sun, Moon, and Stars being extinguished (probably, not those of our System only) *the sign of the Son of man* (perhaps

the Cross) will appear in the Glory of the LORD.

V. 31. *They shall gather together his elect*—That is, All that have endured to the End in the Faith which worketh by Love.

V. 32. *Learn a parable*—Our LORD having spoken of the Signs preceding the two grand Events, concerning which the Apostles had enquired, begins here to speak of the Time of them. And to the Question proposed ver. 3. concerning the Time of the Destruction of Jerusalem, He answers ver. 34. Concerning the Time of the End of the World, He answers ver. 36.

V. 34. *This generation of Men now living shall not pass, till all these things be done*—The Expression implies, that great Part of that Generation would be passed away, but not the whole. Just so it was. For the City and Temple were destroyed thirty-nine or forty Years after.

V. 36. *But of that day*—The Day of Judgment: *Knoweth no man*—Not while our LORD was on Earth. Yet it might be afterwards revealed to St. John, consistently with this.

* Luke xxi. 15. † Mark xiii. 28. Luke xxi. 28.

V. 40. *One*

40 Then shall two men be in the field: one is taken, and one is left. Two
 41 women *shall be* grinding in the mill; one is taken, and one is left.
 42 * Watch therefore; for ye know not what hour your Lord cometh.
 43 But ye know this, that if the householder had known in what watch the
 thief would have come, he would have watched, and not have suffered
 44 his house to be broke open. Therefore be ye also ready: for at an hour
 45 ye think not, the Son of man cometh. Who then is the faithful and
 wise servant, whom his lord hath appointed ruler over his household, to
 46 give them food in due season? Happy *is* that servant, whom his lord
 47 coming shall find so doing. Verily I say to you, he will make him ruler
 48 over all his goods. But if that evil servant say in his heart, My lord
 49 delayeth his coming: And shall begin to smite his fellow-servants, and
 50 to eat and drink with the drunken: The lord of that servant shall
 come in a day that he expecteth *him* not, and in an hour that he is not
 51 aware of, And shall cut him asunder, and appoint him his portion with
 the hypocrites: there shall be weeping, and gnashing of teeth.

XXV. Then shall the kingdom of heaven be like ten virgins, who taking
 2 their lamps, went forth to meet the bridegroom. But five of them were
 3 wise, and five *were* foolish. They that were foolish, taking their lamps,

V. 40. *One is taken*—Into God's immediate Protection; and *one is left*—To share the common Calamities. Our LORD speaks, as having the whole Transaction present before his Eyes.

V. 41. *Two women shall be grinding*—Which was then a common Employment of Women.

V. 42. *Ye know not what hour your Lord cometh*—Either to require your Soul of you, or to avenge Himself of this Nation.

V. 45. *Who then is the faithful and wise servant*—Which of you aspires after this Character? *Wise*—Every Moment retaining the clearest Conviction, That all he now has is only intrusted to him as a Steward: *Faithful*—Thinking, speaking, and acting continually, in a Manner suitable to that Conviction.

V. 48. *But if that evil servant*—Now evil, having put away faith and a good conscience.

V. 51. *And shall appoint him his portion with the hypocrites*—The worst of Sinners, as upright and sincere as he was once!

If Ministers are the Persons here primarily intended, there is a peculiar Propriety in the Expression. For no Hypocrisy can be baser,

than to call ourselves Ministers of *Christ*, while we are the Slaves of Avarice, Ambition, or Sensuality. Wherever such are found, may God reform them by his Grace, or disarm them of that Power and Influence, which they continually abuse to his Dishonour, and to their own aggravated Damnation.

C. xxv. This Chapter contains the last public Discourse, which our LORD uttered before He was offered up. He had before frequently declared what would be the Portion of all the Workers of Iniquity. But what will become of those who do no Harm? Honest, inoffensive, good Sort of People? We have here a clear and full Answer, to this important Question.

V. 1. *The kingdom of heaven*—That is, the Candidates for it. *Who took their lamps*—The Word properly means *burning lamps*. Such they all were, when they set out to meet the bridegroom.

V. 3. *The foolish took not oil with them*—No more than kept them burning just for the present. *The Lamp* is Faith. *A Lamp and Oil with it*, is Faith working by Love.

4 took not oil with them. But the wise took oil in their vessels with their
 5 lamps. While the bridegroom delayed, they all slumbered and slept.
 6 But at midnight there was a cry, Behold the bridegroom cometh: come
 7 ye out to meet him. Then all those virgins arose and trimmed their
 8 lamps. And the foolish said to the wise, Give us of your oil; for our
 9 lamps are gone out. But the wise answered, *Not so*; lest there be not
 enough for us and you: go ye rather to them that sell, and buy for
 10 yourselves. And while they went to buy, the bridegroom came; and
 they that were ready went in with him to the marriage; and the door
 11 was shut. Afterward came also the other virgins, saying, Lord, Lord,
 12 open to us. But he answering said, Verily I say to you, I know you
 13 not. Watch therefore; for ye know not the day nor the hour.
 14 * For *the kingdom of heaven is* as a man travelling into a far country,
 15 *who* called his servants, and delivered to them his goods. And to one he
 gave five talents, to another two, and to another one, according to his own
 16 ability, and immediately took his journey. Then he who had received
 the five talents, went and traded with them, and made *them* other five
 17 talents. And likewise he that *had received* the two, he also gained other
 18 two. But he that had received one, went and digged in the earth, and

V. 4. *The wise took oil in their vessels*—Love in their Hearts.

V. 5. *While the bridegroom delayed*—That is, Before they were called to attend him, *they all slumbered and slept*—Were easy and quiet, the Wife enjoying a true, the Foolish a false Peace.

V. 6. *At midnight*—In an Hour quite unthought of.

V. 7. *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

V. 8. *Give us of your oil, for our lamps are gone out*—Our Faith is dead. What a Time to discover this! Whether it mean the Time of Death, or of Judgment. *Unto which of the Saints wilt thou then turn?* Who can help thee at such a Season?

V. 9. *But the wise answered, Lest there be not enough for us and you*—Beginning the Sentence with a beautiful Abruptness; such as shewed their Surprise, at the State of those poor Wretches, who had so long deceived them, as well as their own Souls. *Lest there be not enough*—It is sure there is not; for no Man has more than Holiness enough for himself.

Go ye rather to them that sell—Without Money and without Price: That is, to God, to Christ. *And buy*—If ye can. O no! The Time is past, and returns no more!

V. 13. *Watch therefore*—He that watches, has not only a burning Lamp, but likewise Oil in his Vessel. And even when he sleepeth, his Heart waketh. He is quiet; but not secure.

V. 14. Our LORD proceeds by a Parable still plainer (if that can be) to declare the final Reward of an *harmless Man*. May God give all such, in this their Day, Ears to hear and Hearts to understand it. *The kingdom of heaven*—That is, the King of Heaven, Christ.

V. 15. *To one he gave five talents, to another two, and to another one*—And who knows whether (all Circumstances considered) there be a greater Disproportion than this, in the Talents of those who have received the most, and those who have received the fewest? *According to his own ability*—The Words may be translated more literally, *according to his own mighty power*. *And immediately took his journey*—To Heaven.

V. 18. *He that had received one*—Made his having fewer Talents than others a Pretence

19 hid his lord's money. After a long time the lord of those servants
 20 cometh and reckoneth with them. And he that had received the five
 talents came and brought other five talents, saying, Sir, thou deliveredst
 21 to me five talents; behold I have gained to them five talents more. His
 lord said to him, Well done, good and faithful servant: thou hast been
 faithful over a few things; I will set thee over many things: enter thou
 22 into the joy of thy lord. He also that had received two talents came
 and said, Sir, thou deliveredst to me two talents; behold I have gained
 23 to them two other talents. His lord said to him, Well done, good and
 faithful servant: thou hast been faithful over a few things: I will set
 24 thee over many things: enter thou into the joy of thy lord. Then he
 that had received the one talent came and said, Sir, I knew that thou art
 an hard man, reaping where thou hadst not sown, and gathering whence
 25 thou hadst not scattered. And being afraid, I went and hid thy talent
 26 in the earth: lo, thou hast what is thine. His lord answering said to
 him, Thou wicked and slothful servant, thou knewest that I reap where
 27 I sowed not, and gather whence I had not scattered? Thou oughtest
 therefore to have put my money to the bankers, and at my coming I
 28 should have received my own with interest. Take therefore the talent
 29 from him, and give *it* to him who hath ten talents. * For to every one
 that hath shall be given, and he shall have abundance: but from him
 30 that hath not, shall be taken away even what he hath. And cast ye the
 unprofitable servant into the outer darkness: there shall be weeping and
 gnashing of teeth.

for not improving any. *Went and hid his lord's money*—Reader, art thou doing the same? Art thou hiding the Talent God hath lent thee?

V. 24. *I knew that thou art an hard man*—No. Thou knowest Him not. He never knew God, who thinks Him an hard Master. *Reaping where thou hast not sown*—That is, requiring more of us, than Thou givest us Power to perform. So does every obstinate Sinner, in one Kind or other, lay the Blame of his own Sins on God.

V. 25. *And I was afraid*—Lest if I had improved my Talent, I should have had the more to answer for. So from this Fear, one will not learn to read, another will not hear Sermons!

V. 26. *Thou knewest*—That I require Impossibilities! This is not an allowing, but a strong Denial of the Charge.

V. 27. *Thou oughtest therefore*—On that very

Account, on thy own Supposition, to have improved my Talent, as far as was possible.

V. 29. *To every one that hath shall be given*—So close does GOD keep to this stated Rule, from the Beginning to the End of the World.

V. 30. *Cast ye the unprofitable servant into the outer darkness*—For what? What had he done? It is true he had not done Good. But neither is he charged with doing any Harm. Why, for this Reason, for *barely doing no Harm*, he is consigned to outer Darkness. He is pronounced a wicked, because he was a slothful, an unprofitable servant. So mere Harmlessness, on which many build their Hope of Salvation, was the Cause of his Damnation! *There shall be weeping*—Of the careless, thoughtless Sinner; and *gnashing of teeth*—Of the proud and stubborn.

The same great Truth, That there is no such Thing as negative Goodness, is in this

31 When the Son of man shall come in his glory, and all the angels
 32 with him, then shall he sit upon the throne of his glory. And all na-
 tions shall be gathered before him, and he will separate them one from
 33 another, as a shepherd separateth the sheep from the goats. And he
 34 will set the sheep on his right-hand, and the goats on the left. Then
 shall the king say to them on his right-hand, Come, ye blessed of my
 Father, inherit the kingdom prepared for you, from the foundation of
 35 the world. For I was hungry; and ye gave me meat; I was thirsty,
 36 and ye gave me drink: I was a stranger, and ye took me in; Naked
 and ye clothed me: I was sick, and ye visited me; I was in prison, and
 37 ye came to me. Then shall the righteous answer him, saying, Lord,
 when saw we thee hungry, and fed *thee*? Or thirsty, and gave *thee* drink?
 38 When saw we thee a stranger, and took *thee* in? Or naked, and clothed
 39 *thee*? Or when saw we thee sick or in prison, and came to thee?
 40 And the king shall answer and say to them, Verily I say to you, inasmuch
 as ye did *it* to one of the least of these my brethren, ye did *it* to me.
 41 Then shall he say also to them on his left-hand, Depart from me, ye
 cursed into the everlasting fire, prepared for the devil and his angels.
 42 For I was hungry, and ye gave me no meat; I was thirsty, and ye gave
 43 me no drink: I was a stranger, and ye took me not in; naked, and ye

Chapter shewn three Times, 1. In the Parable of the Virgins; 2. In the still plainer Parable of the Servants, who had received the Talents; and 3. In a direct unparabolical Declaration of the Manner wherein our LORD will proceed at the last Day. The several Parts of each of these exactly answer each other, only each rises above the preceding.

V. 31. *When the Son of man shall come in his glory, and all the holy angels with him*—With what Majesty and Grandeur does our LORD here speak of Himself! Giving us one of the noblest Instances of the true Sublime. Indeed not many Descriptions in the sacred Writings themselves, seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful Tribunal it describes.

V. 34. *Inherit the kingdom*—Purchased by my Blood, for all who have believed in Me, and shewn their Faith by their Works. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, That Man was not created merely to fill up the Places of the fallen Angels?

V. 35. *I was hungry and ye gave me meat, I was thirsty and ye gave me drink*—All these Works of outward Mercy suppose Faith and Love, and must needs be accompanied with Works of spiritual Mercy. But Works of this Kind the Judge could not mention in the same Manner. He could not say, I was in Error, and ye recalled me to the Truth; I was in Sin, and ye brought me to Repentance.

V. 37. *Then shall the righteous answer*—It cannot be, that either the Righteous or the Wicked should answer in these very Words. What we learn herefrom is, That neither of them have the same Estimation of their own Works as the Judge hath.

V. 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What Encouragement is here, to assist the Household of Faith? But let us likewise remember, to *do good to all men*.

V. 41. *Depart into the everlasting fire, prepared for the devil and his angels*—Not originally for you: You are Intruders into everlasting Fire.

V. 44. *Then*

44 clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee?
 45 Then shall he answer them, saying, Verily I say to you, inasmuch as
 46 ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment; but the righteous into life everlasting.

XXVI. * And when Jesus had finished all these discourses, he said to his
 2 disciples, Ye know that after two days is the passover, and the Son of
 3 man is betrayed to be crucified. Then the chief priests, and the Scribes,
 and the elders of the people assembled together, at the palace of the high
 4 priest, who was called Caiaphas, And consulted, how they might ap-
 5 prehend Jesus by subtlety and kill *him*. But they said, Not at the feast,
 lest there be a tumult among the people.

6 † Now when Jesus was in Bethany, in the house of Simon the leper,
 7 There came to him a woman, having an alabastrer box of very costly
 8 ointment, and poured *it* on his head, as he sat at table. But his disci-
 ples seeing *it*, had indignation, saying, To what purpose *is* this waste?
 9 For this ointment might have been sold for much, and given to the
 10 poor. Jesus knowing *it*, said to them, Why trouble ye the woman?

V. 44. *Then shall they answer*—So the Endeavour to justify themselves, will remain with the Wicked even to that Day!

V. 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting*—The Judge will speak first to the Righteous, in the Audience of the Wicked. The Wicked shall then go away into everlasting Fire, in the View of the Righteous. Thus the Damped shall see nothing of the everlasting Life. But the Just will see the Punishment of the Ungodly.

V. 1. *When Jesus had finished all these discourses*—When He had spoken all He had to speak. Till then He would not enter upon his Passion: Then He would delay it no longer.

V. 2. *After two days is the passover*—The Manner wherein this was celebrated, gives much Light to several Circumstances that follow. The Master of the Family began the Feast with a Cup of Wine, which having solemnly blessed, he divided among the Guests. (Luke xxii. 17.) Then the Supper began with

the unleavened Bread and bitter Herbs; which when they had all tasted, one of the young Persons present (according to *Exod. xii. 26.*) asked the Reason of the Solemnity. This introduced *The Shewing forth*, or Declaration of it: in Allusion to which we read of *shewing forth* the Lord's Death (1 Cor. xi. 26.) Then the Master rose up and took another Cup, before the Lamb was tasted. After Supper, he took a thin Loaf or Cake, which he broke and divided to all at the Table, and likewise the Cup, usually called the Cup of Thanksgiving, of which he drank first, and then all the Guests. It was *this Bread* and *this Cup*, which our LORD consecrated to be a standing Memorial of his Death.

V. 5. *But they said, Not at the feast*—This was the Result of human Wisdom. But when Judas came, they changed their Purpose. So the Counsel of God took Place.

V. 8. *His disciples seeing it, had indignation, saying*—It seems several of them were angry, and spoke, tho' none so warmly as Judas Iscariot.

* Mark xiv. 1. Luke xxii. 1.

† Mark xiv. 3.

M

V. 11. Ye

11 She hath wrought a good work upon me. For ye have the poor always
12 with you ; but me ye have not always. For in pouring this ointment on
13 my body, she hath done *it* for my burial. Verily I say to you, where-
soever this gospel shall be preached in the whole world, this also which
she hath done shall be spoken for a memorial of her.

14 * Then one of the twelve, called Judas Iscariot, going to the chief
15 priests, Said, What will ye give me, and I will deliver him to you ?
16 And they bargained with him for thirty pieces of silver. And from that
time he sought opportunity to betray him.

17 † On the first day of unleavened bread, the disciples came to Jesus, say-
ing to him, Where wilt thou that we prepare for thee to eat the passover ?
18 And he said, Go into the city to such a man, and say to him, The Master
saith, My time is at hand : I will keep the passover at thy house with
19 my disciples. And the disciples did as Jesus had appointed them ; and
they made ready the passover.

20 When the evening was come, he sat down with the twelve. And as
21 they ate, he said, Verily I say to you, One of you will betray me. And
22 they were exceeding sorrowful, and began each of them to say to him,
23 Lord, Is it I ? And he answering said, He that dippeth *his* hand with
24 me in the dish, the same will betray me. The Son of man goeth as it
is written of him : but wo to that man, by whom the Son of man is be-
25 trayed : it had been good for that man if he had not been born. Then
Judas who betrayed him answering said, Master, Is it I ? He saith to him,
Thou hast said.

26 And after they had eaten, Jesus took bread and blessed and brake and
27 gave *it* to his disciples, and said, Take, eat ; this is my body. And he

V. 11. *Ye have the poor always with you*—Such is the wise and gracious Providence of GOD, that we may have always Opportunities of relieving their Wants, and so laying up for ourselves Treasures in Heaven.

V. 15. *They bargained with him for thirty pieces of silver*—The Price of a Slave, *Exod.* xxi. 32.

V. 17. *On the first day of unleavened bread*—Being Thursday the fourteenth Day of the first Month, *Exod.* xii. 6, 15.

V. 18. *The Master saith, My time is at hand*—That is, the Time of my Suffering.

V. 23. *He that dippeth his hand with me in the dish*—Which it seems Judas was doing at that very Time.

V. 24. *The Son of man goeth thro' Sufferings to Glory, as it is written of him*—Yet this is no Excuse for him that betrayeth Him : miserable will that Man be. *It had been good for that man, if he had not been born*—May not the same be said of every Man that finally perishes ? But who can reconcile this, if it were true of Judas alone, with the Doctrine of universal Salvation ?

V. 25. *Thou hast said*—That is, it is as thou hast said.

V. 26. *Jesus took bread*—Literally, *The Bread* or Cake, which the Master of the Family used to divide among them, after they had eaten the Passover. This Custom our LORD now transferred to a nobler Use.

* *Mark* xiv. 10. *Luke* xxii. 3.

† *Mark* xiv. 12. *Luke* xxii. 7.

V. 27. *And*

28 took the cup, and gave *it* to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shed for many, for the remission
29 of sins. I say to you, I will not drink henceforth of this fruit of the vine, till the day when I drink it new with you in my Father's kingdom.

30 * And when they had sung the hymn, they went out into the mount
31 of Olives. Then saith Jesus to them, All ye will be offended at me this night, for it is written, † I will smite the shepherd, and the sheep of the
32 flock shall be scattered. But after I am risen, I will go before you into
33 Galilee. Peter answering said to him, Tho' all should be offended at
34 thee, I will never be offended. Jesus said to him, Verily I say to thee,
35 before cock-crowing thou wilt deny me thrice. Peter saith to him, If I must die with thee, yet will I in no wise deny thee. In like manner also said all the disciples.

36 Then cometh Jesus with them to a place called Gethsemane, and saith
37 to the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful
38 and in deep anguish. Then saith he to them, My soul is exceeding sor-
39 rowful, even unto death: tarry ye here, and watch with me. And going

V. 27. *And he took the cup*—Called by the Jews, *The Cup of Thanksgiving*; which the Master of the Family used likewise to give to each after Supper.

V. 28. *Which is shed for many*—As many as spring from Adam.

V. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*—That is, I shall taste no more Wine, till I drink Wine of quite another Kind in the glorious Kingdom of my Father. And of this you shall also partake with me.

V. 30. *And when they had sung the hymn*—Which was constantly sung at the Close of the Passover. It consisted of six Psalms, from the 113th to the 118th.

V. 31. *All ye will be offended at me*—Something will happen to me, which will occasion your falling into Sin by forsaking me.

V. 32. *But notwithstanding this, after I am risen, I will go before you* (as a Shepherd before his Sheep) *into Galilee*—Tho' you forsake me, I will not for this forsake you.

V. 34. *Before cock-crowing thou wilt deny me thrice*—That is, before Three in the Morning,

the usual Time of Cock-crowing: Altho' one Cock was heard to crow once, after Peter's first Denial of his LORD.

V. 35. *In like manner also said all the disciples*—But such was the Tenderness of our LORD, that He would not aggravate their Sin, by making any Reply.

V. 36. *Then cometh Jesus to a place called Gethsemane*—That is, the Valley of Fatness. The Garden probably had its Name from its Soil and Situation, lying in some little Valley between two of those many Hills, the Range of which constitutes the Mount of Olives.

V. 37. *And he took with him Peter and the two sons of Zebedee*—To be Witnesses of all; and *began to be sorrowful and in deep anguish*—Probably from feeling the Arrows of the Almighty stick fast in his Soul, while GOD laid on Him the Iniquities of us all. Who can tell what painful and dreadful Sensations were then impressed on Him by the immediate Hand of GOD? The former Word in the Original properly signifies, to be penetrated with the most exquisite Sorrow; the latter, to be quite deprest, and almost overwhelmed with the Load.

* Mark xiv. 26. Luke xxii. 39. John xviii. 1.

† Zech. xiii. 7.

M 2

V. 39. *If*

a little farther, he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; yet not as I will, but as thou wilt.
 40 And he cometh to the disciples, and findeth them asleep, and saith to Peter,
 41 ter, What! Could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the
 42 flesh *is* weak. Again the second time he went away and prayed, saying, O my Father, if this cup cannot pass from me, unless I drink it, thy will
 43 be done. And he came and found them asleep again; for their eyes were weighed down. And leaving them, he went away again, and prayed the
 44 third time, saying the same words. Then cometh he to his disciples and saith to them, Sleep on now and take *your* rest: Behold the hour is come,
 46 and the Son of man is betrayed into the hands of sinners. Rise; let us be going: behold he that betrayeth me is at hand.
 47 And while he was yet speaking, lo Judas one of the twelve came, and with him a great multitude with swords and clubs from the chief priests,
 48 and elders of the people. Now he that betrayed him, had given them a signal, saying, Whomsoever I shall kiss, is he; seize him. And forth-
 50 with coming to Jesus, he said, Hail, Master, and kissed him. And Jesus said to him, Friend, wherefore art thou come? Then came they and laid
 51 hands on Jesus, and took him. * And behold one of them that were with Jesus, stretching out *his* hand, drew his sword, and striking the servant
 52 of the high priest, cut off his ear. Then said Jesus to him, Put up again thy sword into its place; for all they that take the sword shall
 53 perish by the sword. Thinkest thou that I cannot now ask my Father, and he will presently give me more than twelve legions of angels?

V. 39. *If it be possible, let this cup pass from me*—And it did pass from Him quickly. When He cried unto God with strong cries and tears, he was heard in that which he feared. God did take away the Terror and Severity of that inward Conflict.

V. 41. *The spirit*—Your Spirit: Ye yourselves. *The flesh*—Your evil Nature. How gentle a Rebuke was this, and how kind an Apology! Especially at a Time when our LORD's own Mind was so weighed down with Sorrow.

V. 45. *Sleep on now, if you can, and take your rest*—for any farther Service you can be of to me.

V. 50. The heroic Behaviour of the blessed Jesus, in the whole Period of his Sufferings, will be observed by every attentive Eye, and felt by every pious Heart: Altho' the sacred Historians,

according to their usual but wonderful Simplicity, make no Encomiums upon it. With what Composure does He go forth to meet the Traitor? With what Calmness receive that malignant Kiss? With what Dignity does He deliver Himself into the Hands of his Enemies? Yet plainly shewing his Superiority over them, and even then leading as it were *Captivity captive*!

V. 51. *And one of them, striking the servant of the high priest*—Probably the Person that seized Jesus first; *Cut off his ear*—Aiming, it seems, to cleave his Head, but that by a secret Providence interposing he declined the Blow.

V. 52. *All they that take the sword*—Without God's giving it them; without sufficient Authority.

V. 53. *He will presently give me more than twelve legions of angels*—The least of whom,

* Mark xiv. 47. Luke xxii. 49. John xviii. 10.

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that hour Jesus said to the multitude, Are ye come out as against a robber, with swords and clubs to take me? I sat daily with you teaching
56 in the temple and ye took me not. But all this is done, that the scriptures of the prophets may be fulfilled. Then all the disciples forsook him and fled.

57 And they that had apprehended Jesus, led *him* away to Caiaphas the
58 high priest, where the scribes and the elders were assembled. But Peter followed him afar off to the high priest's palace, and going in, sat with the
59 officers, to see the end. Now the chief priests, and elders, and all the
60 council sought false witnesses against Jesus, to put him to death, But found none; yea, tho' many false witnesses came, *yet* found they none. At last
61 came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high
62 priest rising up said to him, Answerest thou nothing? What do these witnesses against thee? But Jesus held his peace. And the high priest answering said to him, I adjure thee by the living God, to tell us, if thou art the
64 Christ, the Son of God? Jesus saith to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of man sitting on the right-
65 hand of power, and coming upon the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? Behold now ye have heard his blasphemy.
66 What think ye? They answering said, He is guilty of death. Then
67 did they spit in his face and buffet him, and others smote *him*, Saying,
68 Prophecy to us, thou Christ, who is he that smote thee?

tis probable, could overturn the Earth and destroy all the Inhabitants of it.

V. 57. *They led him away to Caiaphas*—From the House of *Annas*, the Father-in-law of *Caiaphas*, to whom they carried him first.

V. 58. *But Peter followed him afar off*—Variouſly agitated by conflicting Paſſions: Love conſtrained him to follow his Maſter; Fear made him follow *afar off*. And going in, *ſat with the officers*—Unfit Companions, as the Event ſhewed.

V. 60. *Yet found they none*—On whoſe Evidence they could condemn Him to die. *At laſt came two falſe witneſſes*—Such they were, altho' Part of what they ſaid was true; becauſe our LORD did not ſpeak ſome of thoſe Words at all; nor any of them in this Senſe.

V. 64. *Hereafter ſhall ye ſee the Son of man*—He ſpeaks in the third Perſon, modeſtly, and yet plainly: *Sitting on the right-hand of power*—That is, the Right-hand of GOD: *And coming upon the clouds of heaven*—As He is repreſented by *Daniel* (ch. vii. 13, 14.) Our LORD looked very unlike that Perſon now! But nothing could be more awful, more majeſtic and becoming, than ſuch an Admonition, in ſuch Circumſtances!

V. 65. *Then the high prieſt rent his clothes*—Tho' the High Prieſt was forbidden to rent his Clothes (that is, his upper Garment) in ſome Caſes where others were allowed to do it, (*Lev. xxi. 10.*) yet in caſe of Blaſphemy or any public Calamity, it was thought allowable. *Caiaphas* hereby expreſſed in the moſt artful Manner,

69 Now Peter sat without in the hall. And one of the maid-servants
 70 came to him, saying, Thou also wast with Jesus of Galilee. But he de-
 71 nied before all, saying, I know not what thou sayest. And when he
 was gone out into the porch, another *maid* saw him, and said to them
 72 that were there, This *fellow* also was with Jesus of Nazareth. And
 73 again he denied with an oath, I know not the man. And after a while
 they that stood by, came and said to Peter, Surely thou art also *one* of
 74 them; for thy speech discovereth thee. Then began he to curse and to
 75 swear, I know not the man. And immediately the cock crew. And
 Peter remembered the word of Jesus, who said to him, Before cock-
 crowing thou wilt deny me thrice. And he went out and wept bitterly.

XXVII. * When the morning was come, all the chief priests and elders of
 2 the people took counsel against Jesus, to put him to death. And hav-
 ing bound *him*, they led him away and delivered him to Pontius Pilate
 the governor.

3 Then Judas who had betrayed him, seeing that he was condemned,
 repenting himself, brought back the thirty pieces of silver to the chief
 4 priests and elders, Saying, I have sinned in betraying innocent blood.
 5 And they said, What *is that* to us? See thou *to it*. And having thrown
 down the pieces of silver in the temple, he withdrew and went and
 6 hanged himself. And the chief priests taking the pieces of silver, said,
 It is not lawful to put them in the treasury, because it is the price of
 7 blood. And having consulted together, they bought with them the
 8 potters field, to bury foreigners in. Wherefore that field was called,

Manner; his Horror at hearing such grievous
 Blasphemy.

V. 72. *He denied with an oath*—To which
 possibly he was not unaccustomed, before our
 LORD called him.

V. 73. *Surely thou art also one of them; for
 thy speech discovereth thee*—*Malchus* might have
 brought a stronger Proof than this. But such
 is the over-ruling Providence of GOD, that the
 World, in the Height of their Zeal, commonly
 catch hold of the very weakest of all Argu-
 ments against the Children of GOD.

V. 74. *Then began he to curse and to swear*—
 Having now quite lost the Reins, the Govern-
 ment of himself.

V. 2. *Having bound him*—They had bound
 Him when he was first apprehended. But they
 did it now afresh, to secure Him from any Dan-

ger of an Escape, as He passed thro' the Streets
 of *Jerusalem*.

V. 3. *Then Judas, seeing that he was condemned*
 —Which probably he thought *Christ* would
 have prevented by a Miracle.

V. 4. *They said, What is that to us?*—How
 easily could they digest innocent Blood! And
 yet they had a Conscience! *It is not lawful* (say
 they) *to put it into the treasury*—But very lawful
 to slay the Innocent!

V. 7. *They bought with them the potters field*—
 Well known, it seems, by that Name. This
 was a small Price for a Field so near *Jerusalem*.
 But the Earth had probably been digged for
 Potters Vessels, so that it was now neither fit
 for Tillage, nor Pasture, and consequently of
 small Value.

* Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 28.

V. 9. *Then*

9 The field of blood unto this day. Then was fulfilled what was spoken by the prophet, saying, * And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did
10 value, And gave them for the potters field, as the Lord commanded me.

11 And Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him,
12 Thou sayest. And when he was accused by the chief priests and elders,
13 he answered nothing. Then said Pilate to him, Hearest thou not, how
14 many things they witness against thee? And he answered him to never a word, so that the governor marvelled greatly.

15 Now at the feast the governor was wont to release to the people a pri-
16 soner, whom they would. And they had then a notorious prisoner, named
17 Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas? Or Jesus who is
18 called Christ? For he knew that for envy they had delivered him.

19 While he sat on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things
20 to-day in a dream because of him. But the chief priests and elders
21 persuaded the multitude, to ask Barabbas, and destroy Jesus. The governor answering said to them, Which of the two will ye that I release
22 to you? They say, Barabbas. Pilate saith to them, What shall I do then with Jesus, who is called Christ? They all say to him, Let him be
23 crucified. And the governor said, Why, what evil hath he done?
24 But they cried out the more, saying, Let him be crucified. Then Pilate seeing, that he could prevail nothing, but rather a tumult was made, took water and washed *his* hands before the multitude, saying, I am

V. 9. *Then was fulfilled what was spoken by the prophet*—The Word *Jeremy*, which was added to the Text in later Copies, and thence received into many Translations, is evidently a Mistake: For he who spoke what St. *Matthew* here cites (or rather paraphrases) was not *Jeremy*, but *Zechariah*.

V. 10. *As the Lord commanded me*—To write, to record.

V. 11. *Art thou the king of the Jews?*—JESUS before *Caiaphas* avows Himself to be the *Christ*, before *Pilate* to be a King; clearly shewing thereby, that his answering no more, was not owing to any Fear.

V. 15. *At the feast*—Every Year, at the Feast of the Passover.

V. 18. *He knew that for envy they had delivered him*—As well as from Malice and Revenge: They envied Him, because the People magnified Him.

V. 22. *They all say, Let him be crucified*—The Punishment which *Barabbas* had deserved: And this probably made them think of it. But in their Malice they forgot with how dangerous a Precedent they furnished the *Roman Governor*. And indeed within the Compass of a few Years, it turned dreadfully upon themselves.

V. 24. *Then Pilate took water and washed his hands*—This was a Custom frequently used, among the *Heathens* as well as among the *Jews*, in Token of Innocency.

* *Zech. xi. 12.*

V. 25. *His*

25 innocent of the blood of this just man: see ye *to it*. Then all the people
 26 answering said, His blood *be* on us and on our children. Then released he
 Barabbas to them, and having scourged Jesus, he delivered *him* to be
 crucified.

27 Then the foldiers of the governor, taking Jesus into the common hall,
 28 gathered to him the whole troop. And they stripped him and put on
 29 him a scarlet robe, And plating a crown of thorns, they put *it* upon his
 head, and a cane in his right-hand; and kneeling before him, they
 30 mocked him, saying, Hail, king of the Jews. And spitting on him,
 31 they took the cane and smote him on the head. And after they had
 mocked him, they stripped him of the robe, and put his own raiment on
 32 him, and led him away to crucify *him*. And coming out, they found a
 man of Cyrene, Simon by name: *him* they compelled to bear his cross.

33 And coming to a place called Golgotha, that is, the place of a skull,
 34 They gave him vinegar mingled with gall to drink, and when he had
 35 tasted *thereof*, he would not drink. And they crucified him and parted
 his garments, casting lots, that it might be fulfilled which was spoken
 by the prophet, * They parted my garments among them, and for my
 36 vesture they cast lots. And sitting down, they guarded him there,

V. 25. *His blood be on us and on our children*—As this Imprecation was dreadfully answered in the Ruin so quickly brought on the Jewish Nation, and the Calamities which have ever since pursued that wretched People, so it was peculiarly fulfilled by Titus the Roman General, on the Jews whom he took during the Siege of Jerusalem. So many, after having been scourged in a terrible Manner, were crucified all round the City, that in a while there was not Room near the Walls for the Crosses to stand by each other. Probably this befel some of those who now joined in this Cry, as it certainly did many of their Children: The very Finger of God thus pointing out their Crime in crucifying his Son.

V. 26. *He delivered him to be crucified*—The Person crucified was nailed to the Cross as it lay on the Ground, thro' each Hand extended to the utmost Stretch, and thro' both the Feet together. Then the Cross was raised up, and the Foot of it thrust with a violent Shock into an Hole in the Ground prepared for it. This Shock disjoined the Body, whose whole Weight hung upon the Nails, till the Persons expired

thro' mere Dint of Pain. This kind of Death was used only by the Romans, and by them inflicted only on Slaves and the vilest Criminals.

V. 28. *They put on him a scarlet robe*—Such as Kings and Generals wore; probably an old, tattered one.

V. 32. *Him they compelled to bear his cross*—It is generally supposed, He bore it Himself, till He sunk under it.

V. 33. *A place called Golgotha, that is, the place of a skull*—It was probably called so from this Time; being an Eminence upon Mount Calvary, not far from the King's Gardens.

V. 34. *They gave him vinegar mingled with gall*—Out of Derision: Which, however nauseous, He received and tasted of. St. Mark mentions also a different Mixture which was given Him, *Wine mingled with myrrh*: Such as it was customary to give to dying Criminals, to make them less sensible of their Sufferings: But this our LORD refused to taste, determining to bear the full Force of his Pains.

V. 35. *My vesture*—That is, my inner Garment.

37 And set up over his head his accusation written, **THIS IS JESUS,**
 38 **THE KING OF THE JEWS.** Then were two robbers cruci-
 fied with him, one on the right-hand and one on the left.

39 And they that were passing by reviled him, wagging their heads and
 40 saying, Thou that destroyest the temple, and buildest *it* in three days,
 save thyself. If thou be the Son of God, come down from the cross.

41 In like manner the chief priests also with the scribes and elders mocking
 42 *him* said, He saved others: Cannot he save himself? If he be the king
 of Israel, let him now come down from the cross, and we will believe
 43 him. He trusted in God: let him deliver him now if he will have him;
 44 for he said, I am the Son of God. And even the robbers that were
 crucified with him, cast the same reproach upon him.

45 Now from the sixth hour there was darkness over all the earth, unto
 46 the ninth hour. And about the ninth hour, Jesus cried with a loud voice,
 saying, * Eli, Eli, lama sabachthani? That is, My God, my God, why
 47 hast thou forsaken me? Some of them that stood there hearing *it*, said, He
 48 calleth Elijah. And immediately one of them ran, and taking a sponge
 49 filled *it* with vinegar, and put *it* on a cane, and gave him to drink. The
 rest said, Let be: let us see whether Elijah will come to save him.

50 Jesus after he had cried again with a loud voice, dismissed his spirit.

V. 45. *From the sixth hour, there was darkness over all the earth unto the ninth hour*—Inasmuch, that even an Heathen Philosopher seeing it, and knowing it could not be a natural Eclipse, because it was at the Time of the New Moon, and continued three Hours together, cried out, “Either the GOD of Nature suffers, or the Frame of the World is dissolved.”

By this Darkness GOD testified his Abhorrence of the Wickedness which was then committing. It likewise intimated *Christ's* fore Conflicts with the Divine Justice, and with all the Powers of Darkness.

V. 46. *About the ninth hour, Jesus cried with a loud voice*—Our LORD's great Agony probably continued these three whole Hours, at the Conclusion of which He thus cried out, while He suffered from GOD Himself what was unutterable. *My God, my God, why hast thou forsaken me?*—Our LORD hereby at once expresses his Trust in GOD, and a most distressing Sense of his letting loose the Powers of Darkness upon Him, withdrawing the comfortable Discoveries of his Presence, and filling his Soul

with a terrible Sense of the Wrath due to the Sins which He was bearing.

V. 48. *One taking a sponge, filled it with vinegar*—Vinegar and Water was the usual Drink of the Roman Soldiers. It does not appear, that this was given Him in Derision, but rather with a friendly Design, that He might not die before *Elijah* came.

V. 50. *He dismissed his spirit*—So the Original Expression may be literally translated: An Expression admirably suited to our LORD's Words, *John x. 18. No man taketh my life from me, but I lay it down of myself.* He died by a voluntary Act of his own, and in a Way peculiar to Himself. He alone of all Men that ever were, could have continued alive even in the greatest Tortures, as long as He pleased, or have retired from the Body whenever He had thought fit. And how does it illustrate that Love, which He manifested in his Death? Inasmuch as He did not use his Power to quit his Body, as soon as it was fastened to the Cross, leaving only an insensible Corpse, to the Cruelty of his Murderers: But continued his Abode

* *Psalms* xxii. 1.

51 And behold the veil of the temple was rent in twain from the top to the bottom, and the earth was shaken and the rocks were torn asunder:
 52 And the tombs were opened, and many bodies of holy men that slept
 53 were raised, And coming out of the tombs after his resurrection, went into the holy city, and appeared to many.

54 And the centurion and they that were with him, guarding Jesus, seeing the earthquake and the things that were done, feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off, who had followed
 56 Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 * When the evening was come, there came a rich man of Arimathea,
 58 named Joseph, who also himself was a disciple of Jesus. He going to Pilate, asked the body of Jesus: then Pilate commanded the body to be delivered. And Joseph taking the body, wrapped it in clean linen, And
 60 laid it in his own new tomb, which he had hewn out in the rock, and having rolled a great stone to the door of the sepulchre, departed. And Mary
 61 Magdalene was there and the other Mary, sitting over against the sepulchre.

in it, with a steady Resolution, as long as it was proper. He then retired from it, with a Majesty and Dignity, never known or to be known in any other Death: *Dying*, if one may so express it, *like the Prince of Life!*

V. 51. Immediately upon his Death, while the Sun was still darkened, *the veil of the temple*, which separated the Holy of Holies from the Court of the Priests, tho' made of the richest and strongest Tapestry, *was rent in two from the top to the bottom*: So that while the Priest was ministering at the Golden Altar (it being the Time of the Sacrifice) the Sacred Oracle, by an invisible Power, was laid open to full View: God thereby signifying the speedy Removal of the Veil of the Jewish Ceremonies, the casting down the Partition-wall, so that the *Jews* and *Gentiles* were now admitted to equal Privileges, and the opening a Way thro' the Veil of his Flesh for all Believers into the most Holy Place. *And the earth was shaken*—There was a general Earthquake thro' the whole Globe, tho' chiefly near *Jerusalem*.

V. 52. Some of *the tombs* were shattered and laid open by the Earthquake, and while they continued unclosed (and they must have stood open all the Sabbath, seeing the Law would not allow any Attempt to close them) *many bodies of holy men were raised* (perhaps *Simeon*, *Zacharias*, *John* the Baptist, and others who had believed in *Christ*, and were known to many in *Jerusalem*) *And coming out of the tombs after his resurrection, went into the holy city* (*Jerusalem*) *and appeared to many*—Who had probably known them before: God hereby signifying, that *Christ* had conquered Death, and would raise all his Saints in due Season.

V. 54. *The Centurion and they that were with him feared, saying, Truly this was the Son of God*—Referring to the Words of the Chief Priests and Scribes, ver. 43. *He said, I am the Son of God.*

V. 56. *James*—The less: He was so called, to distinguish him from the other *James*, the Brother of *John*; probably because he was less in Stature.

* Mark xv. 42. Luke xxiii. 50. John xix. 38.

V. 62. *The*

62 Now the next day that followed the day of the preparation the chief
 63 priests and Pharisees came together to Pilate, Saying, Sir, we remember,
 that impostor said while he was yet alive, After three days I will rise again.
 64 Command therefore that the sepulchre be secured till the third day, lest his
 disciples coming steal him away, and say to the people, He is risen from
 65 the dead: so the last imposture shall be worse than the first. Pilate said
 66 to them, Ye have a guard; go, make *it* as secure as ye can. So they went
 and secured the sepulchre, sealing the stone, and setting a guard.

XXVIII. * Now after the sabbath, as it began to dawn toward the first
day of the week, came Mary Magdalene and the other Mary, to see the
 2 sepulchre. And behold, there had been a great earthquake, and an angel
 of the Lord descending from heaven, had come and rolled away the stone
 3 from the door and sat upon it. His countenance was like lightning, and
 4 his raiment white as snow. And for fear of him the guards trembled,
 5 and became as dead *men*. But the angel answering said to the women,
 6 Fear not ye; for I know ye seek Jesus who was crucified. He is not
 here; for he is risen, as he said: come, see the place where the Lord lay.
 7 And go quickly and tell the disciples, that he is risen from the dead.

V. 62. *The next day that followed the day of the preparation*—The Day of Preparation was the Day before the Sabbath, whereon they were to prepare for the Celebration of it. The next Day then was the Sabbath according to the *Jews*. But the Evangelist seems to express it by this Circumlocution, to shew the *Jewish* Sabbath was then abolished, and a new Order succeeded.

V. 63. *That impostor said, while he was yet alive, After three days I will rise again*—We do not find, that He had ever said this to *them*; unless when *he spoke of the temple of his body*, (John ii. 19, 21.) And if they here refer to what He then said, how perverse and iniquitous was their Construction of these Words, when He was on his Trial before the Council? c. xxvi. 61. Then they seemed not to understand them!

V. 65. *Ye have a guard*—Of your own, in the Tower of *Antonia*, which was stationed there, for the Service of the Temple.

V. 66. *They went and secured the sepulchre, sealing the stone, and setting a guard*—They set Pilate's Signet, or the public Seal of the Sanhedrim upon a Fastning which they had put on the Stone. And all this uncommon Caution

was over-ruled by the Providence of *God*, to give the strongest Proof of *Christ's* ensuing Resurrection; since there could be no Room for the least Suspicion of Deceit, when it should be found, that his Body was raised out of a new Tomb, where there was no other Corpse, and this Tomb hewn out of a Rock, the Mouth of which was secured by a great Stone, under a Seal, and a Guard of Soldiers.

V. 2. *An angel of the Lord had rolled away the stone and sat upon it*—St. Luke and St. John speak of two Angels that appeared: But it seems as if only one of them had appeared sitting on the Stone without the Sepulchre, and then going into it, was seen with another Angel, sitting one where the Head, the other where the Feet of the Body had lain.

V. 6. *Come, see the place where the Lord lay*—Probably in speaking, he rose up, and going before the Women into the Sepulchre, said, Come, see the Place. This clearly reconciles what St. John relates (xx. 12.) this being one of the two Angels there mentioned.

V. 7. *There shall ye see him*—In his solemn Appearance to them all together. But their gracious LORD would not be absent so long;

* Mark xvi. 1. Luke xxiv. 1. John xx. 1.

He

And behold he goeth before you into Galilee; there shall ye see him.
 8 Lo, I have told you. And departing quickly from the sepulchre with
 9 fear and great joy they ran to tell his disciples. And behold Jesus met
 them and said, Hail. And they came and took hold of his feet and
 10 worshipped him. Then saith Jesus to them, Fear not. Go tell my
 brethren to go into Galilee, and there shall they see me.

11 While they were going, behold some of the guard coming into the
 12 city, told the chief priests all the things that had been done. And hav-
 ing met together with the elders and taken counsel, they gave much money
 13 to the foldiers, Saying, Say his disciples came by night, and stole him
 14 while we slept. And if this come to the governor's ears, we will persuade
 15 him and secure you. So they took the money and did as they were taught;
 and this saying is commonly reported among the Jews till this day.

16 Then the eleven disciples went into Galilee to the mountain where
 17 Jesus had appointed them. And when they saw him they worshipped
 18 him, tho' some had doubted. And Jesus came and spake to them, say-
 19 ing, All power is given me in heaven and in earth: Go ye and disciple
 all nations, baptizing them in the name of the Father, and of the Son,
 20 and of the Holy Ghost, Teaching them to observe all things whatso-
 ever I have commanded you; and lo I am with you always, even to the
 end of the world.

He appeared to them several Times before then. *Lo, I have told you*—A solemn Confirmation of what He had said.

V. 9. *Hail*—The Word in its primary Sense means, "Rejoice." In its secondary and more usual Meaning, "Happiness attend you."

V. 10. *Go tell my brethren*—I still own them as such, tho' they so lately disowned and forsook Me.

V. 13. *Say, His disciples came by night, and stole him while we slept*—Is it possible, that any Man of Sense should digest this poor, shallow Inconsistency? If ye were awake, why did you let the Disciples steal him? If asleep, how do you know they did?

V. 16. *To the mountain where Jesus had appointed them*—This was probably Mount Tabor, where (it is commonly supposed) He had

been before transfigured. It seems to have been here also, that He appeared to above five hundred Brethren at once.

V. 18. *All power is given to me*—Even as Man. As GOD, He had all Power from Eternity.

V. 19. *Disciple all nations*—Make them my Disciples. This includes the whole Design of *Christ's Commission*. *Baptizing and Teaching* are the two great Branches of that General Design. And these were to be determined by the Circumstances of Things; which made it necessary in baptizing Adult *Jews* or *Heathens*, to teach them before they were baptized; in discipling their Children, to baptize them before they were taught; as the *Jewish* Children in all Ages, were first circumcised, and after taught to do all GOD had commanded them.

NOTES

N O T E S

O N T H E

Gospel according to St. MARK.

This contains,

I. THE Beginning of the Gospel :

- a.* John prepares the Way, C. i. 1—8
- b.* Baptizes Jesus, who is proclaimed the Son of GOD, 9—11
- c.* Tempted of Satan, served by Angels, 12—13

II. The Gospel itself :

A. In Galilee ; where we may observe three Periods :

a. After John was cast into Prison :

In general :

- 1. The Place and Matter of his Preaching, 14—15
- 2. The Calling of several of the Apostles, 16—20

In particular :

1. Actions not censured by his Adversaries :

- 1. He teaches with Authority, 21—22
- 2. Cures the Demoniac, 23—28
- 3. Heals many Sick, 29—34
- 4. Prays, 35
- 5. Teaches every where, 36—39
- 6. Cleanses the Leper, 40—45

2. Actions censured by them :

Here occur,

- 1. The Paralytic forgiven and healed C. ii. 1—12
- 2. The Call of Levi, and eating with Publicans and Sinners, 13—17
- 3. The Question concerning Fasting answered, 18—22
- 4. The Ears of Corn plucked, 23—28
- 5. The wither'd Hand restor'd ; Snares laid, C. iii. 1—6
- 3. Our LORD's Retirement :
 - 1. At the Sea, 7—12
 - 2. In the Mountain, where the Apostles are called, 13—19
 - 3. In the House, where after refuting the Blasphemy of

the Pharisees, He shews who are his Mother and his Brethren, 20—35

4. In the Ship ; various Parables, C. iv. 1—34

5. On the Sea, and beyond it, 35—41 C. v. 1—20

6. On this Side the Sea : Again : Jairus, and the Woman with the Flux of Blood, 21—43

7. At Nazareth : His Countrymen offended, C. vi. 1—6

8. The Apostles sent forth, 7—13

b. After John was put to Death :

1. Herod's hearing of Jesus, and Judgment of Him, 14—29

2. Christ's retiring with his Apostles, now return'd, 30—32

3. The Earnestness of the People ; Christ's Compassion ; five thousand fed, 33—44

4. His walking on the Sea, 45—52

5. He heals many in the Land of Gennesaret, 53—56

6. And teaches what defiles a Man ; C. vii. 1—23

7. A Devil cast out in the Coasts of Tyre and Sidon, 24—30

8. At the Sea of Galilee, the Deaf and Dumb healed ; four thousand fed, 31—37

C. viii. 1—9

9. He comes into the Parts of Dalmanutha, and answers concerning the Sign from Heaven, 10—13

10. In the Ship, He warns them of evil Leaven, 14—21

11. At Bethsaida, heals the Sick, 22—26

c. After He was acknowledged to be the Son of GOD :

1. Peter confessing Him, He enjoins

his

his Disciples Silence; foretels
his Passion; reproves Peter;
exhorts to follow Him: 27—

C. ix. 1—

2. Is transfigured; casts out a Devil; foretels his Passion 2—32
3. Reproves and instructs his Disciples, 33—50

B. In Judea:

- a. In the Borders, C. x. 1—
 1. He treats of Divorce, 2—12
 2. Of little Children, 13—16
 3. Of entering into Life, and of the Danger of Riches, 17—31

- b. In his Way to the City,
 1. He foretels his Passion a third Time, 32—34

2. Answers James and John, and instructs them all, 35—45

3. At Jericho, gives Sight to Bartimeus, 46—52

4. At Jerusalem, C. xi. 1—

- a. His Royal Entry, 2—11

- b. The Day after, the Fig-tree cursed, 12—14
the Temple purged, 15—19

- c. The Day after that,
 1. Near the Fig-tree, He shews the Power of Faith, 20—26

2. In the Temple,
 1. His Authority vindicated, 27—33

2. The Parable of the wicked Husbandmen, C. xii. 1—12

3. Of paying Tribute to Cesar, 13—17

4. Of the Resurrection, 18—27

5. Of the great Commandment, 28—34

6. Of David's Lord, 35—37

7. He warns the People of the Scribes, 38—40

8. Commends the poor Widow, 41—44

3. On Mount Olivet, He foretels the Destruction of the City and Temple, and the End of the World, C. xiii. 1—37

- d. Two Days before the Passover: His Enemies bargain with Judas, C. xiv. 1—11

e. On the first Day of unleavened Bread:

1. The Passover prepared, 12—16

2. The LORD's Supper instituted, 17—25

3. After the Hymn, the Offence of the Disciples, and Peter's Denial foretold, 26—31

4. In Gethsemane, Jesus prays; wakes his Disciples, 32—42

- Is betrayed; taken; forsook of all, 43—52

5. In the High-priest's Palace, He is condemned to Death, 53—65
Denied by Peter, 66—72

f. Friday,

What was done

1. In Pilate's Palace, C. xv. 1—20

2. In the Way, 21

3. At Golgotha, 22

1. The Wine and Myrrh offered, 23

2. The Crucifixion; his Garments parted, 24, 25

3. The Title, 26

4. The two Malefactors, 27, 28

5. Revilings, 29—32

6. The Darknefs; the Cry of Jesus; the Scoff; the Vinegar; his Death; the Veil rent, 33—38

7. The Saying of the Centurion; the Women looking on, 39—41

4. In the Evening, the Burial, 42—47

g. Sunday,

Our LORD's Resurrection declared

1. By an Angel, C. xvi. 1—8

2. By Himself, To Mary Magdalene, 9—11

- To two going into the Country, 12, 13

- To the Eleven sitting at Meat, 14

III. The Gospel

1. Committed by Christ to his Apostles, after his Resurrection, and 15—18

2. Confirmed after his Ascension, 19—20

S T. M A R K.

- I. **T**HE * beginning of the gospel of Jesus Christ, the Son of God :
 2 As it is written in the prophets, † Behold I send my messenger
 3 before thy face, who shall prepare thy way before thee. ‡ The voice of
 4 one crying aloud in the wilderness, Prepare ye the way of the Lord,
 5 make his paths straight. John baptized in the wilderness and preached
 6 the baptism of repentance, for the remission of sins. And there went
 7 out to him all the land of Judea, and all they of Jerusalem, and were
 8 baptized of him in the river Jordan, confessing their sins. And John
 9 was clothed with camels hair, and with a leathern girdle about his loins,
 10 and ate locusts and wild honey, And proclaimed, saying, There cometh
 11 after me one mightier than I, the latchet of whose shoes I am not worthy
 12 to stoop down and unloose. I indeed have baptized you with water ;
 13 but he will baptize you with the Holy Ghost. || And in those days,
 14 Jesus came from Nazareth of Galilee, and was baptized by John at Jor-
 15 dan. And coming up from the water, straightway he saw the heavens open-
 16 ed, and the Spirit like a dove descending upon him. And a voice came
 17 from heaven, Thou art my beloved Son, in whom I delight. § And
 18 immediately the Spirit leadeth him out into the wilderness. And he
 19 was there in the wilderness forty days, tempted by Satan, and was with
 20 the wild beasts ; and the angels served him.
- 21 ¶¶ Now after John was put in prison, Jesus came into Galilee, preach-
 22 ing the gospel of the kingdom of God, Saying, The time is fulfilled,
 23 and the kingdom of God is at hand : repent ye, and believe the gospel.
 24 |||| And walking by the sea of Galilee, he saw Simon and Andrew his

V. 1. *The beginning of the gospel of Jesus Christ*—The Evangelist speaks with strict Propriety : For the *Beginning of the Gospel* is in the Account of John the Baptist, contained in the first Paragraph ; the *Gospel* itself, in the rest of the Book.

V. 4. *Preaching the baptism of repentance*—That is, preaching Repentance, and baptizing as a Sign and Means of it.

V. 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do Him the very meanest Service.

V. 12. *And immediately the Spirit leadeth him into the wilderness*—So in all the Children of GOD, extraordinary Manifestations of his Fa-

vour, are wont to be followed by extraordinary Temptations.

V. 13. *And he was there forty days, tempted by Satan*—Invisibly. After this followed the Temptation by him in a visible Shape, related by St. Matthew. *And he was with the wild beasts*—Tho' they had no Power to hurt Him. St. Mark not only gives us a Compendium of St. Matthew's Gospel, but likewise several valuable Particulars, which the other Evangelists had omitted.

V. 15. *The time is fulfilled*—The Time of my Kingdom, foretold by Daniel, expected by you, is fully come.

* Mat. iii. 1. Luke iii. 1. † Mal. iii. 1. ‡ Isaiah xl. 3. || Mat. iii. 13. § Mat. iv. 1. Luke iv. 1. ¶¶ Mat. iv. 12. ||| Mat. iv. 18. Luke v. 1. V. 18. Straight-

17 brother, casting a net into the sea (for they were fishers) And Jesus said to them, Come ye after me, and I will make you fishers of men.
 18 And straightway leaving their nets, they followed him. And having
 19 gone thence a little farther, he saw James *the son* of Zebedee and John
 20 his brother, who were also in the vessel, mending their nets: And he called them; and immediately leaving their father Zebedee in the vessel with the hired servants, they went after him.

21 * And they go into Capernaum. And straightway on the sabbath, he
 22 went into the synagogue and taught. And they were astonished at his teaching; for he taught them as one having authority, and not as the
 23 Scribes. And there was in their synagogue a man having an unclean spirit, and he cried out, saying, Let us alone: what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who
 25 thou art, the Holy one of God. And Jesus rebuked him, saying, Hold
 26 thy peace and come out of him. And the unclean spirit having torn
 27 him, and cried with a loud noise, came out of him. And they were all amazed, so that they questioned among themselves, saying, What is this? What new teaching *is* this? For with authority he commandeth even
 28 the unclean spirits and they obey him. And immediately his fame went forth into all the country of Galilee round about.

29 † And coming out of the synagogue, they entered forthwith into the
 30 house of Simon and Andrew, with James and John. And Simon's wife's
 31 mother lay ill of a fever, and immediately they tell him of her. And he came and taking her by the hand, lifted her up; and straightway the fever left her, and she waited on them. And in the evening, when the sun was set, they brought to him all that were diseased, and them that were
 33 possessed with devils. And the whole city was gathered together at the
 34 door. And he healed many that were ill of divers diseases, and cast out many devils, and suffered not the devils to say that they knew him.

V. 18. *Straightway leaving their nets, they followed him*—From this Time they forsook their Employ, and constantly attended Him. Happy they, who follow *Christ* at the first Call!

V. 26. *A loud noise*—For he was forbidden to speak. *Christ* would neither suffer those evil Spirits to speak in Opposition, nor yet in Favour of Him. He needed not their Testimony, nor would encourage it, lest any should infer, that He acted in Concert with them.

* Luke iv. 31.

V. 32. *When the sun was set*—And consequently the Sabbath was ended, which they reckoned from Sun-set to Sun-set.

V. 33. *And the whole city was gathered together at the door*—O what a fair Prospect was here? Who could then have imagined, that all these Blossoms would die away without Fruit?

V. 34. *He suffered not the devils to say, that they knew him*—That is, according to Dr.

† Mat. viii. 14. Luke iv. 38.

Mead's

35 * And in the morning, rising a great while before day, he went out and
 36 departed into a desert place, and prayed there. And Simon and they that
 37 were with him followed after him. And having found him, they say to
 38 him, All men seek thee. And he saith to them, Let us go to the neigh-
 39 bouring towns, that I may preach there also: for therefore am I come. And
 he preached in their synagogues throughout all Galilee, and cast out devils.
 40 † And there came to him a leper beseeching him and kneeling down to
 41 him and saying to him, If thou wilt, thou canst make me clean. And
 Jesus, moved with tender compassion, putting forth *his* hand, touched
 42 him, and saith to him, I will; be thou clean. And when he had spoken,
 43 immediately the leprosy departed from him and he was cleansed. And
 44 having straitly charged him, he forthwith sent him away, And saith to
 him, See thou say nothing to any man; but go, shew thyself to the
 priest, and offer for thy cleansing what Moses commanded, for a testimony
 45 to them. But he going out published *it* much and blazed abroad the
 matter, so that he could no more openly enter into the city; but he was
 without in desert places: and they came to him from every quarter.

II. And again he entered into Capernaum after some days; and it was
 2 heard that he was in the house. ‡ And immediately many were ga-
 thered together, so that there was no room for *them*, no, not even about
 3 the door. And he spake the word to theme. And they come to him,
 4 bringing a paralytic, borne of four. And not being able to come nigh

Mead's Hypothesis (That the Scriptural Demoniacs were only diseased Persons) *He suffered not the Diseases to say, that they knew him!*

V. 35. *Rising a great while before day*—So did He labour for us, both Day and Night.

V. 44. *See thou say nothing to any man*—But our blessed LORD gives no such Charge to us. If He has made us clean from our Leprosy of Sin, we are not commanded to conceal it. On the contrary, it is our Duty to publish it abroad, both for the Honour of our Benefactor, and that others who are sick of Sin may be encouraged to ask and hope for the same Benefit. *But go, shew thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them*—The Priests seeing Him pronouncing him clean (Lev. xiii. 17, 23, 28, 37.) and accordingly allowing him to offer as Moses commanded (Lev. xiv. 2, 7.) was such a Proof against them, that they durst never say, The Leper was not clean-

fed; which out of Envy or Malice against our Saviour, they might have been ready to say, upon his presenting Himself to be viewed, according to the Law, if by the cleansed Person's talking much about his Cure, the Account of it had reached their Ears, before He came in Person. This is the chief Reason why our LORD commanded this Man to *say nothing*.

V. 45. *So that Jesus could no more openly enter into the city*—It was chiefly to prevent this Inconvenience, that our LORD had enjoined him Silence.

V. 1. *And again after having been in desert Places for some Time, He returned privately to the City. In the house*—In Peter's House.

V. 2. *And immediately many were gathered together*—Hitherto continued the general Impression on their Hearts. Hitherto, even at Capernaum, all who heard received the Word with Joy.

* Luke iv. 42.

† Mat. viii. 2. Luke v. 12.

‡ Mat. ix. 2. Luke v. 18.

V. 4. *They*

him for the croud, they uncovered the roof where he was, and having
 5 broken *it* up, they let down the couch whereon the paralytic lay. Jesus
 seeing their faith, said to the paralytic, Son, thy sins are forgiven thee.
 6 But certain of the Scribes were sitting there, and reasoning in their hearts,
 7 Why doth this *man* thus speak blasphemies? Who can forgive sins, but
 8 God only? And Jesus immediately knowing in his spirit, that they so
 reasoned in themselves, said to them, Why reason ye thus in your hearts?
 9 Which is easier? To say to the paralytic, *Thy* sins are forgiven thee? Or
 10 to say, Arise, and take up thy couch and walk? But that ye may know
 11 that the Son of man hath authority on earth to forgive sins: (He saith
 to the paralytic) I say to thee, Arise, and take up thy couch, and go to
 12 thine house. And immediately he arose, and taking up his couch, went
 forth before them all; so that they were all amazed and glorified God,
 saying, We never saw it thus.
 13 And he went forth again by the sea-side, and all the multitude came
 14 to him, and he taught them. And passing by, he saw Levi, the *son* of
 Alpheus, sitting at the receipt of custom, and saith to him, Follow me.
 15 And he arose and followed him. And as Jesus sat at meat in his house,
 many publicans also and sinners sat together with Jesus and his disciples;
 16 for there were many, and they followed him. And the Scribes and Pha-
 risees seeing him eat with publicans and sinners, said to his disciples, How
 17 is it that he eateth and drinketh with publicans and sinners? And Jesus
 hearing *it* saith to them, They that are whole need not a physician, but
 they that are sick: I came not to call the righteous, but sinners to repent-

V. 4. *They uncovered the roof*—Or, *took up the Covering*, the Lattice or Trap-door, which was on all their Houses (being flat-roofed.) And finding it not wide enough, broke the Passage wider, to let down the Couch.

V. 6. *But certain of the Scribes*—See whence the first Offence cometh! As yet not one of the plain, unlettered People were offended. They all rejoiced in the Light, till these *Men of Learning* came, to put Darknes for Light, and Light for Darknes. Wo to all such blind Guides! Good had it been for these if they had never been born. O God, let me never offend one of the simple ones! Sooner let my Tongue cleave to the Roof of my Mouth!

V. 12. *They were all amazed*—Even the Scribes themselves for a Time.

V. 13. *All the multitude came to him*—Name-ly, *By the Sea-side*, and he as readily taught them there, as if they had been in a Synagogue.

V. 15. *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by *Matthew*, moved with Compassion for his old Companions in Sin. But the next Words, *For they were many and they followed him*, seem to imply, that the greater Part, encouraged by his gracious Words and the Tenderness of his Behaviour, and impatient to hear more, stay'd for no Invitation, but prest in after Him, and kept as close to Him as they could.

V. 16. *And the Scribes and the Pharisees said*—So now the *wise Men* being joined by the *Saints of the World*, went a little farther in raising Prejudices against our LORD. In his Answer, He uses as yet no Harshness, but only calm, dispassionate Reasoning.

V. 17. *I came not to call the righteous*—Therefore if these were righteous, I should not call them. But now, they are the very Persons I came to save.

* Mat. ix. 9. Luke v. 27.

V. 26. *In*

18 ance. * And the disciples of John and of the Pharisees used to fast :
 and they come and say to him, Why do the disciples of John and of the
 19 Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the
 children of the bride-chamber fast, while the bridegroom is with them? As
 20 long as they have the bridegroom with them, they cannot fast. But the
 day will come, when the bridegroom shall be taken away from them; and
 21 then shall they fast in those days. No man seweth a piece of new cloth on
 an old garment: else the new piece that filleth it up taketh away from the
 22 old, and the rent is made worse. And no man putteth new wine into old
 leathern bottles; else the new wine bursteth the bottles, and the wine is
 spilt, and the bottles are lost; but new wine must be put into new bottles.
 23 † And he went thro' the corn-fields on the sabbath-day: and his dis-
 24 ciples as they went, plucked the ears of corn. And the Pharisees said to
 25 him, Behold, why do they on the sabbath that which is not lawful? And
 he said to them, Have ye never read what David did, when he had need
 26 and was hungry, he and they that were with him? ‡ How he went into
 the house of God in *the days* of Abiathar the high priest, and ate the
 shew-bread, which it is not lawful for any but the priests to eat, and gave
 27 also to them who were with him? And he said to them, The sabbath
 28 was made for man, and not man for the sabbath. Moreover the Son of
 man is Lord even of the sabbath.

III. || And he entered again into the synagogue: and there was a man there
 2 who had a withered hand. And they watched him whether he would
 3 heal him on the sabbath, that they might accuse him. And he saith to
 4 the man that had the withered hand, Stand forth. And he saith to them,
 Is it lawful to do good on the sabbath, or to do evil? To save life, or to
 5 kill? But they held their peace. And looking round upon them with
 anger, being grieved for the hardness of their hearts, he saith to the man,

V. 26. *In the days of Abiathar the high-priest—*
Abimelech, the Father of Abiathar, was High-
priest then; Abiathar himself, not till some Time
after. This Phrase therefore only means, In the
Time of Abiathar, who was afterwards the High-
priest.

V. 27. *The sabbath was made for man—And*
therefore must give way to Man's Necessity.

V. 28. *Moreover the Son of man is Lord even*
of the sabbath—Being the supreme Lawgiver,
He hath Power to dispense with his own Laws:
And with this in particular.

* *Mat. ix. 14. Luke v. 33.*
 † *Mat. xii. 9. Luke vi. 6.*

V. 1. *He entered again into the synagogue—*
At Capernaum on the same Day.

V. 2. *And they—The Scribes and Pharisees,*
watched him, that they might accuse him—Pride,
Anger, and Shame, after being so often put to
Silence, began now to ripen into Malice.

V. 4. *Is it lawful to save life, or to kill?—*
Which He knew they were now seeking Oc-
casion to do. But they held their peace—Being
confounded, tho' not convinced.

V. 5. *Looking round upon them with anger,*
being grieved—Angry at the Sin, grieved at the

† *Mat. xii. i. Luke vi. i.*

‡ *1 Sam. xxi. 6.*

O 2

Sinner;

Stretch forth thine hand. And he stretched *it* forth : and his hand was
6 restored. And the Pharisees going out, straightway took counsel with
the Herodians against him, how they might destroy him.

7 Then Jesus withdrew with his disciples to the sea : and a great multi-
8 tude from Galilee followed him, And from Judea, and from Jerusalem,
and from Idumea, and from beyond Jordan ; and they about Tyre and
Sidon, a great multitude, having heard what great things he did, came
9 to him. And he spake to his disciples, that a vessel should wait on him,
10 because of the multitude, lest they should throng him. For he had healed
11 many, so that they rushed in upon him, as many as had plagues. And
unclean spirits when they saw him fell down before him and cried, saying,
12 Thou art the Son of God. And he straitly charged them, not to make
13 him known. And he goeth up into a mountain, and calleth to him
14 whom he would, and they came to him. * And he ordained twelve, that
they might be with him, and that he might send them forth to preach,
15 And to have power to heal diseases, and to cast out devils. And Simon
16 he surnamed Peter : And James the *son* of Zebedee, and John the bro-
17 ther of James (and he surnamed them Boanerges, that is, sons of thun-
18 der) And Andrew, and Philip, and Bartholomew, and Matthew, and
Thomas, and James the *son* of Alphaeus, and Thaddeus, and Simon the
19 Canaanite, And Judas Iscariot, who also betrayed him.
20 And they come into an house : And the multitude cometh together again,
21 so that they could not so much as eat bread. And his relations hearing
of it, came out to lay hold on him ; for they said, He is beside himself.

Sinner ; the true Standard of Christian Anger. But who can separate Anger at Sin from Anger at the Sinner ? None but a true Believer in *Christ*.

V. 6. *The Pharisees going out*—Probably leaving the Scribes to watch Him still ; *took counsel with the Herodians*—As bitter as they usually were against each other.

V. 8. *From Idumea*—The Natives of which had now professed the *Jewish* Religion above an hundred and fifty Years. *They about Tyre and Sidon*—The *Israelites* who lived in those Coasts.

V. 10. *Plagues, or Scourges* (so the Greek Word properly means) seem to be those very painful or afflictive Disorders which were frequently sent, or at least permitted of God, as a *Scourge* or Punishment of Sin.

V. 12. *He charged them not to make him known*—It was not the Time : Nor were they, fit Preachers.

V. 13. *He calleth whom he would*—With regard to the eternal States of Men, God always acts as Just and Merciful. But with regard to numberless other Things, He seems to us to act as mere Sovereign.

V. 16. *He surnamed them Sons of Thunder*—Both with respect to the Warmth and Impetuosity of their Spirit, their fervent Manner of Preaching, and the Power of their Word.

V. 20. *To eat bread*—That is, to take any Sustenance.

V. 21. *His relations*—His Mother and his Brethren, ver. 31. But it was some Time before they could come near Him.

* Mat. x. 2. Luke vi. 13. Acts i. 13.

V. 22. *The*

22 But the scribes who had come down from Jerusalem said, He hath Beelzebub,
 23 and by the prince of the devils casteth he out devils. And calling them to
 24 him, he said to them in parables, How can Satan cast out Satan? If a king-
 25 dom be divided against itself, that kingdom cannot stand. And if an house
 26 be divided against itself, that house cannot stand. If Satan then be risen up
 27 and divided against himself, he cannot stand, but hath an end. None can
 28 enter into the strong one's house and plunder his goods, unless he first bind
 the strong one and then he will plunder his house. * Verily I say to you,
 All sins shall be forgiven the sons of men and blasphemies wherewith so-
 29 ever they shall blaspheme. But he that shall blaspheme against the Holy
 30 Ghost hath never forgiveness, but is liable to eternal damnation: Because
 31 they said, He hath an unclean spirit. Then came his brethren and his
 32 mother, and standing without, sent to him, calling him. And the multi-
 tude sat about him; and they say to him, Behold, thy mother and thy
 33 brethren without seek for thee. And he answered them, saying, Who
 34 is my mother or my brethren? And looking round on them who sat
 35 about him, he said, Behold my mother and my brethren. For whosoever
 shall do the will of God, the same is my brother and sister and mother.

IV. † And again he taught by the sea-side, and a great multitude was gathered to him, so that going into the vessel, he sat in the sea, and the
 2 whole multitude was by the sea on the land. And he taught them many

V. 22. *The Scribes and Pharisees (Mat. xii. 22.) who had come down from Jerusalem—*Purposely, on the Devil's Errand: And not without Success. For the common People now began to drink in the Poison, from these learned, good, honourable Men! *He hath Beelzebub—*At Command; is in League with him: *And by the prince of the devils casteth he out devils—*How easily may a Man of Learning elude the strongest Proof of a Work of God! How readily can he account for every Incident, without ever taking God into the Question!

V. 30. *Because they said, He hath an unclean spirit—*Is it not astonishing, That Men who have ever read these Words, should doubt, What is the Blasphemy against the Holy Ghost? Can any Words declare more plainly, that it is, “The ascribing those Miracles to the Power of the Devil, which *Christ* wrought by the “Power of the Holy Ghost?”

V. 31. *Then came his brethren and his mother—*Having at length made their Way through the

Croud, so as to come to the Door. *His Brethren* are here named first, as being first and most earnest in the Design of taking Him: For *neither did these of his brethren believe on him.* They sent to him, calling him—They sent one into the House, who called Him aloud, by Name.

V. 34. *Looking round on them who sat about him—*With the utmost Sweetness: *He said, Behold my mother and my brethren—*In this Preference of his true Disciples even to the Virgin *Mary*, considered merely as his Mother after the Flesh, He not only shews his high and tender Affection for them, but seems designedly to guard against those excessive and idolatrous Honours, which He foresaw would in After-ages be paid to her.

V. 2. *He taught them many things by parables—*After the usual Manner of the Eastern Nations, to make his Instructions more agreeable to them, and to impress them the more upon attentive Hearers. A Parable signifies not only a Simile or Comparison, and sometimes a Proverb, but any kind of instructive Speech, wherein spiritual

* Mat. xii. 31. Luke xii. 10.

† Mat. xiii. 1. Luke viii. 4.

Things

3 things by parables, and said to them in his teaching, Hearken: Behold,
 4 a sower went out to sow. And as he sowed, some fell by the highway-
 5 side, and the birds of the air came and devoured it. And some fell on
 stony ground, where it had not much earth; and immediately it sprung
 6 up, because it had no depth of earth. But when the sun was up, it was
 7 scorched, and because it had no root, it withered away. And some fell
 among thorns, and the thorns grew up and choked it, and it yielded no
 8 fruit. And other fell on good ground, and yielded fruit springing up
 and increasing, and brought forth, some thirty, and some sixty, and some
 9 an hundred. And he said, He that hath ears to hear, let him hear.
 10 And when he was alone, they that were about him, with the twelve,
 11 asked him of the parable. And he said to them, To you it is given to
 know the mystery of the kingdom of God: but to them that are with-
 12 out, all things are in parables: So that seeing they see, and do not per-
 ceive, and hearing they hear, and do not understand; lest at any time
 they should be converted, and *their* sins should be forgiven them.
 13 And he saith to them, Know ye not this parable? How then will ye
 14 know all parables? The sower soweth the word. And these are they
 15 by the highway-side, where the word is sown; but when they have heard,
 Satan cometh immediately, and taketh away the word sown in their hearts.
 16 And these are they likewise who have received the seed on stony ground,
 who when they have heard the word, immediately receive it with joy:
 17 But have not root in themselves, and so endure but for a time: afterward
 when affliction or persecution ariseth because of the word, they are presently
 18 offended. And these are they that have received it among thorns, who
 19 hear the word, And the cares of this world, and the deceitfulness of riches,
 and the desire of other things entering in, choke the word, and it becometh

Things are explained and illustrated by natural.
*Prov. i. 6. To understand a proverb and the inter-
 pretation—*The Proverb is the literal Sense, the
 Interpretation is the spiritual; resting in the li-
 teral Sense killeth, but the spiritual giveth Life.

V. 3. *Hearken—*This Word He probably
 spoke with a loud Voice, to stop the Noise and
 Hurry of the People.

V. 16. *When he was alone—*That is, retired
 apart from the Multitude.

V. 11. *To them that are without—*So the *Jews*
 termed the Heathens; so our LORD terms all
 obstinate Unbelievers: For they shall not enter
 into his Kingdom; they shall abide in outer
 Darknes.

V. 12. *So that seeing they see and do not per-
 ceive—*They would not see before: Now they
 could not, GOD having given them up to the
 Blindness which they had chosen.

V. 13. *Know ye not this parable?—*Which is as
 it were the Foundation of all those that I shall
 speak hereafter; and is so easy to be understood?

V. 19. *The desires of other things choke the word*
*—*A deep and important Truth! The Desire of
 any thing, otherwise than as it leads to Happi-
 ness in GOD, directly tends to Barrenness of
 Soul. *Entering in—*Where they were not be-
 fore. Let him therefore who has received and
 retained the Word, see that no other Desire
 then *enter in*, such as perhaps till then he never
 knew.

20 unfruitful. And these are they that have received it on the good ground,
 who hear the word and receive *it*, and bring forth fruit, some thirty *fold*,
 21 some sixty, and some an hundred. * And he said to them, Is a candle
 brought to be put under a bushel or under a bed, and not to be set on a can-
 22 dlestick? † For there is nothing hid, which shall not be manifested, nei-
 23 ther was any thing kept secret, but that it might come abroad. If any man
 24 hath ears to hear, let him hear. And he said to them, Take heed what
 ye hear. With what measure ye mete, it shall be measured to you, and to
 25 you that hear, shall more be given. ‡ For he that hath, to him shall be given;
 but he that hath not, from him shall be taken even that which he hath.
 26 And he said, So is the kingdom of God, as if a man should cast seed
 27 into the ground, And should sleep and rise night and day, and the seed
 28 should spring and grow up he knoweth not how. For the earth bring-
 eth forth fruit of itself, first the blade, then the ear, after that, the full
 29 corn of the ear. But when the fruit is brought forth, immediately he
 putteth in the sickle, because the harvest is come.
 30 || And he said, Whereto shall we liken the kingdom of God? Or with
 31 what comparison shall we compare it? *It is* like a grain of mustard seed,
 which when it is sown in the earth, is one of the least of the seeds that are
 32 in the earth. But when it is sown it groweth up and becometh greater than
 all herbs, and putteth forth great branches, so that the birds of the air may
 33 lodge under the shadow of it. And with many such parables spake he

knew. *It becometh unfruitful*—After the Fruit had grown almost to Perfection.

V. 21. *And he said, Is a candle*—As if He had said, I explain these Things to you, I give you this Light, not to conceal, but to impart it to others. And if I conceal any thing from you now, it is only that it may be more effectually manifested hereafter.

V. 24. *Take heed what ye hear*—That is, Attend to what you hear, that it may have its due Influence upon you. *With what measure ye mete*—That is, according to the Improvement you make of what you have heard, still further Assistances shall be given. *And to you that hear*—That is, with Improvement.

V. 25. *He that hath*—That improves whatever he has received, to the Good of Others, as well as of his own Soul.

V. 26. *So is the kingdom of God*—The inward Kingdom is like Seed which a man casts into the

ground—This a Preacher of the Gospel casts into the Heart. And he *sleeps and rises night and day*—That is, he has it continually in his Thoughts. Mean time it *springs and grows up he knows not how*—Even he that sowed it, cannot explain, *How* it grows. For as the Earth by a curious Kind of Mechanism, which the greatest Philosophers cannot comprehend, does as it were spontaneously bring forth first the Blade, then the Ear, then the full Corn in the Ear: So the Soul, in an inexplicable Manner, brings forth, first weak Graces, then stronger, then full Holiness: And all this *of itself*, as a Machine, whose Spring of Motion is within itself. Yet observe the amazing Exactness of the Comparison: The Earth brings forth no Corn (as the Soul no Holiness) without both the Care and Toil of Man, and the benign Influences of Heaven.

V. 29. *He putteth in the sickle*—God cutteth down and gathereth the Corn into his Garner.

* Mat. v. 15. Luke viii. 16. xi. 33.

† Mat. xiii. 12. Luke viii. 18.

‡ Mat. x. 26. Luke viii. 17.

|| Mat. xiii. 31. Luke xiii. 18.

V. 33. *He*

34 the word to them, as they were able to hear. But without a parable spake he not to them: and in private he expounded all things to his disciples.

35 * And the same day in the evening he saith to them, Let us go over
36 to the other side. And having sent away the multitude, they take him as he was in the vessel. And there were with him other little vessels.
37 And there ariseth a great storm of wind, and the waves beat into the
38 vessel, so that it was now full. But he was asleep on the pillow, in the stern. And they awake him and say to him, Master, carest thou
39 not that we perish? And he arose and rebuked the wind, and said to the sea, Peace; Be still. And the wind ceased, and there was a great
40 calm. And he said to them, Why are ye so fearful? How is it, that
41 ye have not faith? And they feared exceedingly, and said one to another, Who is this, that even the wind and the sea obey him?

V. † And they came to the other side of the sea, into the country of the
2 Gadarenes. And as he came out of the vessel, there met him immediately out of the tombs a man with an unclean spirit, Who had *his*
3 dwelling among the tombs, and no man could bind him, no not with
4 chains. For he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in
5 pieces; and no man could tame him. And always night and day, he was in the tombs, and in the mountains, crying and cutting himself
6 with stones. But seeing Jesus afar off, he ran and worshipped him,
7 And crying with a loud voice, said, What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, that thou torment me
8 not. (For he had said to him, Come out of the man, *thou* unclean
9 spirit.) And he asked him, What *is* thy name? And he answered saying,
10 My name *is* Legion; for we are many. And he earnestly besought

V. 33. *He spake the word as they were able to hear it*—Adapting it to the Capacity of his Hearers, and speaking as plain as He could without offending them. A Rule never to be forgotten by those who instruct others.

V. 36. *They take him as he was in the vessel*—They carried Him immediately in the same Vessel, from which He had been preaching to the People.

V. 38. *On the pillow*—So we translate it, for Want of a proper *English* Expression, for that

particular Part of the Vessel near the Rudder on which He lay.

V. 39. *Peace*—Cease thy Tossing: *Be still*—Cease thy Roaring. Literally, *Be thou gagged*.

V. 2. *There met him a man with an unclean spirit*—St. Matthew mentions Two. Probably this, so particularly spoken of here, was the most remarkably fierce and ungovernable.

V. 9. *My name is Legion; for we are many*—But all these seem to have been under one Commander, who accordingly speaks all along, both for them and himself.

* Mat. viii. 26. Luke viii. 22.

† Mat. viii. 28. Luke viii. 26.

V. 15. *And*

11 him, that he would not send them away out of the country. Now there
 12 was there at the mountain a great herd of swine feeding. And all the de-
 vils besought him, saying, Send us to the swine, that we may go into them.
 13 And Jesus forthwith gave them leave. And the unclean spirits going out,
 entered into the swine, and the herd rushed down the steep into the sea,
 14 (they were about two thousand) and were choked in the sea. And they
 that fed the swine fled, and told *it* in the city and in the country. And
 15 they went out to see that which was done. And they come to Jesus and
 see the demoniac, sitting and clothed and in his right mind: and they were
 16 afraid. And they that saw *it* told them how it befel the demoniac, and
 17 also concerning the swine. And they prayed him to depart out of their
 18 coasts. And as he went into the vessel, he that had been possessed with
 19 the devils, besought him, that he might be with him. But Jesus suffered
 him not, but said to him, Go home to thy friends, and tell them how
 great things the Lord hath done for thee, and hath had compassion on
 20 thee. And he departed and published in Decapolis, how great things
 Jesus had done for him. And all men marvelled.

21 * And when Jesus was passed over again in the vessel to the other side,
 22 much people was gathered to him, and he was near the sea. † And there
 cometh one of the rulers of the synagogue, Jairus by name, and seeing him,
 23 falleth at his feet, And besought him greatly, saying, My little daugh-
 ter is at the point of death: come and lay thy hands on her that she may
 24 be healed, and she shall live. And he went with him, and much people
 25 followed him and thronged him. ‡ And a certain woman who had had a
 26 flux of blood twelve years, And had suffered many things of many phy-
 sicians, and had spent all that she had, and was nothing bettered, but ra-
 27 ther grown worse, Having heard of Jesus, came in the croud behind, and
 28 touched his garment. For she said, If I but touch his clothes, I shall be
 29 whole. And the fountain of her blood was straightway dried up, and she
 30 knew in *her* body, that she was healed of that plague. And Jesus imme-
 diately knowing in himself, that virtue had gone out of him, turning about

V. 15. *And they were afraid*—It is not im-
 probable they might otherwise have offered
 some Rudeness, if not Violence.

V. 19. *Tell them how great things the Lord
 hath done for thee*—This was peculiarly needful
 there, where *Christ* did not go in Person.

V. 20. *He published in Decapolis*—Not only
 at Home, but in all that Country where *Jesus*
 Himself did not come.

V. 22. *One of the rulers of the synagogue*—To
 regulate the Affairs of every Synagogue, there
 was a Council of grave Men. Over these was

* Luke viii. 40.

† Mat. ix. 18. Luke viii. 43.

P

‡ Mat. ix. 20. Luke viii. 42.

a

31 in the croud said, Who touched my clothes? And his disciples said to him,
 Thou see'st the multitude thronging thee, and sayest thou, Who touched
 32 me? And he looked round to see her that had done this. And the wo-
 33 man fearing and trembling, knowing what was done in her, came and fell
 34 down before him, and told him all the truth. And he said to her, Daugh-
 ter, thy faith hath made thee whole: go in peace, and continue whole of
 35 thy plague. While he yet spake, they come from the ruler of the sy-
 nagogue's house, saying, Thy daughter is dead: why troublest thou the
 36 Master farther? When Jesus heard the word spoken, he saith to the ruler
 37 of the synagogue, Fear not; only believe. And he suffered no man to
 38 follow him, save Peter, and James, and John the brother of James. And
 he cometh to the house of the ruler of the synagogue, and seeth a tumult,
 39 and them that wept and wailed greatly. And coming in, he saith to them,
 Why make ye this ado and weep? The damsel is not dead, but sleepeth.
 40 And they laughed him to scorn. But having put them all out, he taketh
 the father and the mother of the damsel, and them that were with him,
 41 and goeth in where the damsel was lying. And taking the damsel by the
 hand, he said to her, Talitha cumi, which is, being interpreted, Damsel, (I
 42 say to thee) arise. And straightway the damsel arose and walked: for she
 was twelve years old. And they were astonished with a great astonishment.
 43 And he charged them straitly, that no man should know it, and com-
 manded that something should be given her to eat.

VI. * And he went out from thence and came into his own country, and
 2 his disciples follow him. And on the sabbath he taught in the synagogue,
 and many hearing were astonished, saying, Whence hath this man these
 things? And what wisdom is this that is given him, that such mighty
 3 works are wrought by his hands? Is not this the carpenter? The son of
 Mary, the brother of James and Joses, and of Jude and Simon! And are

a President, who was termed *The Ruler of the Synagogue*. Sometimes there was more than one Ruler in a Synagogue.

V. 37. *John the brother of James*—When St. Mark wrote, not long after our LORD's Ascension, the Memory of St. James, lately beheaded, was so fresh, that his Name was more known than that of John himself.

V. 40. *Them that were with him*—Peter, James, and John.

V. 43. *He charged them that no man should know it*—That He might avoid every appear-

ance of Vain-glory, might prevent too great a Concourse of People, and might not farther enrage the Scribes and Pharisees against Him; the Time for his Death, and for the full Manifestation of his Glory, being not yet come. *He commanded something should be given her to eat*—So that when either natural or spiritual Life is restored, even by immediate Miracle, all proper Means are to be used in order to preserve it.

V. 3. *Is not this the carpenter?*—There can be no Doubt, but in his Youth He wrought with his supposed Father Joseph.

* Mat. xiii. 54. Luke iv. 16.

V. 5. *He*

4 not his sisters here with us? And they were offended at him. And Jesus
 said to them, A prophet is not without honour, but in his own country,
 5 and among his own kindred, and in his own house. And he could do no
 miracle there, save that he laid his hands on a few sick and healed them.
 6 And he marvelled because of their unbelief. And he went round about
 thro' the villages teaching.

7 * And he calleth to him the twelve, and sent them forth by two and
 8 two, and gave them power over unclean spirits; † And commanded them
 to take nothing for the journey, save a staff only; no scrip, no bread, no
 9 money in their purse; But be shod with sandals, and not to put on two coats.
 10 ‡ And he said to them, Whosoever ye enter into an house, there abide till
 11 ye depart from that place. And whosoever shall not receive you nor hear
 you, departing thence shake off the dust under your feet for a testimony
 against them. Verily I say to you, it shall be more tolerable for Sodom and
 12 Gomorrah in the day of judgment than for that city. § And they went
 13 out and preached that men should repent. And they cast out many de-
 vils, and || anointed with oil many that were sick and healed *them*.
 14 ‡‡ And king Herod heard (for his name was spread abroad) and he said,
 John the Baptist is risen from the dead, and therefore these mighty powers

V. 5. *He could do no miracle there*—Not consistently with his Wisdom and Goodness: It being inconsistent with his Wisdom to work them there, where it could not promote his great End; and with his Goodness, seeing He well knew his Countrymen would reject whatever Evidence could be given them. And therefore to have given them more Evidence, would only have increased their Damnation.

V. 6. *He marvelled*—As Man. As He was God, nothing was strange to Him.

V. 8. *He commanded them to take nothing for the journey*—That they might be always unincumbered, free, ready for Motion. *Save a staff only*—He that had one, might take it; but he that had not, was not to provide one, *Mat. x. 9.*

V. 9. *Be shod with sandals*—As you usually are. Sandals were Pieces of strong Leather or Wood, tied under the Sole of the Foot by Strings, something resembling modern Clogs. *The Shoes* which they are in *St. Matthew* forbidden to take, were a Kind of short Boots, reaching a little above the Mid-leg, which were then

commonly used in Journeys. Our LORD intended by this Mission, to initiate them into their apostolic Work. And it was doubtless an Encouragement to them all their Life after, to recollect the Care which GOD took of them, when they had left all they had, and went out quite unfurnished for such an Expedition. In this View our LORD Himself leads them to consider it, *Luke xxii. 35. When I sent you forth without Purse or Scrip, lacked ye any thing?*

V. 13. *They anointed with oil many that were sick*—Which *St. James* gives as a general Direction (*ch. v. 11, 15.*) adding those peremptory Words, *And the Lord shall heal him.* He shall be restored to Health: Not by the natural Efficacy of the Oil, but by the supernatural Blessing of God. And it seems, this was the great, standing Means, of healing desperate Diseases in the Christian Church, long before *Extreme Unction* was used or heard of, which bears scarce any Resemblance to it: The former being used only as a Means of Health; the latter only when Life is despaired of.

* *Mat. x. 1.* *Luke ix. 1.* † *Mat. x. 9.* *Luke ix. 3.* ‡ *Mat. x. 11.* *Luke ix. 4.*
 § *Luke ix. 6.* || *James v. 14, 15.* ‡‡ *Mat. xiv. 1.* *Luke ix. 7.*

15 exert themselves in him. Others said, It is Elijah: and others said, It is
 16 a prophet, as one of the prophets. But Herod hearing *thereof*, said,
 17 This is John whom I beheaded: he is risen from the dead. For
 Herod himself had sent and apprehended John, and bound him in pri-
 son, for Herodias's sake, his brother Philip's wife, for he had married her.
 18 For John had said to Herod, It is not lawful for thee to have thy bro-
 19 ther's wife. Therefore Herodias was incensed against him, and was de-
 20 sirous to have killed him; but she could not. For Herod revered
 John, knowing that he was a just and holy man, and preserved him:
 and when he heard him, he did many things, and heard him gladly.
 21 And a convenient day being come, when Herod on his birth-day made
 22 a feast, for his lords, captains, and principal men of Galilee: When the
 daughter of Herodias had come in and danced and pleased Herod, and
 his guests, the king said to the damsel, Ask of me whatsoever thou wilt,
 23 and I will give *it* thee. And he sware to her, Whatsoever thou shalt
 24 ask me, I will give thee, to the half of my kingdom. And she went out
 and said to her mother, What shall I ask? And she said, The head of
 25 John the Baptist. And coming in quickly with haste to the king, she
 asked, saying, I will that thou give me immediately in a charger the head
 26 of John the Baptist. And the king was exceeding sorry: *yet* for his
 27 oath's sake, and for the sake of his guests, he would not reject her. And
 immediately the king sent one of his guard, and commanded his head to
 28 be brought. And he went and beheaded him in the prison, And
 brought his head in a charger, and gave it to the damsel, and the damsel
 29 gave it to her mother. And the disciples hearing *it*, came and took up
 his corpse and laid it in a tomb.
 30 * And the apostles gather themselves together to Jesus, and told him
 31 all things, both what they had done and what they had taught. † And
 he said to them, Come ye yourselves apart into a desert place, and rest a

V. 15. *A prophet, as one of the prophets*—Not inferior to one of the antient Prophets.

V. 16. *But Herod hearing thereof*—Of their various Judgments concerning him, still said, *It is John*.

V. 20. *And preserved him*—Against all the Malice and Contrivances of *Herodias*. *And when he heard him*—Probably sending for him, at Times during his Imprisonment, which continued a Year and a half. *He heard him gladly*—Delusive Joy! While *Herodias* lay in his Bosom.

V. 21. *A convenient day*—Convenient for her Purpose. *His lords, captains, and principal men of Galilee*—The Great Men of the Court, the Army, and the Province.

V. 23. *To the half of my kingdom*—A proverbial Expression.

V. 26. *Yet for his oath's sake and for the sake of his guests*—Herod's Honour was like the Conscience of the chief Priests (*Mat. xxvii. 6.*) To shed innocent Blood wounded neither one nor the other!

* Luke ix. 10.

† Mat. xiv. 13. John vi. 1.

V. 32. *They*

while. For there were many coming and going, and they had no leisure
 32 so much as to eat. And they departed into a desert place by boat private-
 33 ly. And many saw them departing and knew him, and ran on foot thither
 34 from all the cities, and outwent them, and came together to him. And
 Jesus coming out saw a great multitude, and was moved with tender com-
 passion for them; because they were as sheep having no shepherd, and he
 35 taught them many things. And when the day was now far spent, the dis-
 36 ciples coming to him said, This is a desert place, and it is now late. Send
 them away, that they may go into the country and villages round about,
 37 and buy themselves bread, for they have nothing to eat. He answering
 said to them, Give ye them to eat. And they say to him, Shall we go and
 38 buy two hundred penny-worth of bread, and give them to eat? He saith
 to them, How many loaves have you? Go and see. And when they knew,
 39 they said, Five, and two fishes. And he commanded them to make all sit
 40 down by companies on the green grass. And they sat down in ranks, by
 41 hundreds and by fifties. And taking the five loaves and the two fishes,
 looking up to heaven, he blessed, and brake the loaves, and gave *them* to
 his disciples to set before them; and he divided the two fishes among them
 42 all. And they all ate and were satisfied. And they took up twelve bas-
 43 kets full of the fragments and of the fishes. And they that had eaten of
 44 the loaves were about five thousand men. * And straightway he con-
 45 strained his disciples to go into the vessel, and go before to the other side
 46 toward Bethsaida, while he sent away the people. † And having sent
 47 them away, he went to the mountain to pray. And in the evening the
 48 vessel was in the midst of the sea, and he alone on the land. And he saw
 them toiling in rowing, (for the wind was contrary to them.) And about
 the fourth watch of the night he cometh to them, walking on the sea, and
 49 would have passed by them. But they seeing him walking on the sea,
 50 supposed it had been an apparition, and cried out. (For they all saw him
 and were troubled.) And immediately he talked with them, and saith
 51 to them, Take courage: it is I: be not afraid. And he went up to them
 into the vessel, and the wind ceased: and they were amazed in themselves

V. 32. *They departed*—Across a Creek or Corner of the Lake.

V. 34. *Coming out*—Of the Vessel.

V. 40. *They sat down in ranks*—The Word properly signifies a Parterre or Bed in a Garden; by a Metaphor, a Company of Men ranged in Order, *by hundreds and by fifties*—That is, fifty in a Rank and an hundred in File. So an hun-

dred multiplied by fifty, made just five thousand.

V. 43. *Full of the fragments*—Of the Bread.

V. 45. *He constrained his disciples*—Who did not care to go without Him.

V. 48. *And he saw them*—For the Darkneſs could veil nothing from Him. *And would have passed by them*—That is, walked, as if He was passing by.

* Mat. xiv. 22.

† Mat. xiv. 23. John vi. 15.

V. 52. *Their*

52 above measure and wondered. For they considered not *the miracle* of the loaves; for their heart was hardened.

53 * And having passed over, they came to the land of Gennesaret, and
54 drew to shore. And when they were come out of the vessel they knew
55 him, And ran thro' the whole country round about, and brought about
56 in beds them that were ill, where they heard he was. And wheresoever he entered into villages, cities, or country places, they laid the sick in the streets, and besought him that they might touch if it were but the hem of his garment; and as many as touched him were made whole.

VII. † Then come together to him the Pharisees and certain of the Scribes,
2 who came from Jerusalem. And they saw some of his disciples eat bread
3 with defiled, that is, unwashen hands. Now the Pharisees and all the Jews,
except they wash *their* hands to the wrist, eat not, holding the tradition of
4 the elders. And *coming* from the market, unless they wash, they eat not:
and many other things there are which they have received to hold, the
5 washings of cups and pots and brasen vessels and couches. Then the Pharisees ask him, Why walk not thy disciples according to the tradition of
6 the elders, but eat bread with defiled hands? He answering said to them,
Well hath Isaiah prophesied of you hypocrites, as it is written, † This people
7 honoureth me with their lips, but their heart is far from me. But in vain
8 do they worship me, teaching for doctrines the commandments of men. For leaving the commandment of God, ye hold the tradition of men, the wash-
9 ings of pots and cups: and many other such like things ye do. And he said to them, Full well ye abolish the commandment of God, that ye may
10 keep your own tradition. For Moses said, § Honour thy father and thy
11 mother, and, || Whoso revileth father or mother, he shall surely die. But ye say, If a man shall say to his father or mother, *It is Corban*, that is, a gift, by whatsoever thou mightest have been profited by me; *he shall be*
12 *free*. And ye suffer him no more to do ought for his father or his mo-
13 ther; Abrogating the word of God by your traditions which ye have de-
14 livered: and many such like things ye do. And calling all the multi-

V. 52. *Their heart was hardened*—And yet they were not Reprobates. It means only, They were slow and dull of Apprehension.

V. 1. *Who came from Jerusalem*—Probably on purpose to find Occasion against Him.

V. 4. *Washings of cups and pots and brasen ves-*

sels and couches—The Greek Word (*Baptisms*) means indifferently either Washing or Sprinkling. The Cups, Pots, and Vessels were washed; the Couches sprinkled.

V. 5. *The tradition of the elders*—The Rule delivered down from your Forefathers.

* Mat. xiv. 34. John vi. 21.

§ Exod. xx. 12.

|| Ch. xxi. 17.

† Mat. xv. 1.

‡ Isaiah xxix. 13.

V. 15. *There*

15 tude he said to them, Hearken to me every one of you and consider. There
 16 is nothing entering into a man from without which can defile him; but the
 17 things which come out of him, these are they that defile the man. If any
 18 man have ears to hear, let him hear. And when he was come from the
 19 multitude into the house, his disciples asked him concerning the parable.
 20 And he saith to them, Are even ye so without understanding? Do ye not
 21 perceive, That whatsoever entereth into a man from without, cannot defile
 22 him, Because it entereth not into his heart, but into the belly, and goeth
 23 into the vault, purging all meats. And he said, That which cometh out
 24 of the man, that defileth the man. For from within, out of the heart of
 25 man proceed evil thoughts, adulteries, fornications, murders, Thefts,
 26 covetousness, wickedness, deceit, lasciviousness, envy, evil speaking, pride,
 27 foolishness. All these evils come from within, and defile the man.

28 * And he arose and went thence into the borders of Tyre and Sidon.
 29 And entering into an house he would have had no man know *it*; but he
 30 could not be hid. For a woman whose young daughter had an unclean
 31 spirit, having heard of him, came and fell at his feet, (The woman was
 32 a Greek, a Syrophenician by nation) and besought him to cast the devil
 33 out of her daughter. But Jesus said to her, Let the children first be sa-
 34 tisfied; for it is not right to take the children's bread and cast *it* to the
 35 dogs. She answered and said to him, True, Lord: yet the dogs under
 36 the table eat of the children's crumbs. And he said to her, For this saying,
 37 go: the devil is gone out of thy daughter. And going to her house, she
 38 found the devil gone out, and her daughter lying on the bed.

39 † And departing again from the borders of Tyre and Sidon, he came
 40 to the sea of Galilee, thro' the midst of the country of Decapolis. And
 41 they bring to him one that was deaf, and had an impediment in his speech,
 42 and beseech him to put his hand upon him. And taking him aside from
 43 the multitude, he put his fingers into his ears, and spitting, touched his

V. 15. *There is nothing entering into a man from without which can defile him*—Though it is very true, a Man may bring Guilt, which is moral Defilement, upon himself, by eating what hurts his Health, or by Excess either in Meat or Drink; yet even here the Pollution arises from the Wickedness of the Heart, and is just proportionable to it. And this is all that our LORD asserts.

V. 22. *Wickedness*—The Word means Ill-nature, Cruelty, Inhumanity, and all malevolent

Affections. *Foolishness*—Directly contrary to Sobriety of Thought and Discourse: All Kind of wild Imaginations and extravagant Passions.

V. 26. *The woman was a Greek*, (that is, a Gentile, not a Jew) a Syrophenician, or Canaanite. Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

V. 33. *He put his fingers into his ears*—Perhaps intending to teach us, That we are not to prescribe to Him (as they who brought this Man attempted to do) but to expect his Blef-

* Mat. xv. 21.

† Mat. xv. 29.

sing

34 tongue. And looking up to heaven, he groaned and saith to him, Eph-
 35 phatha, that is, be opened. And straightway his ears were opened, and
 36 the string of his tongue was loosed, and he spake plain. And he charged
 them to tell no man; but the more he charged them, so much the more
 37 a great deal they published *it*, And were beyond measure astonished,
 saying, He hath done all things well; he maketh both the deaf to hear
 and the dumb to speak.

VIII. * In those days, the multitude being very great, and having nothing to
 2 eat, Jesus calling his disciples saith to them, I have compassion on the
 multitude, because they continue with me now three days, and have nothing
 3 to eat. And if I send them away fasting to their own home, they will faint
 4 by the way; for divers of them come from far. And his disciples answered
 him, Whence can one satisfy these men with bread here in the wilderness?
 5 And he asked them, How many loaves have ye? And they said, Seven.
 6 And he commanded the multitude to sit down on the ground; and tak-
 ing the seven loaves, having given thanks, he brake and gave to his dis-
 7 ciples to set before *them*: and they did set *them* before the people. And
 they had a few small fishes: and having blessed *them*, he commanded, to
 8 set them also before *them*. So they did eat and were satisfied; and they
 9 took up of the fragments that were left, seven baskets. And they that
 had eaten were about four thousand: and he sent them away.
 10 And straightway going into the vessel with his disciples, he came into
 11 the parts of Dalmanutha. † And the Pharisees came forth and questioned
 12 with him, seeking of him a sign from heaven, tempting him. And sigh-
 ing deeply in his spirit, he said, Why doth this generation seek a sign?
 Verily I say to you, There shall no sign be given to this generation.
 13 § And he left them and going into the vessel again, went to the other side.

sing by whatsoever Means He pleases: Even
 tho' there should be no Proportion or Resem-
 blance between the Means used, and the Be-
 nefit to be conveyed thereby.

V. 34. *Ephphatha*—This was a Word of
 SOVEREIGN AUTHORITY, not an Ad-
 dress to God for Power to heal. Such an Ad-
 dress was needless; for *Christ* had a perpetual
 Fund of Power residing in Himself, to work all
 Miracles whenever He pleased, even to the
 raising the Dead, *John* v. 21, 26.

V. 36. *Them*—The blind Man and those that
 brought him.

V. 8. *So they did eat*—This Miracle was

intended to demonstrate, that *Christ* was the
 true Bread which cometh down from Heaven;
 for He who was Almighty to create Bread
 without Means to support natural Life, could
 not want Power to create Bread without Means
 to support spiritual Life. And this heavenly
 Bread we stand so much in need of every Mo-
 ment, that we ought to be always praying,
 LORD, evermore give us this Bread.

V. 11. *Tempting him*—That is, trying to
 insnare Him.

V. 12. *Why doth this generation* (that is, these
 Scribes and Pharisees) *seek a sign?*—Not out
 of Sincerity, but out of Hypocrisy.

* *Mat.* xv. 32.

† *Mat.* xvi. 1.

§ *Mat.* xvi. 4.

V. 15. *Be-*

14 Now they had forgotten to take bread; nor had they in the vessel with
 15 them any more than one loaf. And he charged them, Take heed, be-
 16 ware of the leaven of the Pharisees and the leaven of Herod. And they
 17 reasoned among themselves, saying, We have no bread. And Jesus
 knowing *it* saith to them, Why reason ye, because ye have no bread?
 Perceive ye not yet, neither consider? Have ye your heart yet hardened?
 18 Having eyes, see ye not? And having ears, hear ye not? And do not ye
 19 remember? When I brake the five loaves among the five thousand, how
 many baskets full of fragments took ye up? They say to him, Twelve.
 20 And when the seven among four thousand, how many baskets full of
 21 fragments took ye up? And they said, Seven. And he said to them,
 How is it, that ye do not understand?

22 And he cometh to Bethsaida. And they bring to him a blind man,
 23 and beseech him to touch him. And taking the blind man by the hand,
 he led him out of the town, and having spit on his eyes, and put *his*
 24 hands upon him, he asked him, If he saw ought? And looking up he
 25 said, I see men, as trees walking. Then he put his hands again on his
 eyes and made him look up, and he was restored and saw all men clearly.
 26 And he sent him away to his house, saying, Neither go into the town,
 nor tell *it* to any in the town.

27 † And Jesus went out and his disciples into the towns of Cesarea Phi-
 lippi. And in the way he asked his disciples, saying to them, Whom do
 28 men say that I am? And they answered, John the Baptist; but some *say*
 29 Elijah; and others one of the prophets. And he saith to them, But whom
 say ye that I am? And Peter answering saith to him, Thou art the Christ.
 30 And he charged them that they should tell no man of him.

V. 15. *Beware of the leaven of the Pharisees and of Herod, or of the Sadducees: Two opposite Extremes.*

V. 17, 18. Our LORD here affirms of all the Apostles (for the Question is equivalent to an Affirmation) That their *hearts were hardened*; that *having eyes they saw not, having ears they heard not*; that they *did not consider, neither understand*: The very same Expressions that occur in the 13th of St. Matthew. And yet it is certain, they were not *judicially hardened*. Therefore all these strong Expressions, do not necessarily import any thing more, than the *present Want* of spiritual Understanding.

* Mat. xvi. 4.

† Mat. xvi. 13. Luke ix. 18.

Q.

V. 23. *He led him out of the town*—It was in just Displeasure against the Inhabitants of *Bethsaida* for their obstinate Infidelity, that our LORD would work no more Miracles among them, nor even suffer the Person He had cured, either to go into the Town, or to tell it to any therein.

V. 24. *I see men as trees walking*—He distinguished Men from Trees only by their Motion.

V. 30. He enjoined them Silence for the present, 1. That He might not encourage the People to set Him up for a temporal King; 2. That He might not provoke the Scribes and Pharisees to destroy Him before the Time; and

3. That

31 * And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and the chief priests and scribes, and be
32 killed, and after three days rise again. And he spake that saying openly.
33 And Peter taking hold of him, rebuked him. But he turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou favourest not the things of God, but the things of men.

34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his cross and follow me. † For whosoever will save his life shall lose it; but whosoever shall lose his life, for my sake and
35 the gospels, he shall save it. For what shall it profit a man, if he shall
36 gain the whole world, and lose his own soul? Or what shall a man
37 give, in exchange for his soul? ‡ For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his
IX. Father, with the holy angels.

And he said to them, Verily I say unto you, there are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.

2 || And after six days Jesus taketh with him Peter and James and John, and carrieth them up into an high mountain, by themselves apart, and was
3 transfigured before them. And his raiment became shining, exceeding
4 white, as snow, such as no fuller on earth can whiten. And there ap-

3. That He might not forestall the brighter Evidence which was to be given of his divine Character after his Resurrection.

V. 32. *He spoke that saying openly*—Or in express Terms: Till now He had only intimated it to them. *And Peter taking hold of him*—Perhaps by the Arm or Clothes.

V. 33. *Looking on his disciples*—That they might the more observe what He said to Peter.

V. 34. *And when he had called the people*—To hear a Truth of the last Importance, and one that equally concerned them all. *Let him deny himself*—His own Will, in all Things, small and great, however pleasing, and that continually: *And take up his cross*—Embrace the Will of God, however painful, daily, hourly, continually. Thus only can he follow me in Holiness, to Glory.

V. 38. *Whosoever shall be ashamed of me and*

my words—That is, of avowing whatever I have said, (particularly of Self-denial and the daily Cross) both by Word and Action.

V. 1. *Till they see the kingdom of God coming with power*—So it began to do, at the Day of Pentecost, when three thousand were converted to God at once.

V. 2. *By themselves*—That is, separate from the Multitude: *Apart*—From the other Apostles: *And was transfigured*—The Greek Word seems to refer to the Form of God, and the Form of a Servant, (mentioned by St. Paul, Phil. ii. 6, 7.) and may intimate, That the Divine Rays, which the indwelling God let out on this Occasion, made the glorious Change from one of these Forms into the other.

V. 3. *White as snow, such as no fuller can whiten*—Such as could not be equalled either by Nature or Art.

* Mat. xvi. 21. Luke ix. 22. † Mat. xvi. 25. Luke ix. 24. xvii. 33. John xii. 25.

‡ Mat. x. 32. Luke ix. 26. xiii. 8. || Mat. xvii. 1. Luke ix. 28.

V. 4. *Elijah,*

- 5 peared to him Elijah with Moses, and they talked with Jesus. And Peter answering faith to Jesus, Master, it is good for us to be here; and let us make three tents, one for thee, and one for Moses, and one for Elijah.
- 6 For he knew not what to say; for they were fore afraid. And there
- 7 was a cloud that overshadowed them, and a voice came out of the cloud,
- 8 This is my beloved Son; hear ye him. And suddenly looking round,
- 9 they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them to tell no man what things they had seen, till the Son of man were risen from the dead.
- 10 And they laid hold on that saying, questioning one with another, What
- 11 meaneth, Till he were risen from the dead? And they asked him say-
- 12 ing, Why say the scribes, that Elijah must come first? And he answer-
- ing told them, Elijah verily coming first, restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be
- 13 set at nought. But I say to you, Elijah is come, as it is written of him: and they have done to him whatsoever they listed.
- 14 * And coming to *his* disciples, he saw a great multitude about them,
- 15 and the scribes questioning with them. And straightway all the multi-
- tude seeing him, were greatly amazed, and running to him, saluted him.
- 16 And he asked the scribes, What question ye with them? And one of
- 17 the multitude answering said, Master, I have brought to thee my son,
- 18 who hath a dumb spirit. And wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth and pineth away. And
- 19 I spake to thy disciples to cast him out, and they could not. He answereth them and saith, O faithless generation, how long shall I be with

V. 4. *Elijah*, whom they expected: *Moses*, whom they did not.

V. 7. *There was a* (bright, luminous) *cloud, that overshadowed them*--This seems to have been such a Cloud of Glory, as accompanied *Israel* in the Wilderness, which, as the *Jewish* Writers observe, departed at the Death of *Moses*. But it now appeared again, in Honour of our LORD, as the Great Prophet of the Church, who was prefigured by *Moses*. *Hear ye him*—Even preferably to *Moses* and *Elijah*.

V. 12. *Elijah verily coming first restoreth all things: and, how it is written*—That is, *And He* told them, *how it is written*—As if He had said, *Elijah's* Coming is not inconsistent with

my Suffering. He is come: Yet I shall suffer. The first Part of the Verse answers their Question concerning *Elijah*; the second refutes their Error, concerning the *Messiah's* continuing for ever.

V. 15. *All the multitude seeing him were greatly amazed*—At his coming so suddenly, so seasonably, so unexpectedly: Perhaps also at some unusual Rays of Majesty and Glory, which yet remained on his Countenance.

V. 17. *And one of the multitude answering*—The Scribes gave no Answer to our LORD's Question. They did not care to repeat, what they had said to his Disciples. *A dumb spirit*—A Spirit that takes his Speech from him.

* Mat. xvii. 14. Luke ix. 37.

Q2

V. 20. *When*

20 you? How long shall I suffer you? Bring him to me. And they brought him to him. And when he saw him, immediately the spirit tore
 21 him, and he fell on the ground, and wallowed foaming. And he asked his father, How long is it since this came to him? And he said, From a
 22 little child. And it hath often cast him both into the fire and into the water to destroy him; but if thou canst do any thing, have compassion on
 23 us and help us. Jesus saith to him, If thou canst believe, all things *are*
 24 possible to him that believeth. And straightway the father of the child crying out, said with tears, Lord, I do believe: help thou mine unbelief.
 25 And Jesus seeing that the multitude came running together, rebuked the unclean spirit, saying, Thou deaf and dumb spirit, I command thee, come
 26 out of him, and enter no more into him. And having cried and rent him fore, he came out; and he was as dead, so that many said, He is dead.
 27 But Jesus taking him by the hand, lifted him up, and he arose.
 28 And when he was come into an house, his disciples asked him pri-
 29 vately, Why could not we cast him out? And he said to them, This kind can come forth by nothing but by prayer and fasting.

30 * And departing thence, they passed thro' Galilee, and he was not
 31 willing that any should know *it*. For he taught his disciples and said to them, The Son of man is delivered into the hands of men; and they will kill him, and after he hath been killed, he shall rise the third day.
 32 But they understood not that saying, and were afraid to ask him.
 33 † And he came to Capernaum. And being in the house, he asked
 34 them, What was it ye disputed among yourselves by the way? But they

V. 20. *When he saw him*—When the Child saw *Christ*; when his Deliverance was at hand. *Immediately the spirit tore him*—Made his last, grand Effort to destroy him. Is it not generally so, before Satan is cast out of a Soul, of which he has long had Possession?

V. 22. *If thou canst do any thing*—In so desperate a Case: *Have compassion on us*—Me as well as him.

V. 23. *If thou canst believe*—As if He had said, The Thing does not turn on my Power, but on thy Faith. *I can do all Things: Canst thou believe?*

V. 24. *Help thou mine unbelief*—Altho' my Faith be so small, that it might rather be termed Unbelief, yet help me.

V. 25. *Thou deaf and dumb spirit*—So termed, because he made the Child so. When JESUS

spake, the Devil heard, tho' the Child could not. *I command thee*—I myself now; not my Disciples.

V. 26. *Having rent him fore*—So does even the Body sometimes suffer, when God comes to deliver the Soul from Satan.

V. 30. *They passed thro' Galilee*—Tho' not thro' the Cities, but by them, in the most private Ways. *He was not willing that any should know it: For he taught his disciples*—He wanted to be alone with them some Time, in order to instruct them fully concerning his Sufferings. *The Son of man is delivered*—It is as sure, as if it were done already.

V. 32. *They understood not that saying*—They did not understand, how to reconcile the Death of our Saviour, (nor consequently his Resurrection, which supposed his Death) with their Notions of his temporal Kingdom.

* Mat. xvii. 22. Luke ix. 44.

† Luke ix. 46.

V. 34. *Wha*

held their peace; for they had been debating among themselves in the way,
 35 Who *should be* greatest? And sitting down, he called the twelve, and
 faith to them, If any man desire to be first, let him be the last of all, and the
 36 servant of all. * And taking a little child, he set him in the midst of them,
 37 and taking him up in his arms, he said to them, Whosoever shall re-
 ceive one such little child in my name, receiveth me: and whosoever
 shall receive me, receiveth not *only* me, but him that sent me.
 38 † And John answered him, saying, Master, we saw one casting out de-
 vils in thy name, who followeth not us, and we forbid him, because he fol-
 39 loweth not us. And Jesus said, Forbid him not; for there is no one who
 40 shall do a miracle in my name, that can readily speak evil of me. For he
 41 that is not against you, is for you. ‡ For whosoever shall give you a cup
 of cold water to drink in my name, because ye belong to Christ, verily I
 42 say to you, he shall in no wise lose his reward. || And whosoever shall
 offend one of the little ones that believe in me, it were better for him
 that a millstone were hanged about his neck, and he were cast into the

V. 34. *Who should be greatest*—Prime Mini-
 ster in his Kingdom.

V. 35. *Let him be the last of all*—Let him
 abase himself the most.

V. 37. *One such little child*—Either in Years,
 or in Heart.

V. 38. *And John answered him*—As if he had
 said, But ought we to receive those who *follow*
not us? Master, we saw one casting out devils in
 thy name—Probably this was one of John the
 Baptist's Disciples, who believed in Jesus, tho'
 he did not yet associate with our LORD's Dis-
 ciples. And we forbid him, because he *followeth*
not us—How often is the same Temper found
 in us? The spirit which still remaineth in us, *lust-*
eth to Envy. But how does that Spirit become a
 Disciple, much more a Minister of the benevo-
 lent Jesus! St. Paul had learnt a better Temper,
 when he rejoiced that Christ was preached, even by
 those who were his personal Enemies. But to
 confine Religion to them that follow us, is a
 Narrowness of Spirit which we should avoid
 and abhor.

V. 39. *Jesus said*—Christ here gives us a
 lovely Example of Candor and Moderation.
 He was willing to put the best Construction on
 doubtful Cases, and to treat as Friends those
 who were not avowed Enemies. Perhaps in
 this Instance it was a Means of conquering the

Remainder of Prejudice, and perfecting what
 was wanting in the Faith and Obedience of
 these Persons. *Forbid him not*—Neither directly
 nor indirectly discourage or hinder any Man,
 who brings Sinners from the Power of Satan to
 GOD, *because he followeth not us*, in Opinions,
 Modes of Worship, or any thing else which
 does not affect the Essence of Religion.

V. 40. *For he that is not against you, is for you*
 —Our LORD had formerly said, He that is not
 with me, is against me: thereby admonishing
 his Hearers, that the War between Him and Sa-
 tan admitted of no Neutrality, and that those
 who were indifferent to Him now, would finally
 be treated as Enemies. But here, in another
 View, he uses a very different Proverb; directing
 his Followers to judge of Men's Characters in
 the most candid Manner; and charitably to
 hope, that those who did not oppose his Cause
 wished well to it. Upon the whole, we are
 to be *rigorous* in judging ourselves, and *candid*
 in judging each other.

V. 41. *For whosoever shall give you a cup*—
 Having answered St. John, our LORD here re-
 sumes the Discourse which was broken off at
 the 37th Verse.

V. 42. On the contrary, *whosoever shall of-*
fend the very least Christian.

* Mat. xviii. 2. Luke ix. 47.

† Mat. x. 42.

‡ Luke ix. 49.

|| Mat. xviii. 6. Luke xvii. 1.

V. 43. And

43 sea. * And if thy hand cause thee to offend, cut it off: it is good for thee
to enter into life maimed, rather than having two hands, to go into hell,
44 into the fire that never shall be quenched: † Where their worm dieth
45 not, and the fire is not quenched. And if thy foot cause thee to offend,
cut it off: it is good for thee to enter halt into life, rather than having
two feet to be cast into hell, into the fire that never shall be quenched:
46 Where their worm dieth not, and the fire is not quenched. And if thine
47 eye cause thee to offend, pluck it out: it is good for thee to enter into the
kingdom of God having one eye, rather than having two eyes to be cast
48 into hell-fire: Where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, and every sacrifice shall be salted
50 with salt. ‡ Salt is good: but if the salt have lost its saltiness, wherewith
will ye season it? Have salt in yourselves, and have peace one with another.

X. || And he arose and cometh thence into the coasts of Judea, thro' the
country beyond Jordan: and the multitudes resort to him again, and as
2 he was wont, he taught them again. § And the Pharisees coming asked
3 him, Is it lawful for a man to put away his wife? Tempting him. And

V. 43. *And if a Person cause thee to offend—*
(the Discourse passes from the Case of offend-
ing, to that of being offended) if one who is as
useful or dear to thee as *an hand* or *eye*, hinder
or slacken thee in the Ways of GOD, renounce
all Intercourse with him. This primarily re-
lates to Persons, secondarily to Things.

V. 44. *Where their worm*, that gnaweth the
Soul (Pride, Self-will, Desire, Malice, Envy,
Shame, Sorrow, Despair) *dieth not*—No more
than the Soul itself: *And the fire* (either mate-
rial, or infinitely worse!) that tormenteth the
Body, *is not quenched* for ever.

V. 49. *Every one* who does not cut off the of-
fending Member, and consequently is cast into
Hell, *shall be*, as it were, *salted with fire*, preserv-
ed, not consumed thereby; whereas *every ac-*
ceptable sacrifice shall be salted with another
Kind of Salt, even that of divine Grace, which
purifies the Soul, (tho' frequently with Pain)
and preserves it from Corruption.

V. 50. Such *Salt is good* indeed; highly bene-
ficial to the World, in respect of which I have
termed you *the salt of the earth*. But if the salt
which should season others, *have lost its own*
saltiness, wherewith will ye season it?—Beware of

this: See that ye retain your Saviour; and as
a Proof of it, *have peace one with another*.

More largely this obscure Text might be pa-
raphrased thus:

As every Burnt-offering was salted with Salt,
in order to its being cast into the Fire of the Al-
tar, so every one who will not part with his Hand
or Eye, shall fall a Sacrifice to divine Justice, and
be cast into Hell-fire, which will not consume,
but preserve him from a Cessation of Being. And
on the other hand, every one who denying him-
self and taking up his Cross, offers up himself as
a living Sacrifice to GOD, shall be seasoned with
Grace, which like Salt will make him savoury,
and preserve him from Destruction for ever.

As *Salt is good* for preserving Meats, and mak-
ing them savoury, so it is good that ye be seasoned
with Grace, for the purifying your Hearts and
Lives, and for spreading the Savour of my Know-
ledge, both in your own Souls, and wherever ye
go. But as Salt if it loses its Saltiness is fit for no-
thing, so ye, if ye lose your Faith and Love, are
fit for nothing but to be utterly destroyed. See
therefore that my Grace abide in you, and that
ye no more contend, *Who shall be greatest?*

V. 1. *He cometh thence—From Galilee.*

* Mat. v. 29. xviii. 8.

† Mat. xix. 1.

† Isaiah lxvi. 24.

† Mat. v. 31. xix. 7.

† Mat. v. 13. Luke xiv. 34.

Luke xvi. 18.

V. 6. *From*

4 he answering said to them, What did Moses command you? They said,
 5 * Moses suffered to write a bill of divorce, and to put *her* away. And
 Jesus answering said to them, For your hardness of heart he wrote you this
 6 precept. But from the beginning of the creation God made them male
 7 and female. † For this cause shall a man leave his father and mother, and
 8 cleave to his wife: And they twain shall be one flesh; so then they are
 9 no more twain, but one flesh. What therefore God hath joined together,
 10 let not man put asunder. And in the house his disciples asked him again
 11 of the same matter. And he saith to them, Whosoever shall put away his
 12 wife and marry another, committeth adultery against her. And if a wo-
 man shall put away her husband, and be married to another, she commit-
 teth adultery.

13 † And they brought little children to him that he might touch them;
 14 but the disciples rebuked those that brought *them*. But Jesus seeing *it*,
 was much displeased, and said to them, Suffer little children to come to
 15 me, and forbid them not: for of such is the kingdom of God. Verily I
 say to you, Whosoever shall not receive the kingdom of God as a little
 16 child, he shall in no wise enter therein. And taking *them* up in his
 arms, he put his hands upon them, and blessed them.

17 || And as he was going out into the way, one running and kneeling to
 him, asked him, Good Master, what shall I do that I may inherit eternal life?
 18 But Jesus saith to him, Why callest thou me good? *There is none good but*
 19 *one, that is God.* Thou knowest the commandments, Do not commit adul-
 tery, Do not murder, Do not steal, Do not bear false witness, Defraud not,
 20 Honour thy father and mother. And he answering said to him, Master,
 21 all these have I kept from my childhood. Then Jesus looking upon him,
 loved him, and said to him, One thing thou lackest: Go, sell whatsoever

V. 6. *From the beginning of the creation*--There-
 fore *Moses* in the first of *Genesis* gives us an Ac-
 count of Things from *the beginning of the crea-*
tion. Does it not clearly follow, That there was
 no Creation previous to that which *Moses* de-
 scribes? *God made them male and female*--
 Therefore *Adam* did not at first contain both
 Sexes in himself: But *God* made *Adam*, when
 first created, male only; and *Eve* female only.
 And this Man and Woman He joined together,
 in a State of Innocence, as Husband and Wife.

V. 11, 12. All Polygamy is here totally
 condemned.

V. 14. *Jesus seeing it, was much displeased*--At
 their blaming those who were not blame-wor-

thy, and endeavouring to hinder the Children
 from receiving a Blessing. *Of such is the king-*
dom of God--The Members of the Kingdom
 which I am come to set up in the World are
 such as these, as well as grown Persons of a
 childlike Temper.

V. 15. *Whosoever shall not receive the kingdom*
of God as a little child--As totally disclaiming
 all Worthiness and Fitness, as if he were but
 a Week old.

V. 20. *He answering said to him, Master*--He
 stands reprov'd now, and drops the Epithet
Good.

V. 21. *Jesus looking upon him, and looking into*
his Heart, loved him--Doubtless for the Dawn-

* *Deut. xxiv. 1.* † *Gen. ii. 24.* † *Mat. xix. 13.* || *Mat. xix. 16. Luke xviii. 18.* ings.

thou hast, and give to the poor, and thou shalt have treasure in heaven :
 22 and come, follow me, taking up thy cross. But he was sad at that saying,
 23 and went away grieved; for he had great possessions. And Jesus looking
 round said to his disciples, How hardly shall they that have riches enter in-
 24 to the kingdom of God? And the disciples were astonished at his words.
 But Jesus answering again saith to them, Children, how hard is it for them
 25 that trust in riches, to enter into the kingdom of God? It is easier for a cam-
 el to go thro' the eye of a needle, than for a rich man to enter into the
 26 kingdom of God. And they were astonished out of measure, saying to
 27 each other, Who then can be saved? And Jesus looking upon them said,
 With men *it is* impossible, but not with God, for with God all things are
 28 possible. And Peter said to him, Lo, we have left all and followed thee.
 29 And Jesus answering said, Verily I say to you, there is none that hath left
 house, or brethren, or sisters, or father, or mother, or wife, or children,
 30 or lands, for my sake and the gospel's, But he shall receive an hundred
 fold now in this time, houses and brethren and sisters and mothers and
 children and lands with persecutions, and in the world to come eternal
 31 life. But many *that are* first shall be last, and the last first.
 32 * And they were in the way going up to Jerusalem, and Jesus went before
 them. And they were amazed, and as they followed, they were afraid. And
 33 taking the twelve again, he told them what things should befall him: Be-
 hold, we go up to Jerusalem, and the Son of man shall be betrayed to the
 chief priests and the Scribes: and they will condemn him to death, and de-
 34 liver him to the Gentiles. And they will mock him and scourge him
 and spit upon him and kill him. And the third day he will rise again.

ings of Good which he saw in him: *And said to him—Out of tender Love, One thing thou lackest—The Love of God, without which all Religion is a dead Carcase. In order to this, throw away what is to thee the grand Hindrance of it. Give up thy great Idol Riches. Go, sell whatsoever thou hast.*

V. 24. *Jesus saith to them, Children—See how He softens the harsh Truth, by the Manner of delivering it! And yet without retracting or abating one Tittle: How hard is it for them that trust in riches—Either for Defence, or Happiness, or Deliverance from the thousand Dangers that Life is continually exposed to. That these cannot enter into God's glorious Kingdom, is clear and undeniable: But it is easier for a camel to go thro' a needle's eye, than for a Man to have*

Riches, and not to trust in them. Therefore, *it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter the kingdom.*

V. 28. *Lo we have left all—Tho' the young Man would not.*

V. 30. *He shall receive an hundred fold, houses, &c—Not in the same Kind; for it will generally be with persecutions: But in Value: An hundred fold more Happiness than any or all of these did or could afford. But let it be observed, None is intitled to this Happiness, but he that will accept of it with persecutions.*

V. 32. *They were in the way to Jerusalem, and Jesus went before them: and they were amazed at his Courage and Intrepidity, considering the Treatment which He had Himself told them He should meet with there: and as they followed,*

* Mat. xx. 17.

Luke xviii. 31.

they

35 * And James and John the sons of Zebedee come to him, saying, Ma-
 36 ster, we would that thou shouldst do for us what we shall ask. And he
 37 said to them, What would ye that I should do for you? They said to
 him, Grant us to sit one on thy right-hand, and one on thy left-hand in thy
 38 glory. But Jesus said to them, Ye know not what ye ask. Can ye drink
 of the cup that I drink of, and be baptized with the baptism that I am bap-
 39 tized with? And they said to him, We can. And Jesus said to them, Ye
 shall indeed drink of the cup that I drink of, and be baptized with the
 40 baptism that I am baptized with. But to sit on my right-hand and on my
 41 left, is not mine to give, save to them for whom it is prepared. And
 42 the ten hearing *it* were much displeased with James and John. But Je-
 sus calling them, saith to them, Ye know that they who rule over the
 Gentiles, lord it over them, and their great ones exercise authority upon
 43 them. But it shall not be so among you; but whosoever desireth to be
 44 great among you, shall be your servant. And whosoever desireth to be
 45 the chief, shall be the servant of all. For the Son of man came not to
 be served, but to serve, and to give his life a ransom for many.
 46 † And they come to Jericho. And as he went out of Jericho with his
 disciples and a great multitude, blind Bartimeus, the son of Timeus, sat by
 47 the way-side begging. And when he heard, It is Jesus of Nazareth, he
 48 cried out and said, Jesus, thou Son of David, have mercy on me. And ma-
 ny charged him to hold his peace; but he cried so much the more a great
 49 deal, Thou Son of David, have mercy on me. And Jesus standing still, com-
 manded him to be called. And they call the blind man, saying to him,
 50 Take courage; rise; he calleth thee. And casting away his garment, he
 51 rose and came to Jesus. And Jesus answering said to him, What wilt thou
 that I should do for thee? The blind man said to him, Lord, that I may

they were afraid—Both for Him and themselves: Nevertheless He judged it best to prepare them, by telling them more particularly what was to ensue.

V. 35. *Saying*—By their Mother. It was she not they that uttered the Words.

V. 38. *Ye know not what ye ask*—Ye know not that ye are asking for Sufferings, which must needs pave the Way to Glory. *The cup*—Of inward; *the baptism*—Of outward Sufferings. Our LORD was filled with Sufferings within, and covered with them without.

V. 40. *Save to them for whom it is prepared*—Them who by patient Continuance in well-doing, seek for Glory, and Honour, and Immortality. For these only eternal Life is prepared: To these only He will give it in that Day; and to every Man his own Reward, according to his own Labour.

V. 45. *A ransom for many*—Even for as many Souls as needed such a Ransom, 2 Cor. v. 15.

V. 50. *Casting away his garment*—Thro' Joy and Eagerness.

* Mat. xx. 20.

† Mat. xx. 29. Luke xviii. 35.

R

V. 1. Te

52 receive my sight. And Jesus said, Go; thy faith hath saved thee. And immediately he received his sight, and followed him in the way.

XI. And when they were come nigh to Jerusalem to Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, And saith to them, Go ye into the village over against you, and as soon as ye enter it, ye shall find a colt tied, whereon never man sat: loose and bring him. And if any say to you, Why do ye this? Say, The Lord hath need of him; and straightway he will send him hither. And they went and found the colt tied at the door without, in the street, and they loose him. And some of them that stood there said, What do ye, loosing the colt? And they said to them as Jesus had commanded; and they let them go. And they brought the colt to Jesus, and cast their garments on him, and he sat on him. And many spread their garments in the way: and others cut down branches from the trees, and strewed *them* in the way. And they that went before, and they that followed after cried, saying, Hosanna: Blessed in the name of the Lord is he that cometh. Blessed be the kingdom of our father David that cometh: Hosanna in the highest. * And Jesus entered into Jerusalem, and into the temple, and having looked round about upon all things, it being now evening, he went out to Bethany with the twelve.

† And on the morrow, as they were coming from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and coming to it, he found nothing but leaves; for it was not a season of figs. And he answering said to it, No man eat fruit of thee hereafter for ever: And his disciples heard *it*. ‡ And they come to Jerusalem. And Jesus going into the temple, drove out them that bought and sold in the temple, and overthrew the tables of the mo-

V. 1. *To Bethphage and Bethany, at the mount of Olives*—The Limits of Bethany reached to the Mount of Olives, and joined to those of Bethphage. Bethphage was Part of the Suburbs of Jerusalem, and reached from the Mount of Olives to the Walls of the City. Our LORD was now come to the Place where the Boundaries of Bethany and Bethphage met.

V. 13. *For it was not a season of figs*—It was not (as we say) a good year for Figs; at least not for that early Sort, which alone was ripe so soon in the Spring.

If we render the Words, *It was not the season of figs*, that is, the Time of gathering them in,

* Mat. xxi. 10, 17.

† Mat. xxi. 18.

it may mean, *The season was not yet*: And so (inclosing the Words in a Parenthesis, *And coming to it, he found nothing but leaves*) it may refer to the former Part of the Sentence, and may be considered as the Reason of Christ's going to see, Whether there were any Figs on this Tree. Some who also read that Clause in a Parenthesis, translate the following Words, *For where he was, it was the season of figs*. And it is certain, this Meaning of the Words suits best with the great Design of the Parable, which was to reprove the Jewish Church for its Unfruitfulness at that very Season, when Fruit might best be expected from them.

‡ Mat. xxi. 12. Luke xix. 45.

V. 16. *He*

16 ney-changers, and the seats of them that sold doves, And suffered not
 17 that any one should carry any vessel thro' the temple. And he taught, say-
 ing to them, Is it not written, * My house shall be called of all nations an
 18 house of prayer? But ye have made it a den of thieves. And the Scribes and
 chief priests heard *it* and sought how they might destroy him: for they
 feared him, because the whole multitude was astonished at his teaching.

19 † And when evening was come he went out of the city. And pas-
 20 sing by in the morning, they saw the fig-tree dried up from the roots.
 21 And Peter remembering, saith to him, Master, behold the fig-tree which
 22 thou cursedst is withered away. And Jesus answering saith to them,
 23 Have faith in God. For verily I say to you, Whosoever shall say to this
 mountain, Be thou removed and cast into the sea, and not doubt in his
 heart, but believe that the things which he saith shall come to pass, he
 24 shall have whatsoever he saith. Therefore I say to you, What things
 soever ye ask in prayer, believe that ye shall receive, and ye shall have
 25 *them*. ‡ But when ye stand praying, forgive, if ye have ought against
 any, that your Father who is in heaven may forgive you also your tres-
 26 passes. But if ye do not forgive, neither will your Father who is in
 heaven forgive your trespasses.

27 || And they come again to Jerusalem. And as he was walking in the
 temple, the chief priests and the Scribes and the elders come to him and say
 28 to him, By what authority dost thou these things? And who gave thee
 authority to do these things? Jesus answering said to them, I also will ask
 you one question, and answer me, and I will tell you by what authority I
 30 do these things. Was the baptism of John from heaven or from men?
 31 And they reasoned among themselves, saying, If we say from heaven, he
 32 will say, Why then did ye not believe him? But if we say of men: they
 feared the people; for all accounted John, that he was indeed a prophet.

V. 16. *He suffered not that any should carry any vessel thro' the temple*—So strong Notions had our LORD, of even relative Holiness! And of the Regard to those Places (as well as Times) that are peculiarly dedicated to GOD.

V. 18. *They feared him*—That is, they were afraid to take Him by Violence, lest it should raise a Tumult: *because all the people was astonished at his teaching*—Both at the Excellence of his Doctrine; and at the Majesty and Authority with which He taught.

V. 22. *Have faith in God*—And who could find Fault; if the Creator and Proprietor of all Things, were to destroy by a single Word of his Mouth, a thousand of his inanimate Creatures, were it only to imprint this important Lesson more deeply, on one immortal Spirit?

V. 25. *When ye stand praying*—Standing was their usual Posture when they prayed. *Forgive*—And on this Condition, *ye shall have whatever you ask, without wrath or doubting*.

* Isaiah lvi. 7. Jer. vii. 11.

† Mat. xxi. 20.

‡ Mat. vi. 14.

|| Mat. xxi. 23. Luke xx. 1.

33 And they answering say to Jesus, We cannot tell. And Jesus answering saith to them, Neither tell I you by what authority I do these things.

XII. * And he said to them in parables, A man planted a vineyard, and set an hedge about it, and digged a wine-fat, and built a tower, and let it out to
2 to husbandmen, and went into a far country. And at the season he sent a
3 servant to the husbandmen, to receive from the husbandmen of the fruit
4 of the vineyard. But they took him, and beat *him*, and sent *him* away
5 empty. And again he sent to them another servant: and at him they
6 cast stones, and wounded *him* in the head, and sent *him* away shamefully
7 handled. And again he sent another, and him they killed; and many
8 others, beating some and killing some. Having yet therefore one son his
9 well-beloved, he sent him also last to them, saying, They will reverence
10 my son. But those husbandmen said among themselves, This is the heir:
11 come, let us kill him, and the inheritance shall be ours. And they took
12 him and killed *him*, and cast *him* out of the vineyard. What therefore will
13 the lord of the vineyard do? He will come and destroy the husbandmen,
14 and will give the vineyard to others. And have ye not read this scripture?
† The stone which the builders rejected is become the head of the corner?
15 This was the Lord's doing, and it is marvellous in our eyes. And they
16 sought to seize him, but feared the multitude; for they knew he had
17 spoken the parable against them; and leaving him, they went away.
‡ And they send to him certain of the Pharisees, and of the Herodians,
18 to catch him in *his* discourse. And they coming say to him, Master, we
19 know that thou art true, and carest for no man; for thou regardest not
the person of men, but teachest the way of God in truth. Is it lawful to
20 give tribute to Cesar, or not? Shall we give, or shall we not give? But
21 he knowing their hypocrisy, said to them, Why tempt ye me? Bring me
22 a penny, that I may see *it*; and they brought it. And he saith, Whose
23 *is* this image and superscription? They say to him, Cesar's. And Jesus
24 answering said to them, Render to Cesar the things that are Cesar's, and
25 to God the things that are God's. And they marvelled at him.
|| Then come to him the Sadducees, who say there is no resurrection,
and they asked him, saying, Master, Moses wrote to us, § If a man's

V. 12. *They feared the multitude*—How wonderful is the Providence of God, using all Things for the Good of his Children! Generally, the Multitude is restrained from tearing them in Pieces, only by the Fear of their Ru-

lers. And here the Rulers themselves are restrained, thro' Fear of the Multitude!

V. 17. *They marvelled at him*—At the Wisdom of his Answer.

V. 25. *When they rise from the dead, neither*

* Mat. xxi. 33. Luke xx. 9.

† Psalm cxviii. 22.

‡ Mat. xxii. 15. Luke xx. 20.

§ Mat. xxii. 23. Luke xx. 27.

§ Deut. xxv. 5.

Men

brother die, and leave a wife, and leave no children, that his brother should
 20 take his wife, and raise up seed to his brother. There were seven brethren,
 21 and the first took a wife, and dying, left no seed. And the second took
 22 her and died, neither left he any seed; and the third likewise. And the
 23 seventh took her and left no seed. Last of all died the woman also. In
 the resurrection therefore, when they shall rise, whose wife shall she be of
 24 them? For the seven had her to wife. And Jesus answering said to them,
 Do ye not therefore err, because ye know not the scriptures, neither the
 25 power of God? For when they rise from the dead, they neither marry
 26 nor are given in marriage, but are as the angels who are in heaven. And
 touching the dead, that they rise, Have ye not read in the book of Moses,
 * how in the bush God spake to him, saying, I *am* the God of Abra-
 27 ham, and the God of Isaac, and the God of Jacob? He is not the God
 of the dead, but the God of the living. Ye therefore greatly err.
 28 † And one of the scribes came, and having heard them disputing toge-
 ther, and perceiving that he had answered them well, asked him, Which
 29 is the first commandment of all? And Jesus answered him, The first of all
 the commandments *is*, ‡ Hear, O Israel; the Lord our God is one Lord.
 30 And thou shalt love the Lord thy God with all thy heart, and with all
 thy soul, and with all thy mind, and with all thy strength. This *is* the
 31 first commandment. And the second *is* like unto it, || Thou shalt love
 thy neighbour as thyself. There is no other commandment greater than
 32 these. And the scribe said to him, Excellently well, Master! Thou hast
 33 said the truth: for He is one: and there is no other but he. And to
 love him with all the heart, and with all the understanding, and with

Men marry nor Women are given in marriage.

V. 27. *He is not the God of the dead, but the God of the living*—That is, (if the Argument be proposed at length) Since the Character of his being the GOD of any Persons, plainly intimates a Relation to them, not as dead, but as living; and since He cannot be said to be at present their GOD at all, if they are utterly dead; nor to be the GOD of human Persons; such as *Abraham, Isaac, and Jacob*, consisting of Souls and Bodies, if their Bodies were to abide in everlasting Death: There must needs be a future State of Blessedness, and a Resurrection of the Body to share with the Soul in it.

V. 28. *Which is the first commandment?*—The principal, and most necessary to be observed.

V. 29. *The Lord our God is one Lord*—This

is the Foundation of the First Commandment, yea of all the Commandments. The LORD, our GOD, the LORD, the GOD of all Men, is One GOD, essentially, tho' three Persons. From this Unity of GOD it follows, That we owe all our Love to Him alone.

V. 30. *With all thy strength*—That is, the whole Strength and Capacity, of thy Understanding, Will, and Affections.

V. 31. *The second is like unto it*—Of a like comprehensive Nature; comprizing our whole Duty to our Fellow-Creatures, as the other does our whole Duty to GOD. *There is no other Moral, much less Ceremonial Commandment greater than these.*

V. 33. *To love him with all the heart*—To love and serve him, with all the united Powers

* Exod. iii. 6. † Mat. xxii. 34. Luke x. 25. ‡ Deut. vi. 4. || Lev. xix. 18. of

all the mind, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And Jesus, seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.

35 * And Jesus answering, as he taught in the temple, said, How say
36 the scribes, that Christ is the Son of David? For David himself said
by the Holy Ghost, † The Lord saith to my Lord, Sit thou on my
37 right-hand, till I make thine enemies thy footstool. David therefore
himself calleth him Lord: How is he then his son? And a great multi-
tude heard him gladly.

38 ‡ And he said to them in his teaching, Beware of the Scribes, who
39 love to go in long robes, and to be saluted in the market-places, And
the chief seats in the synagogues, and the uppermost places at feasts:
40 Who devour widows houses, and for a pretence make long prayers:
these shall receive the greater damnation.

41 || And Jesus sitting over-against the treasury, beheld how the people
cast money into the treasury: and many that were rich cast in much.
42 And a poor widow coming, cast in two mites, which make a farthing.
43 And calling his disciples, he saith to them, Verily I say to you, that this
poor widow hath cast in more than they all who have cast into the trea-
44 sury. For they all did cast in of their abundance: but she of her penury
did cast in all that she had, even her whole living.

XIII. § And as he went out of the temple, one of his disciples saith to him,
2 Master, see what manner of stones, and what manner of buildings! And
Jesus answering said to him, Seest thou these great buildings? There

of the Soul in their utmost Vigour; and to love his neighbour as himself—To maintain the same equitable and charitable Temper and Behaviour toward all Men, as we, in like Circumstances, would wish for from them toward ourselves, is a more necessary and important Duty, than the offering the most noble and costly Sacrifices.

V. 34. *Jesus said to him, Thou art not far from the kingdom of God*—Reader, Art not thou? Then go on: Be a real Christian; else it had been better for thee to have been afar off.

V. 38. *Beware of the scribes*—There was an absolute Necessity for these repeated Cautions. For considering their inveterate Prejudices against Christ, it could never be supposed the

common People would receive the Gospel, till these incorrigible Blasphemers of it, were brought to just Disgrace.

V. 41. *He beheld how people cast money into the treasury*—This Treasury received the voluntary Contributions of the Worshipers who came up to the Feast; which were given to buy Wood for the Altar and other Necessaries not provided for in any other Way.

V. 43. *I say to you, that this poor widow hath cast in more than they all*—See what Judgment is past on the most specious, outward Actions by the Judge of all! And how acceptable to Him is the smallest, which springs from Self-denying Love!

* Mat. xxii. 41. Luke xx. 41. † Psalm cx. 1. ‡ Mat. xxiii. 5. Luke xx. 46.

§ Luke xxi. 1. § Mat. xxiv. 1. Luke xxi. 5.

V. 4. Two

shall not be left one stone upon another that shall not be thrown down.
 3 And as he sat on the mount of Olives, over-against the temple, Peter and
 4 James and John and Andrew asked him privately, Tell us when shall
 these things be? And what *shall be* the sign when all these things shall be
 5 fulfilled? And Jesus answering said, Take heed lest any deceive you.
 6 For many will come in my name saying, I am *Christ*, and will deceive many.
 7 But when ye shall hear of wars and rumours of wars, be not troubled;
 8 for *it* must be; but the end *is* not yet. For nation shall rise against na-
 tion, and kingdom against kingdom: and there shall be earthquakes in
 divers places, and there shall be famines and troubles: these *are* the begin-
 9 ning of sorrows. * But take heed to yourselves, for they will deliver you
 to councils, and ye shall be beaten in synagogues, and shall be brought be-
 10 fore rulers and kings for my sake, for a testimony to them. † And the
 11 gospel must first be published among all nations. But when they shall
 hale you and deliver *you* up, take no thought beforehand what ye shall
 speak, neither do ye pre-meditate: but whatsoever shall be given you
 in that hour, that speak; for it is not ye that speak, but the Holy Ghost.
 12 Now the brother shall betray the brother to death, and the father the
 son: and children shall rise up against their parents, and cause them to
 13 be put to death. And ye shall be hated of all men for my name's sake;
 but he that endureth to the end, he shall be saved.
 14 ‡ But when ye shall see the abomination of desolation spoken of by Da-
 niel the prophet standing where it ought not, (let him that readeth under-
 15 stand) then let them that are in Judea flee to the mountains: And let not
 him that is on the house-top go down into the house, neither enter in, to
 16 take any thing out of his house. And let not him that is in the field,
 17 turn back to take up his garment. But wo to them that are with child,
 18 and to them that give suck in those days. And pray ye that your flight
 19 be not in the winter. For in those days shall be affliction, such as was
 not from the beginning of the creation, which God created until now, nei-
 20 ther shall be. And unless the Lord had shortened those days, no flesh
 should be saved: but for the elect's sake whom he hath chosen, he hath
 21 shortened those days. || Then if any man say to you, Lo, here *is* Christ,

V. 4. Two Questions are here asked; the one, concerning the Destruction of *Jerusalem*; the other, concerning the End of the World.

V. 12. The Holy Ghost will help you. But

* Luke xxi. 12.

Dan. ix. 27.

† Mat. xxiv. 14.

|| Mat. xxiv. 23.

do not depend on any other Help. For all the nearest Ties will be broken.

V. 14. *Where it ought not*—That Place being set apart for sacred Uses.

V. 20. The elect—The Christians: Whom

‡ Mat. xxiv. 15. Luke xxi. 20.

be

- 22 or lo, *he is* there, believe *it* not. For false Christs and false prophets shall
 rise, and shall shew signs and wonders, to seduce, if *it were* possible, even
 23 the elect. But take ye heed: behold, I have foretold you all things.
 24 But in those days, after that tribulation, the sun shall be darkened, and
 25 the moon shall not give her light, And the stars of heaven shall fall, and
 26 the powers that are in the heavens shall be shaken. And then shall they
 see the Son of man coming in the clouds, with great power and glory.
 27 And then shall he send his angels, and gather together his elect, from the
 four winds, from the uttermost part of the earth, to the uttermost part
 of heaven.
 28 * Now learn a parable from the fig-tree. When its branch is now
 29 tender and putteth forth leaves, ye know that summer is near. So like-
 wise when ye see these things come to pass, know that he is nigh, *even*
 30 at the door. Verily I say to you, this generation shall in no wise pass,
 31 till all these things be done. Heaven and earth shall pass away, but my
 words shall in no wise pass away.
 32 But of that day and hour knoweth no one, no, not the angels that
 are in heaven, neither the Son, but the Father.
 33 † Take heed; watch and pray: for ye know not when the time is.
 34 For the Son of man is ‡ as a man taking a far journey, who left his house,
 and gave authority to his servants, and to each his work, and commanded
 35 the porter to watch. Watch ye therefore; for ye know not when the
 master of the house cometh; at evening, or at midnight, or at cock-
 36 crowing, or in the morning: Lest coming suddenly he find you sleep-
 37 ing. And what I say to you, I say to all, Watch.

XIV. || And after two days was the feast of the passover and of unleavened
 bread; and the chief priests and the scribes sought how they might ap-
 2 prehend him by subtlety, and put him to death. But they said, Not at

he hath chosen—That is, hath taken out of, or
 separated from the World, *thro' sanctification of*
the Spirit, and belief of the truth. *He hath short-*
ened—That is, will surely shorten.

V. 24. *But in those days*—Which immedi-
 ately precede the End of the World; *after that*
tribulation—Above described.

V. 29. *He is nigh*—The Son of Man.

V. 30. *All these things*—Relating to the
 Temple and the City.

V. 32. *Of that day*—The Day of Judgment is

* Mat. xxiv. 32. Luke xxi. 28.

‡ Mat. xxv. 14. Luke xix. 12.

often in the Scriptures emphatically called *That*
Day. *Neither the Son*—Not as Man: As Man
 He was no more Omniscient than Omnipresent.
 But as God He knows all the Circumstances
 of it.

V. 34. The Son of Man is *as a man taking*
a far journey—Being about to leave this World
 and go to the Father, He appoints the Services
 that are to be performed by all his servants,
 in their several Stations. This seems chiefly
 to respect Ministers at the Day of Judgment:

† Mat. xxiv. 42. Luke xxi. 34.

|| Mat. xxvi. 1. Luke xxii. 1.

But

3 the feast, lest there be a tumult of the people. * And he being in Bethany in the house of Simon the leper, as he sat at table, there came a woman having an alabaſter box of ointment, of ſpikenard, very coſtly; and ſhaking the box, ſhe poured it on his head. But there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? For it might have been ſold for more than three hundred pence and given to the poor. And they murmured at her. But Jeſus ſaid, Let her alone: why trouble ye her? She hath wrought a good work on me. 7 For the poor ye have always with you, and when ye will, ye may do them good; but me ye have not always. She hath done what ſhe could: ſhe hath before-hand embalmed my body for the burial. Verily I ſay to you, whereſoever this goſpel ſhall be preached throughout the whole world, 10 what ſhe hath done ſhall be ſpoken of alſo, for a memorial of her. † And Judas Iſcariot, one of the twelve, went to the chief prieſts, to betray him 11 unto them. And hearing *it* they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

12 ‡ And on the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſay to him, Where wilt thou that we go and prepare, 13 that thou mayſt eat the paſſover? And he ſendeth two of his diſciples, and ſaith to them, Go ye into the city, and there ſhall meet you a man 14 carrying a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the man of the houſe, The Maſter ſaith, Where is the 15 gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed: there make ready for us 16 And his diſciples went, and came into the city, and found as he had ſaid to them. And they made ready the paſſover.

17 || And in the evening he cometh with the twelve. And as they ſat 18 and ate, Jeſus ſaid, Verily I ſay to you, one of you that eat with me will 19 betray me. And they were ſorrowful, and ſaid to him one by one, Is it I? 20 And another, Is it I? And he anſwering ſaid to them, *It is* one of the

But it may be applied to all Men, and to the Time of Death.

V. 4. *Some had indignation*—Being incited thereto by Judas; and ſaid—Probably to the Woman.

V. 10. *Judas went to the chief prieſts*—Immediately after this Reproof, having Anger now added to his Covetouſneſs.

V. 13. *Go into the city, and there ſhall meet you a man*—It was highly ſeaſonable for our LORD, to give them this additional Proof both of his knowing all Things, and of his Influence over the Minds of Men.

V. 15. *Furniſhed*—The Word properly means, *Spread* with Carpets.

* Mat. xxvi. 6. † Mat. xxvi. 14. Luke xxii. 3. ‡ Mat. xxvi. 17. Luke xxii. 7.

|| Mat. xxvi. 22. Luke xxii. 14.

21 twelve, that dippeth with me in the dish. The Son of man indeed goeth as it is written of him; but wo to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

22 And as they ate, Jesus took bread, and blessed, and brake *it*, and gave
23 to them, and said, Take, eat: this is my body. And he took the cup,
24 and having given thanks, gave it them, and they all drank of it. And he said to them, This is my blood of the New Testament, which is shed
25 for many. Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.

26 * And having sung the hymn, they went out toward the mount of Olives.
27 And Jesus saith to them, Ye will all be offended at me this night; for it is
28 written, † I will smite the shepherd, and the sheep shall be scattered. But
29 after I am risen, I will go before you into Galilee. But Peter said to him,
30 Tho' all men shall be offended, yet *will* not I. Jesus saith to him, Verily I say to thee, That thou to-day, this night, before the cock crow twice,
31 wilt deny me thrice. But he said the more vehemently, If I must die with thee, I will in no wise deny thee. In like manner also said they all.

32 † And they come to a place named Gethsemane; and he saith to his disciples, Sit here while I shall pray. And he taketh with him Peter and James and John; and he began to be sore amazed and in deep anguish,
34 And saith to them, My soul is exceeding sorrowful, *even* to death; tarry
35 ye here and watch. And going forward a little, he fell on the ground,
36 and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible to thee: take away this cup

V. 24. *This is my blood of the New Testament*—That is, This I appoint to be a perpetual Sign and Memorial of my Blood, as shed for establishing the New Covenant, that all who shall believe in me, may receive all its gracious Promises.

V. 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: The next Wine I drink, will not be earthly, but heavenly.

V. 27. *This night*—The Jews in reckoning their Days began with the Evening, according to the *Mosaic* Computation, which called the Evening and the Morning the first Day, *Gen. i. 5.* And so that which after Sun-set is here called *this night*, is, ver. 30, called *to-day*. The Expression there is peculiarly significant. *Verily I say to thee, That thou thyself*, confident as thou

art, *to-day*, even within four and twenty Hours; yea, *this night*, or ever the Sun be risen; nay, *before the cock crow twice*, before Three in the Morning, *wilt deny me thrice*. Our LORD doubtless spake so determinately, as knowing a Cock would crow once, before the usual time of Cock-crowing. By c. xiii. 35. it appears, that the third Watch of the Night, ending at three in the Morning, was commonly stiled *the cock-crowing*.

V. 33. *Sore amazed*—The Original Word imports the most shocking Amazement mingled with Grief: And that Word in the next Verse which we render *sorrowful*, intimates, That he was *surrounded with Sorrow* on every Side, breaking in upon him with such Violence, as was ready to separate his Soul from his Body.

V. 36. *Abba, Father!*—St. Mark seems to add the Word *Father*, by way of Explication.

* *Mat. xxvi. 30. Luke xxii. 39. John xviii. 1.* † *Zech. xiii. 7.* ‡ *Mat. xxvi. 36.*

V. 37. *Saith*

37 from me: yet not what I will, but what thou wilt. And he cometh and
 findeth them sleeping, and saith to Peter, Simon, sleepest thou? Couldst
 38 thou not watch one hour? Watch and pray, lest ye enter into tempta-
 39 tion; the spirit indeed *is* willing, but the flesh *is* weak. And going
 40 again he prayed, speaking the same words. And returning, he found
 them asleep again (for their eyes were heavy) and they knew not what
 41 to answer him. And he cometh the third time and saith to them,
 Sleep on now, and take *your* rest. It is enough. The hour is come:
 42 behold the Son of man is betrayed into the hands of sinners. Rise up;
 let us go: lo he that betrayeth me is at hand.

43 * And immediately, while he yet spake, cometh Judas, one of the twelve,
 and with him a great multitude, with swords and clubs, from the chief
 44 priests, and the scribes, and the elders. Now he that betrayed him had
 given them a signal, saying, Whomsoever I shall kiss, is he: seize and lead
 45 him away safely. And when he was come, he goeth straightway to him,
 46 and saith, Master, Master! And kissed him. And they laid their hands
 47 on him, and took him. † And one of them that stood by, drew a sword,
 48 and smote the servant of the high priest, and cut off his ear. And Je-
 sus answering said to them, Are ye come as against a robber, with swords
 49 and clubs, to take me? I was daily with you in the temple teaching, and
 50 ye took me not; but the scriptures must be fulfilled. Then they all
 51 forsook him and fled. And a certain young man followed him, having a
 linen cloth cast about his naked body; and the young men laid hold on
 52 him. And he left the linen cloth, and fled from them naked.

53 ‡ And they led Jesus away to the high priest, and with him were as-
 54 sembled all the chief priests, and the elders and scribes. || And Peter
 followed him afar off, even into the palace of the high priest, and sat
 53 with the officers, and warmed himself at the fire. § Then the chief
 priests and all the council sought for witness against Jesus, to put him to

V. 37. *Saith to Peter*—The zealous, the confident *Peter*!

V. 44. *Whomsoever I shall kiss*—Probably our LORD in great Condescension, had used (according to the *Jewish* Custom) to permit his Disciples to do this, after they had been some Time absent.

V. 51. *A young man*—It does not appear, that he was one of *Christ's* Disciples. Prob-

bly hearing an unusual Noise, he started up out of his Bed, not far from the Garden, and ran out with only the Sheet about him, to see what was the Matter. *And the young men laid hold on him*—Who was only suspected to be *Christ's* Disciple; but could not touch them who really were so!

V. 55. *All the council sought for witness and found none*—What an amazing Proof of the

* *Mat.* xxvi. 47. *Luke* xxii. 47. *John* xviii. 2.

Luke xxii. 49. *John* xviii. 10. † *Mat.* xxvi. 57.

Luke xxii. 54. *John* xviii. 15. § *Mat.* xxvi. 59.

† *Mat.* xxvi. 51.

|| *Mat.* xxvi. 58.

over-

56 death, and found none. For many bore false witnesses against him; but
 57 their evidences were not sufficient. And there arose certain, and bore
 58 false witnesses against him, saying, We heard him say, I will destroy
 this temple made with hands, and within three days I will build another
 59 made without hands. And neither so was their evidence sufficient. Then
 60 the high priest rising up in the midst, asked Jesus, saying, Answerest thou
 61 nothing? What is it that these witnesses against thee? * But he held his
 peace and answered nothing. Again the high priest asked him and said
 62 to him, Art thou the Christ, the Son of the Blessed? And Jesus said,
 I am: and ye shall see the Son of man, sitting on the right-hand of power,
 63 and coming with the clouds of heaven. Then the high priest rent his
 64 clothes and saith, What farther need have we of witnesses? Ye have
 heard the blasphemy: what think ye? And they all condemned him to
 65 deserve death. And some began to spit on him, and to cover his face,
 and to buffet him, and to say to him, Prophecy. And the officers smote
 him with the palms of their hands.

66 † And as Peter was in the hall below, there cometh one of the maids of
 67 the high priest. And seeing Peter warming himself, she looked on him
 68 and said, Thou wast also with Jesus of Nazareth. But he denied, saying,
 I know not, neither understand I what thou meanest. And he went out
 69 into the porch, and the cock crew. And the maid seeing him again, said
 70 to them that stood by, This is *one* of them. And he denied it again.
 And a little after, those that stood by, said again to Peter, Surely thou
 art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*.
 71 Then he began to curse and to swear, I know not this man of whom ye
 72 speak. And the second time the cock crew. And Peter called to mind
 the word that Jesus had said to him, Before the cock crow twice, thou
 wilt deny me thrice. And he covered *his head* and wept.

over-ruling Providence of God, considering both their Authority, and the Rewards they could offer, that no two consistent Witnesses could be procured, to charge him with any gross Crime?

V. 56. *Their evidences were not sufficient*—The Greek Words literally rendered are, *Were not equal*: Not equal to the Charge of a capital Crime: It is the same Word in the 59th Verse.

V. 58. *We heard him say*—It is observable,

that the Words which they thus misrepresented, were spoken by *Christ* at least three Years before, (*John* ii. 19.) Their going back so far to find Matter for the Charge, was a glorious, tho' silent Attestation, of the unexceptionable Manner wherein He had behaved, thro' the whole Course of his public Ministry.

V. 72. *And he covered his head*—Which was an usual Custom with Mourners, and was fitly expressive both of Grief and Shame.

* *Mat.* xxvi. 63. *Luke* xxii. 67. † *Mat.* xxvi. 69. *Luke* xxii. 56. *John* xviii. 25.

† *Mat.* xxvii. 1. *Luke* xxii. 66. *John* xviii. 28.

V. 7. *In*

XV. † And straightway in the morning the chief priests consulted with the elders and scribes, and the whole council, and having bound Jesus, carried
 2 *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering said to him, Thou sayst *it*.
 3 * And the chief priests accused him of many things. And Pilate asked
 4 him again, saying, Answerest thou nothing? Behold how many things
 5 they witness against thee. But Jesus answered nothing any more, so that
 6 Pilate marvelled. Now at the feast he released to them one pri-
 7 soner, whomsoever they would. And there was *one* named Barabbas,
 8 who lay bound with them that had made insurrection with him, who had
 9 committed murder in the insurrection. And the multitude crying aloud,
 10 desired *him to do* as he had ever done for them. And Pilate answered
 11 them saying, Will ye that I release to you the king of the Jews? (For
 12 he knew that the chief priests had delivered him for envy) But the
 chief priests stirred up the people *to desire*, that he would rather release
 12 Barabbas to them. And Pilate answering said to them again, What will
 ye then that I do *to him* whom ye call the king of the Jews? And they
 13 cried out again, Crucify him. Then Pilate said to them, Why, what evil
 14 hath he done? But they cried out the more exceedingly, Crucify him.
 15 And Pilate, willing to satisfy the people, released Barabbas to them, and
 having scourged Jesus, delivered *him* to be crucified.
 16 † And the soldiers led him away to the hall called Pretorium, and
 17 call together the whole troop. And they clothe him with purple, and
 18 having platted a crown of thorns, put it about his *head*. And they sa-
 19 luted him, Hail, king of the Jews. And they smote him on the head
 with a cane, and spit upon him, and bowing their knees, did him
 20 homage. † And when they had mocked him, they took off the
 purple robe from him, and put his own clothes on him, and led him out
 21 to crucify him. And they compel one Simon a Cyrenian, who was pas-

V. 7. *Insurrection*—A Crime which the Roman Governors, and *Pilate* in particular, were more especially concerned and careful to punish.

V. 9. *Will ye that I release to you the king of the Jews*—Which does this wretched Man discover most? Want of Justice, or Courage, or common Sense? The poor Coward sacrifices Justice to popular Clamour, and enrages those whom he seeks to appease, by so unseasonably repeating that Title, *The king of the Jews*, which he could

not but know was so highly offensive to them.

V. 16. *Pretorium*—The inner Hall, where the Pretor, a Roman Magistrate, used to give Judgment. But St. *John* calls the whole Palace by this Name.

V. 17. *Purple*—As royal Robes were usually purple and scarlet, St. *Mark* and *John* term this a *purple Robe*, St. *Matthew* a *scarlet* one. The *Tyrian* purple is said not to have been very different from scarlet.

* *Mat.* xxvii. 15. *Luke* xxiii. 17. *John* xviii. 39.

† *Mat.* xxvii. 31. *John* xix. 16.

† *Mat.* xxvii. 27. *John* xix. 2.

V. 21. *The*

ing by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 * And they bring him to the place, Golgotha, which is, being inter-
 23 preted, the place of a skull. And they gave him to drink wine mingled
 24 with myrrh; but he received *it* not. And when they had crucified him,
 they parted his garments, casting lots upon them, what every man should
 25 take. And it was the third hour when they crucified him. And there
 26 was an inscription of his accusation written over, THE KING OF THE
 27 JEWS. And with him they crucify two thieves, one on his right-
 28 hand, and one on his left. And the scripture was fulfilled, which saith,
 29 † And he was numbered with the transgressors. ‡ And they that
 passed by, reviled him, wagging their heads and saying, Ah, thou that
 30 destroyest the temple, and buildest *it* in three days, Save thyself, and
 31 come down from the cross. In like manner also the chief priests mock-
 ing said to one another, with the Scribes; He saved others; cannot he
 32 save himself? Let the Christ, the king of Israel, come down now from
 the cross, that we may see and believe. They also that were crucified
 33 with him reviled him. § And when the sixth hour was come, there
 34 was darkness over all the earth until the ninth hour. And at the ninth
 hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? Which
 is, being interpreted, My God, my God, why hast thou forsaken me?
 35 And some of them that stood by hearing *it* said, Behold, he calleth Eli-
 36 jah. And one ran and filling a sponge with vinegar, put *it* on a cane,
 and gave him to drink, saying, Let alone; Let us see if Elijah will come
 to take him down.

37 || And Jesus cried with a loud voice, and expired.

38 And the veil of the temple was rent in twain, from the top to the bot-
 39 tom. And the centurion, who stood over-against him, seeing that having
 40 so cried he expired, said, Truly this man was the Son of God. There
 were also women, beholding from afar, among whom was Mary Magdalene
 41 and Mary the mother of James the less, and of Joses, and Salome: Who

V. 21. *The father of Alexander and Rufus*—
 These were afterwards two eminent Christians,
 and must have been well known when St. Mark
 wrote.

V. 24, 25. St. Mark seems to intimate, that
 they first nailed Him to the Cross, then parted his

Garments, and afterward reared up the Cross.

V. 34. *My God, my God, why hast thou forsaken
 me*—Thereby disclaiming God as his God;
 and yet lamenting his Father's withdrawing
 the Tokens of his Love, and treating Him as
 an Enemy, while *He bare our Sins*.

* Mat. xxvii. 37. Luke xxiii. 33. John xix. 17. † Isaiah liii. 12. ‡ Mat. xxvii. 39.
 § Mat. xxvii. 45. Luke xxiii. 44. || Mat. xxvii. 50. Luke xxiii. 46. John xix. 30.

V. 41. *Who*

also when he was in Galilee, followed him and ministered to him, and many other women who had come up with him to Jerusalem.

42 * And the evening being now come, (because it was the preparation,
43 that is, the day before the sabbath) Joseph of Arimathea, an honour-
able counsellor, who also waited for the kingdom of God, came and went
44 in boldly to Pilate, and asked the body of Jesus. And Pilate marvelled
that he was dead already: and calling to him the centurion, he asked, If
45 he had been any while dead? And when he knew *it* of the centurion,
46 he gave the body to Joseph. And having bought fine linen, he took him
down, and wrapped *him* in the linen, and laid him in a sepulchre, which was
47 hewn out of a rock, and rolled a stone to the door of the sepulchre. And
Mary Magdalene and Mary the mother of Joses, beheld where he was laid.

XVI. † And when the sabbath was over, Mary Magdalene, and Mary *the*
mother of James and Salome, had bought spices, that they might come and
2 embalm him. And very early in the morning, the first day of the week,
3 they come to the sepulchre, at the rising of the sun. And they said one
to another, Who shall roll us away the stone from the door of the sepul-
4 chre? (For it was very great:) And looking up, they saw that the stone
5 was rolled away. And entering into the sepulchre, they saw a young man
sitting on the right-side, clothed in a white robe; and they were affrighted.
6 He saith to them, Be not affrighted: ye seek Jesus of Nazareth, who was
crucified. He is risen: he is not here. Behold the place where they laid
7 him. But go, tell his disciples, and Peter, He goeth before you into Galilee:
8 there shall ye see him, as he said to you. And going out, they fled from
the sepulchre; for they trembled and were amazed: and they said nothing
9 to any, for they were afraid. ‡ Now when *Jesus* was risen early, the

V. 41. *Who ministered to him*—Provided Him with Necessaries.

V. 42. *Because it was the day before the sabbath*—And the Bodies might not hang on the Sabbath-Day: therefore they were in Haste to have them taken down.

V. 43. *Honourable*—A Man of Character and Reputation: A Counsellor—A Member of the Sanhedrim. *Who waited for the kingdom of God*—Who expected to see it set up on Earth.

V. 46. *He rolled a stone*—By his Servants. It was too large for him to roll himself.

V. 2. *At the rising of the sun*—They set out while it was yet dark, and came within Sight of

* Mat. xxvii. 57. Luke xxiii. 50. John xix. 38.

† John xx. 11.

the Sepulchre, for the first Time, just as it grew light enough to discern, that the Stone was rolled away. (Mat. xxviii. 1. Luke xxiv. 1. John xx. 1.) But by the Time *Mary* had called *Peter* and *John*, and they had viewed the Sepulchre, the Sun was rising.

V. 3. *Who shall roll us away the stone*—This seems to have been the only Difficulty they apprehended. So they knew nothing of *Pilate's* having sealed the Stone, and placed a Guard of Soldiers there.

V. 7. *And Peter*—Tho' he so oft denied his LORD.

† Mat. xxviii. 1. Luke xxiv. 1. John xx. 1.

V. 13. *Neither*

first day of the week, he appeared first to Mary Magdalene, out of whom
 10 he had cast seven devils. § She went and told them that had been with
 11 him, as they mourned and wept. But they, hearing that he was alive, and
 12 had been seen of her, believed not. * After that he appeared in another
 form unto two of them, as they were walking, going into the country.
 13 And they went and told *it* to the rest, neither believed they them. † Af-
 14 terwards he appeared to the eleven, sitting at meat, and upbraided them
 with their unbelief and hardness of heart, because they believed not them
 15 who had seen him when he was risen. And he said to them, ‡ Go ye into
 16 all the world, and preach the gospel to every creature. He that believeth
 and is baptized, shall be saved; but he that believeth not, shall be damned.
 17 And these signs shall follow them that believe: in my name they shall cast
 18 out devils: they shall speak with new tongues: They shall take up ser-
 pents, and if they drink any deadly thing, it shall in no wise hurt them:
 29 they shall lay hands on the sick, and they shall recover. || So then the Lord,
 after he had spoken to them, was received up into heaven, and sat on the
 20 right-hand of God. And they went forth, and preached every where, the
 Lord working with them, and confirming the word with signs following.

V. 13. *Neither believed they them*—They were moved a little by the Testimony of these, added to that of St. Peter. (Luke xxiv. 34.) But they did not yet fully believe it.

V. 15. *Go ye into all the world, and preach the gospel to every creature*—Our LORD speaks without any Limitation or Restriction. If therefore every Creature in every Age hath not heard it, either those who should have preached, or those who should have heard it, or both, *made void the counsel of God* herein.

V. 16. *And is baptized*—In Token thereof. Every one that believed was baptized. *But he that believeth not*—Whether baptized or unbaptized, shall perish everlastingly.

V. 17. *And these signs shall follow them that believe*—An eminent Author subjoins, “That believe with that very Faith mentioned in the preceding Verse.” (Though ’tis certain, that a Man may work Miracles, and not have saving Faith.) “It was not one Faith by which St. Paul was saved; another, by which he wrought Miracles. Even at this Day in every Believer Faith has a latent miraculous Power: (Every Effect of Prayer being really miraculous :) Altho’ in many,

“both because of their own Littleness of Faith, and because the World is unworthy, that Power is not exerted. Miracles in the Beginning were Helps to Faith; now also they are the Object of it. At Leonberg, in the Memory of our Fathers, a Cripple that could hardly move with Crutches, while the Dean was preaching on this very Text, was in a Moment made whole.” *Shall follow*—The Word and Faith must go before. *In my name*—By my Authority committed to them. Raising the Dead is not mentioned. So our LORD performed even more than He promised.

V. 18. *If they drink any deadly thing*—But not by their own Choice. GOD never calls us to try any such Experiments.

V. 19. *The Lord*—How seasonably is He called by this Title! *After he had spoken to them*—For forty Days.

V. 20. *They preached every where*—At the Time St. Mark wrote, the Apostles had already gone into all the known World. (Rom. x. 18.) And each of them was there known where he preached: The Name of Christ only was known throughout the World.

§ Luke xxiv. 9. John xx. 18.

† Mat. xxviii. 18.

* Luke xxiv. 13.

|| Luke xxiv. 50.

‡ Luke xxiv. 36. John xx. 19.

N O T E S

O N T H E

Gospel according to St. L U K E.

1. **F**Orasmuch as many have undertaken to compose a narrative of the facts
 2 which have been fully confirmed among us, Even as they who were
 eye-witnesses and ministers of the word from the beginning, delivered *them* to
 3 us: It seemed good to me also, having accurately traced all things from their
 4 first rise, to write unto thee in order, most excellent Theophilus, That thou
 mayest know the certainty of those things wherein thou hast been instructed.

V. 1—4. This short, weighty, artless, candid Dedication, belongs to *the Acts*, as well as the Gospel of St. *Luke*.

Many have undertaken—He does not mean St. *Matthew* or *Mark*; and St. *John* did not write so early. For these were *eye-witnesses* themselves, and *ministers of the word*.

V. 3. *To write in order*—St. *Luke* describes in order of Time, first, *The Acts of Christ*: His Conception, Birth, Childhood, Baptism, Miracles, Preaching, Passion, Resurrection, Ascen-

sion: Then *The Acts of the Apostles*. But in many smaller Circumstances he does not observe the Order of Time. *Most excellent Theophilus*—This was the Appellation usually given to *Roman* Governors. *Theophilus* (as the Antients inform us) was a Person of eminent Quality at *Alexandria*. In *Acts* i. 1. St. *Luke* does not give him this Title. He was then probably a private Man.

After the Preface St. *Luke* gives us the History of *Christ*, from his Coming into the World to his Ascension into Heaven.

Herein we may observe,

I. THE Beginning, and therein

1. The Conception of John, C. i. 5—25
2. The Conception of Christ, 26—56
3. The Birth and Circumcision of John; the Hymn of Zacharias; the Youth of John, 57—80
4. Christ's Birth, C. ii. 1—20
- Christ's Circumcision and Name, 21
- Presentation in the Temple, 22—38
- Country and Growth, 39—40

II. The Middle, when he was twelve Years-old and upward, 41—52

III. The Course of the History.

- A. The Introduction, wherein are described John the Baptist; Christ's Baptism; and Temptation, C. iii. iv. 1—13
- B. The acceptable Year in Galilee;
 - a. Proposed at Nazareth, 14—30
 - b. Actually exhibited
- I. At Capernaum, and near it: Here we may observe,

1. Actions not censured, while Jesus

1. Teaches with Authority, 31—32
2. Casts out a Devil, 33—37
3. Heals many Sick, 38—41
4. Teaches every where, 42—44
5. Calls Peter; then James and John, C. v. 1—11
6. Cleanses the Leper, 12—16

2. Actions censured more and more severely. Here occur

1. The Healing the Paralytic, 17—26
2. The Calling of Levi, Eating with Publicans and Sinners, 27—32
3. The Question concerning Fasting, 33—39
4. The plucking the Ears of Corn, C. vi. 1—5
5. The withered Hand restored; Snares laid, 6—11

3. Actions having various Effects on various Persons,

1. Upon

T

1. Upon the Apostles, 12—16
2. Upon other Hearers, 17—49
3. Upon the Centurion, C. vii. 1—10
4. Upon the Disciples of John,
The Occasion: the young Man
raised, 11—18
The Message and Answer, 18—23
The Reproof of them that be-
lieved not John, 24—35
5. Upon Simon and the penitent
Sinner, 36—50
6. Upon the Women that mini-
stred to Him, C. viii. 1—3
7. Upon the People, 4—18
8. Upon his Mother and Brethren, 19—21
- II. On the Sea, and
Beyond it, 22—26
27—39
- III. On this Side again;
1. Jairus and the Flux of Blood, 40—56
2. The Apostles sent, C. ix. 1—6
3. Herod's Doubting, 7—9
4. The Relation of the Apostles, 10
5. The Earnestness of the People;
our LORD's Benignity; five
thousand fed, 11—17
- C. The Preparation for his Passion:
a. A Recapitulation of the Doctrine
concerning his Person; his Pas-
sion foretold, 18—27
b. His Transfiguration; the Lunatic
healed; his Passion again fore-
told; Humility enjoined, 28—50
c. His great Journey to Jerusalem,
which we may divide into eigh-
teen Intervals:
1. The inhospitable Samaritans,
borne with, 51—57
2. In the Way, improper Follow-
ers repelled,
Proper ones prest forward, 57—62
3. Afterward, the Seventy sent;
and received again, C. x. 1—24
And the Scribe taught to love
his Neighbour, by the Exam-
ple of the Good Samaritan, 25—37
4. In Bethany, Mary preferred be-
fore Martha, 38—42
5. In a certain Place, the Disciples
taught to pray, C. xi. 1—13
A Devil is cast out, and the
Action defended, 14—26
The Acclamation of the
Woman corrected, 27—28
Those who desire a Sign are
reproved, 29—36
6. In a certain House, the Scribes
and Pharisees censured, 37—54
7. Our LORD's Discourse to his
Disciples, C. xii. 1—12
To one that interrupts
Him, 13—21
To his Disciples again, 22—40
To Peter, 41—53
To the People, 54—59
8. The Necessity of Repentance
shewn, C. xiii. 1—9
A Woman healed on the Sab-
bath, 10—21
9. The Fewness of them that are
saved, 22—30
10. Herod termed a Fox, Jerusalem
reproved, 31—35
11. In the Pharisee's House, He
cures the Dropsy on the Sab-
bath; and C. xiv. 1—6
Teaches Humility, 7—11
Hospitality, 12—14
The Nature of the
Great Supper, 15—24
The Necessity of Self-
denial, 25—35
12. Joy over repenting Sinners de-
fended, and C. xv. 1—10
Illustrated by the Story of the
Prodigal Son, 11—32
The unjust Steward, wise in
his Generation, C. xvi. 1—13
The Pharisees reprov'd; and 14—18
warned by the Story of the
rich Man and Lazarus, 19—31
Cautions against Scandals,
C. xvii. 1—4
The Faith of the Apostles in-
creased, 5—10
13. In the Confines of Samaria and
Galilee, He heals ten Lepers, 11—19
14. Answers the Question, concern-
ing the Time when the King-
dom of God should come, 20—37
Commends constant Prayer,
C. xviii. 1—8
Recommends Humility, by the
Story of the Pharisee and
Publican, 9—14
15. Blesses little Children, 15—17
Answers the rich young Man, 18—27
And Peter, asking what he
should have, 28—30
16. Foretels his Passion a third
Time, 31—34
17. Near

17. Near Jericho, cures a blind Man, 35—43
18. In Jericho, brings Salvation to Zaccheus, C. xix. 1—10
Answers touching the sudden Appearance of his Kingdom, 11—28
- D. Transactions at Jerusalem.
- a. The four first Days of the great Week;
1. His royal Entry, 29—44
2. The Abuse of the Temple corrected, 45—46
Its Use restored, and Vindicated, C. xx. 1—8
3. His Discourses in the Temple;
1. The Parable of the Husbandmen, 9—19
2. The Answer, concerning paying Tribute, 20—26
And the Resurrection, 27—40
3. The Question concerning the Son of David, 41—44
4. The Disciples admonished, 45—47
5. The poor Widow's Offering commended, C. xxi. 1—6
4. His Prediction of the End of the Temple, the City, and the World, 5—38
5. Judas's Agreement with the chief Priests, C. xxii. 1—6
- b. Thursday:
1. Peter and John prepare the Passover, 7—13
2. The LORD's Supper; Discourse after it, 14—23
3. The Dispute, which of them was greatest, 24—30
4. Peter, and the other Apostles warned, 31—38
5. On the Mount of Olives,
1. Jesus prays; is in an Agony; strengthened by an Angel; wakes his Disciples, 39—46
2. Is betrayed; unseasonably defended, 47—53
3. Carried to the High-priest's House, 54
Denied by Peter, 55—62
Mocked, 63—65
- c. Friday:
1. His Passion and Death: Transactions,
1. In the Council, 66—71
2. With Pilate, C. xxiii. 1—5
3. With Herod, 6—12
4. With Pilate again, 13—25
5. In the Way, 26—32
6. At Golgotha, where The Crucifixion itself, and Jesus' Prayer, 33—34
His Garments parted, 34
Scoffs; the Inscription on the Cross, 35—39
The penitent Thief, 40—43
The Prodigies, and the Death of Jesus, 44—46
The Beholders of it, 47—49
2. His Burial, 50—53
- d. Friday Evening and Saturday, 54—56
- e. His Resurrection, made known,
1. To the Women, C. xxiv. 1—12
2. To the two going into the Country, and to Simon, 13—35
3. To the other Apostles, 36—45
- f. The Instructions given his Apostles; his Ascension, 46—53

5 **T**HERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the

6 daughters of Aaron, and her name *was* Elisabeth. And they were both

7 righteous before God, walking in all the commandments and ordinances

8 of the Lord blameless. And they had no child, because Elisabeth was

9 barren, and they were both advanced in years. And while he executed

the priest's office before God, in the order of his course, According to

V. 5. *The course of Abia*—The Priests were divided into twenty-four Courses, of which that of *Abia* was the eighth, 1 *Chron.* xxiv. 10. Each Course ministered in its Turn, for seven Days, from Sabbath to Sabbath. And each

Priest of the Course or Set in waiting, had his Part in the Temple-Service assigned him by Lot.

V. 6. *Walking in all the moral Commandments, and ceremonial Ordinances, blameless*—How admirable

the custom of the priest's office, his lot was to burn the incense, going
 10 into the temple of the Lord. And the whole multitude of the people
 11 were praying without, at the time of the incense. And there appeared
 to him an angel of the Lord, standing on the right side of the altar of
 12 incense. And Zacharias seeing *him* was troubled, and fear fell upon him.
 13 But the angel said to him, Fear not, Zacharias; for thy prayer is heard,
 and thy wife Elisabeth shall bear thee a son, and thou shalt call his name
 14 John. And thou shalt have joy and exultation, and many shall rejoice
 15 at his birth. For he shall be great before the Lord, and shall drink
 neither wine nor strong drink; and he shall be filled with the Holy
 16 Ghost, even from his mother's womb. And many of the children of
 17 Israel shall he turn to the Lord their God. And he shall go before him
 in the spirit and power of Elijah, to turn the hearts of the fathers to the
 children, and the disobedient to the wisdom of the just; to make ready

mirable a Character! May our Behaviour be thus unblameable, and our Obedience thus sincere and universal.

V. 10. *The people were praying without, at the time of the incense*—So the pious Jews constantly did. And this was the Foundation of that elegant Figure, by which Prayer is in Scripture so often compared to Incense. Perhaps one Reason of ordaining Incense might be, to intimate the Acceptableness of the Prayer that accompanied it; as well as to remind the Worshipers of that *sacrifice of a sweet-smelling savour*, which was once to be offered to GOD for them, and of that *Incense*, which is continually offered with the prayers of the saints, upon the golden altar that is before the throne, Rev. viii. 3, 4.

V. 12. *Zacharias was troubled*—Altho' he was accustomed to converse with GOD, yet we see he was thrown into a great Consternation, at the Appearance of his angelic Messenger, Nature not being able to sustain the Sight. Is it not then an Instance of the Goodness, as well as of the Wisdom of GOD, that the Services, which these heavenly Spirits render us, are generally invisible?

V. 13. *Thy prayer is heard*—Let us observe with Pleasure, that the Prayers of pious Worshipers come up with Acceptance before GOD; to whom no costly Perfume is so sweet, as the Fragrance of an upright Heart. An Answer of Peace was here returned, when the Case seemed to be most helpless. Let us wait patiently for the LORD, and leave to his own

Wisdom the Time and Manner wherein He will appear for us. *Thou shalt call his name John*—*John* signifies the Grace or Favour of *Jehovah*. A Name well suiting the Person, who was afterwards so highly in Favour with GOD, and endued with Abundance of Grace; and who opened a Way to the most glorious Dispensation of Grace in the *Messiah's* Kingdom. And so *Zacharias'* former Prayers for a Child, and the Prayer which he, as the Representative of the People, was probably offering at this very Time, for the Appearing of the *Messiah*, were remarkably answered in the Birth of his Fore-runner.

V. 15. *He shall be great before the Lord*—GOD the Father. Of the Holy Ghost and the Son of GOD mention is made immediately after. *And shall drink neither wine nor strong drink*—Shall be exemplary for Abstemiousness and Self-denial; and so much the more filled with the Holy Ghost.

V. 16. *And many of the children of Israel shall he turn*—None therefore need be ashamed of "preaching like *John* the Baptist." *To the Lord their God*—To Christ.

V. 17. *He shall go before him, Christ, in the power and spirit of Elijah*—With the same Integrity, Courage, Austerity, and Fervor, and the same Power of GOD attending his Word: *To turn the hearts of the fathers to the children*—To reconcile those that are at Variance, to put an End to the most bitter Quarrels, such as are very frequently those between the nearest Relations: *And the hearts of the disobedient to the wisdom*

18 a people prepared for the Lord. And Zacharias said to the angel, Where-
 by shall I know this? For I am an old man, and my wife advanced in years.
 19 And the angel answering, said to him, I am Gabriel, that stand in the pre-
 sence of God, and am sent to speak to thee, and to shew thee these glad
 20 tidings. And behold, thou shalt be deaf, and not able to speak, till the
 day that these things are done, because thou believedst not my words,
 21 which shall be fulfilled in their season. And the people were waiting for
 22 Zacharias, and marvelled that he tarried so long in the temple. And com-
 ing out, he could not speak to them; and they perceived, that he had seen
 23 a vision; for he beckoned to them, and remained speechless. And when
 the days of his ministration were accomplished, he went to his own house.
 24 And after these days, his wife Elizabeth conceived, and hid herself five
 25 months, saying, Thus hath the Lord done to me, in the days wherein
 he looked upon me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God, to a city
 27 of Galilee, named Nazareth, To a virgin of the house of David, espoused
 28 to a man whose name was Joseph, and the virgin's name *was* Mary. And
 the angel coming in to her, said, Hail, thou highly favoured; the Lord
 29 is with thee: blessed *art* thou among women. But she seeing *him*, was
 troubled at his saying, and reasoned, what manner of salutation this should
 30 be. And the angel said to her, Fear not, Mary: for thou hast found fa-
 31 vour with God. And behold, thou shalt conceive in thy womb, and

wisdom of the just—And the most obstinate Sin-
 ners to true Wisdom, which is only found
 among them that are righteous before God.

V. 18. *Zacharias said, Whereby shall I know
 this?*—In how different a Spirit, did the blessed
 Virgin say, *How shall this be?* Zacharias dis-
 believed the Fact: *Mary* had no doubt of the
 Thing; but only enquired concerning the
 Manner of it.

V. 19. *I am Gabriel that stand in the presence of
 God*—Seven Angels thus stand before God,
 (Rev. viii. 2.) who seem the highest of all.

V. 20. *Thou shalt be deaf*—The Greek Word
 signifies *deaf*, as well as *dumb*: And it seems
 plain, that he was as unable to hear, as he was
 to speak; for his Friends were obliged to make
 Signs to him, that he might understand them,
 ver. 62.

V. 21. *The people were waiting*—For him
 to come and dismiss them (as usual) with the
 Blessing.

V. 24. *Hid herself*—She retired from Com-
 pany, that she might have the more Leisure, to
 rejoice and bless God, for his wonderful Mercy.

V. 25. *He looked upon me, to take away my
 reproach*—Barrenness was a great Reproach
 among the *Jews*.

V. 26. *In the sixth month*—After *Elizabeth*
 had conceived.

V. 27. *Espoused*—It was customary among
 the *Jews*, for Persons that married, to contract
 before Witnesses some time before. And as
Christ was to be born of a pure Virgin, so the
 Wisdom of God ordered it to be of one *espoused*,
 that to prevent Reproach He might have a
reputed Father, according to the Flesh.

V. 28. *Hail, thou highly favoured; the Lord
 is with thee; blessed art thou among women*—
Hail is the Salutation used by our LORD, to the
 Women after his Resurrection: *Thou art highly
 favoured*, or, *hast found favour with God*,
 ver. 30. is no more than was said of *Noah*,
Moses,

32 bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him
 33 the throne of his father David. And he shall reign over the house of Ja-
 34 cob for ever, and of his kingdom there shall be no end. Then said Mary
 35 to the angel, How shall this be, seeing I know not a man? And the an-
 gel answering said to her, The Holy Ghost shall come upon thee, and the
 power of the Highest shall overshadow thee; therefore also that Holy
 36 thing which shall be born, shall be called the Son of God. And behold
 thy cousin Elifabeth, she hath also conceived a son in her old age: and this
 is the sixth month with her who was called barren. For with God, nothing
 37 shall be impossible. And Mary said, Behold the handmaid of the Lord:
 38 be it unto me according to thy word. And the angel departed from her.
 39 And Mary arose in those days, and went with haste into the hill-
 40 country, into a city of Judah, And entered into the house of Zacharias,
 41 and saluted Elifabeth. And when Elifabeth heard the salutation of
 Mary, the babe leaped in her womb: and Elifabeth was filled with the
 42 Holy Ghost, And cried with a loud voice and said, Blessed *art* thou
 43 among women, and blessed is the fruit of thy womb. And whence *is*
 44 this to me, that the mother of my Lord should come to me? For lo!
 when the voice of thy salutation sounded in my ears, the babe leaped in

*Moses, and David. The Lord is with thee, was said to Gideon, (Judg. vi. 12.) and blessed shall she be above women, of Jael, (Judg. v. 24.) This Salutation gives no Room for any Pre-
 tence of paying Adoration to the Virgin; as having no Appearance of a Prayer, or of Wor-
 ship offered to her.*

V. 32. He shall be called the Son of the Highest—In this Respect also: And that in a more eminent Sense, than any, either Man or Angel can be called so. The Lord shall give him the throne of his father David—That is, the Spiritual Kingdom, of which David's was a Type.

V. 33. He shall reign over the house of Jacob—In which all true Believers are included.

V. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee—The Power of God was put forth by the Holy Ghost, as the immediate Divine Agent in this Work: And so He exerted the Power of the Highest as his own Power, who together with the Father and the Son is the Most High God. Therefore also—Not only as He is God

from Eternity, but on this Account likewise He shall be called the Son of God.

V. 36. And behold, thy cousin, Elifabeth—Tho' Elifabeth was of the House of Aaron, and Mary of the House of David, by the Father's Side, they might be related by their Mother's. For the Law only forbade Heiresses marrying into another Tribe. And so other Persons continually intermarried: Particularly, the Families of David and of Levi.

V. 38. And Mary said, Behold the handmaid of the Lord—'Tis not improbable, that this Time of the Virgin's humble Faith, Consent, and Expectation, might be the very Time of her conceiving.

V. 39. A city of Judah—Probably Hebron, which was situated in the Hill-country of Judea, and belonged to the House of Aaron.

V. 41. When Elifabeth heard the salutation of Mary—The Discourse with which she saluted her, giving an Account of what the Angel had said, the Joy of her Soul so affected her Body, that the very Child in her Womb was moved in an uncommon Manner, as if it leaped for Joy.

V. 45. Happy

45 my womb for joy. And happy *is* she that believed; for there shall be a
 46 performance of those things which were told her from the Lord. And
 47 Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced
 48 in God my Saviour. For he hath regarded the low estate of his hand-
 49 maid: for behold from henceforth all generations shall call me blessed.
 50 For he that is mighty hath done to me great things, and holy *is* his
 51 name. And his mercy is on them that fear him, from generation to ge-
 52 neration. He hath wrought strength with his arm; he hath scattered
 53 the proud in the imagination of their hearts. He hath put down the
 54 mighty from *their* thrones, and exalted them of low degree. He hath
 55 filled the hungry with good things, but sent the rich empty away. He
 56 hath helped his servant Israel, in remembrance of *his* mercy, As he
 spoke to our fathers, to Abraham and to his seed for ever. And Mary
 abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came, that she should be delivered, and
 58 she brought forth a son. And her neighbours and relations heard, that
 the Lord had shewed great mercy upon her, and they rejoiced with her.
 59 And on the eighth day they came to circumcise the child, and they called
 60 him Zacharias, after the name of his father. But his mother answering
 61 said, Nay, but he shall be called John. And they said to her, There is
 62 none of thy kindred that is called by this name. And they made signs
 63 to his father, what he would have him called. And asking for a writing-
 64 tablet, he wrote, saying, His name is John. And they marvelled all.
 And immediately his mouth was opened, and his tongue *loosed*, and he

V. 45. *Happy is she that believed*—Probably she had in her Mind the Unbelief of *Zacharias*.

V. 46. *And Mary said*—Under a prophetic Impulse, several Things, which perhaps she herself did not then fully understand.

V. 47. *My spirit hath rejoiced in God my Saviour*—She seems to turn her Thoughts here to *Christ* Himself, who was to be born of her, as the Angel had told her, He should be the Son of the Highest, whose Name should be *Jesus*, the Saviour. And she rejoiced in Hope of Salvation thro' Faith in Him, which is a Blessing common to all true Believers, more than in being his Mother after the Flesh, which was an Honour peculiar to her. And certainly she had the same Reason to rejoice in God her Saviour that we have: Because He had regarded the low estate of his handmaid—In like Manner as He regarded our low Estate;

and vouchsafed to come and save her and us, when we were reduced to the lowest Estate of Sin and Misery.

V. 52. *He hath wrought strength with his arm*—That is, He hath shewn the exceeding Greatness of his Power. She speaks prophetically of those Things as already done, which God was about to do by the *Messiah*. *He hath scattered the proud*—Visible and invisible.

V. 52. *He hath put down the mighty*—Both Angels and Men.

V. 54. *He hath helped his servant Israel*—By sending the *Messiah*.

V. 55. *To his seed*—His spiritual Seed; all true Believers.

V. 56. *Mary returned to her own house*—And thence soon after to *Bethlehem*.

V. 60. *His mother said*—Doubtless by Revelation, or a particular Impulse from God.

V. 66. *The*

65 spake, praising God. And fear came on all that dwelt round about
 66 them, and all these things were noised abroad, in all the hill-country of Ju-
 67 dea. And all that heard *them*, laid *them* up in their hearts, saying, What
 68 manner of child shall this be? And the hand of the Lord was with him.
 69 And his father Zacharias was filled with the Holy Ghost, and prophesied,
 70 saying, Blessed be the Lord God of Israel; for he hath visited and redeemed
 71 his people, And hath raised up an horn of salvation for us, in the house of
 72 his servant David: As he spake by the mouth of his holy prophets, who
 73 have been since the world began: That we should be saved from our ene-
 74 mies, and from the hand of all that hate us; To perform the mercy *pro-*
 75 *mis*ed to our fathers, and to remember his holy covenant, The oath which
 76 he sware to our father Abraham, That he would grant us, being delivered
 77 out of the hand of our enemies, to serve him without fear, In holiness and
 78 righteousness before him, all the days of our life. And thou, child,
 79 shalt be a prophet of the Highest: for thou shalt go before the face of the
 80 Lord, to prepare his ways, To give knowledge of salvation to his peo-
 81 ple, by the remission of their sins, Thro' the tender mercy of our God,
 82 whereby the Day-spring from on high hath visited us, To give light to
 83 them that sit in darkness and in the shadow of death, to direct our feet
 84 into the way of peace. And the child grew, and waxed strong in
 85 spirit, and was in the deserts, till the day of his being shewn to Israel.

II. And in those days there went out a decree from Augustus Cesar, that all
 2 the world should be inrolled. (Now this first inrolment was made, when
 3 Cyrenius was governor of Syria.) And all went to be inrolled, every one

V. 66. *The hand of the Lord*—The peculiar Power and Blessing of God.

V. 67. *And Zacharias prophesied*—Of Things immediately to follow. But it is observable, he speaks of *Christ* chiefly; of *John* only, as it were, incidentally.

V. 69. *An horn*, signifies Honour, Plenty, and Strength. *An horn of salvation*—That is, a glorious and mighty Saviour.

V. 70. *His prophets, who have been since the world began*—For there were Prophets from the very Beginning.

V. 74. *To serve him without fear*—Without any slavish Fear. Here is the Substance of the Great Promise, That we shall be always holy, always happy: That being delivered from Satan and Sin, from every uneasy and unholy Temper, we shall joyfully love and serve God, in every Thought, Word, and Work.

V. 76. *And thou, child*—He now speaks to *John*; yet not as a Parent, but as a Prophet.

V. 77. *To give knowledge of salvation, by the remission of sins*—The Knowledge of the Remission of our Sins, being the grand Instrument of present and eternal Salvation, *Heb. viii. 11, 12.* But the immediate Sense of the Words seems to be, To preach to them the Gospel Doctrine of Salvation by the Remission of their Sins.

V. 78. *The day-spring*—Or the rising Sun; that is *Christ*.

V. 1. *That all the world should be inrolled*—That all the Inhabitants, Male and Female of every Town in the Roman Empire, with their Families and Estates should be registered.

V. 2. *When Cyrenius was governor of Syria*—When *Publius Sulpicius Quirinus* governed the Province of Syria, in which Judea was then included.

V. 6. *And*

4 to his own city. And Joseph also went up from Galilee, out of the city
of Nazareth into Judea, to the city of David, which is called Bethlehem,
5 (because he was of the family and household of David) To be inrolled
6 with Mary, his espoused wife, being great with child. And while they were
7 there, the days were fulfilled, that she should be delivered. * And she
brought forth her son, the first-born, and swathed him, and laid him in
the manger, because there was no room for them in the inn.

8 And there were in the same country shepherds, lying out in the field,
9 and keeping watch over their flock by night. And lo an angel of the
Lord came upon them, and the glory of the Lord shone round about
10 them; and they were sore afraid. And the angel said to them, Fear
not; for behold I bring you good tidings of great joy, which shall be
11 to all people. For to you is born this day in the city of David, a Saviour,
12 who is Christ the Lord. And this *shall be* a sign to you; ye shall find
13 the babe, wrapped in swaddling-clothes, lying in a manger. And sud-
denly there was with the angel a multitude of the heavenly host, praising
14 God and saying, Glory to God in the highest; and on earth peace; good-
15 will toward men. And when the angels were gone away from them
into heaven, the shepherds said one to another, Let us go to Bethlehem,
and see this thing which is done, which the Lord hath made known to
16 us. And they came with haste, and found Mary and Joseph and the
17 babe lying in the manger. And having seen *it*, they made known
18 abroad the saying which was told them concerning this child. And all
that heard wondered at the things which were told them by the shep-
19 herds. But Mary kept all these things, comparing them together in her
20 heart. And the shepherds returned, glorifying and praising God, for all
the things that they had heard and seen, as it was told them.

V. 6. *And while they were there, the days were fulfilled that she should be delivered*—Mary seems not to have known, that the Child must have been born in *Bethlehem*, agreeably to the Prophecy. But the Providence of God took Care for it.

V. 7. *She laid him in the manger*—Perhaps it might rather be translated *in the stall*. They were lodged in the Ox-stall, fitted up on Occasion of the great Concourse, for poor Guests. *There was no room for them in the inn*—Now also, there is seldom Room for *Christ* in an Inn.

V. 11. *To you*—Shepherds; Israel; Mankind.

V. 14. *Glory be to God in the highest; on earth peace; good-will toward men*—The Shouts of a Multitude are generally broken into short Sentences. This rejoicing Acclamation strongly represents the Piety and Benevolence of these heavenly Spirits: As if they had said, *Glory be to God in the highest Heavens*: Let all the Angelic Legions resound his Praises. For with the Redeemer's Birth, *Peace* and all kind of Happiness come down to dwell *on Earth*: Yea, the Over-flowings of Divine *Good-will* and Favour, are now exercised *toward Men*.

V. 20. *For all the things that they had heard*—From *Mary*: as it was told them—By the Angels.

* Mat. i. 25.

U

V. 21. To

21 And when eight days were fulfilled, to circumcise the child, his name was called Jesus, which was named of the angel, before he was conceived in the womb.

22 And when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to present him to the
23 Lord: (As it is written in the law of the Lord, * Every male that
24 openeth the womb shall be holy to the Lord) And to offer a sacrifice according to that which is said in the law of the Lord, † A pair of turtle-doves, or two young pigeons.

25 And behold there was a man in Jerusalem whose name *was* Simeon, and this man was just and religious, waiting for the Consolation of Israel:
26 and the Holy Ghost was upon him. And it had been revealed to him by the Holy Ghost, that he should not see death, before he had seen the
27 Lord's Christ. And he came by the spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom
28 of the law, He took him up in his arms, and blessed God and said,
29 Lord, now lettest thou thy servant depart in peace, according to thy
30 word: For mine eyes have seen thy salvation: Which thou hast pre-
31 pared before the face of all people, A light to lighten the Gentiles, and
32 the glory of thy people Israel. And Joseph and his mother marvelled
33 at those things which were spoken of him. And Simeon blessed them,
34 and said to Mary his mother, Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken

V. 21. *To circumcise the child*—That he might visibly be *made under the law* by a sacred Rite, which obliged him to keep the whole Law; as also that he might be owned to be the Seed of Abraham, and might put an Honour on the solemn Dedication of Children to God.

V. 22. *The days*—The forty Days prescribed, Lev. xii. 2, 4.

V. 24. *A pair of turtle doves, or two young pigeons*—This Offering sufficed for the Poor.

V. 25. *The Consolation of Israel*—A common Phrase for the *Messiah*, who was to be the everlasting Consolation of the *Israel* of God. *The Holy Ghost was upon him*—That is, He was a Prophet.

V. 27. *By the spirit*—By a particular Revelation or Impulse from Him.

V. 30. *Thy Salvation*—Thy *Christ*, thy Saviour.

V. 32. *And the glory of thy people Israel*—For after the *Gentiles* are enlightened, *all Israel* shall be saved.

V. 33. *Joseph and his mother marvelled at those things which were spoken*—For they did not yet thoroughly understand them.

V. 34. *Simeon blessed them*—*Joseph and Mary*. *This child is set for the fall and rising again of many*—That is, He will be a *savour of death* to some, to Unbelievers; a *savour of life* to others, to Believers: *And for a sign which shall be spoken against*—A Sign from God, yet rejected of Men: But the Time for declaring this at large, was not yet come: *That the thoughts of many hearts may be revealed*—The Event will be, that by means of that Contradiction, the inmost Thoughts of many, whether good or bad, will be made manifest.

* Exod. xiii. 2.

† Lev. xii. 8.

V. 35. A

35 against, (Yea, and a sword shall pierce thro' thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, having lived with an husband
37 seven years from her virginity. And she was a widow of about four-score and four years, who departed not from the temple, but served God
38 with fastings and prayers, night and day. And she coming in at that hour, gave thanks to the Lord, and spake of him to all that were waiting for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to
40 their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the feast of the
42 passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and
44 Joseph and his mother knew *it* not, But supposing him to be in the company, they went a day's journey; and sought him among *their* kinfolk and among *their* acquaintance. And not finding him, they went
46 back to Jerusalem, seeking him. And after three days, they found

V. 35. *A sword shall pierce thro' thy own soul*—So it did, when He suffered; particularly at his Crucifixion.

V. 37. *Four score and four years*—These were the Years of her Life, not her Widowhood only. *Who departed not from the temple*—Who attended there at all the stated Hours of Prayer. *But served God with fastings and prayers*—Even at that Age. *Night and day*—That is, spending therein a considerable Part of the Night, as well as of the Day.

V. 38. *To all that were waiting for redemption*—The Sceptre now appeared to be *departing from Judah*, tho' it was not actually gone: Daniel's Weeks were plainly near their Period. And the Revival of the Spirit of Prophecy, together with the memorable Occurrences relating to the Birth of John the Baptist, and of Jesus, could not but encourage and quicken the Expectation of pious Persons at this Time.

Let the Example of these aged Saints animate those, whose hoary Heads, like theirs, are a crown of glory, being found in the way of righteousness. Let those venerable Lips, so soon

to be silent in the Grave, be now employed in the Praises of their Redeemer. Let them labour to leave those behind, to whom Christ will be as precious as He has been to them; and who will be waiting for God's Salvation, when they are gone to enjoy it.

V. 40. *And the child grew*—In bodily Strength and Stature; *and waxed strong in spirit*—The Powers of his human Mind daily improved; *filled with wisdom*—By the Light of the indwelling Spirit, which gradually opened itself in his Soul; *and the Grace of God was upon him*—That is, The peculiar Favour of God rested upon Him, even as Man.

V. 43. *The child Jesus*—St. Luke describes in order Jesus the fruit of the womb, c. i. 42. an infant, c. ii. 12. a little child, ver. 40. a child here, and afterwards a man. So our Lord passed thro' and sanctified every Stage of human Life. Old Age only did not become Him.

V. 44. *Supposing him to have been in the company*—As the Men and Women usually travelled in distinct Companies.

V. 46. *After three days*—The first Day was spent

him in the temple, sitting in the midst of the doctors, both hearing them
 47 and asking them questions. And all that heard him were astonished, at
 48 his understanding and answers. And seeing him they were amazed.
 And his mother said to him, Son, why hast thou done thus to us? Be-
 49 hold thy father and I have sought thee sorrowing. And he said to them,
 Why sought ye me? Knew ye not, that I must be about my Father's
 50 business? And they understood not the saying which he spake to them.
 51 And he went down with them, and came to Nazareth, and was subject
 52 to them; but his mother kept all these things in her heart. And Jesus
 increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius
 Pilate being governor of Judea, and Herod being tetrarch of Galilee, and
 his brother Philip tetrarch of Iturea and of the region of Trachonitis,
 2 and Lysanias tetrarch of Abilene, Annas being the high priest and
 Caiaphas, the word of God came to John, the son of Zacharias, in the
 3 wilderness. And he came into all the country about Jordan, preaching
 4 the baptism of repentance, for the remission of sins: As it is written in
 the book of the words of the prophet Isaiah, saying, * The voice of one
 crying aloud in the wilderness, Prepare ye the way of the Lord, make his

spent in their Journey; the second in their Re-
 turn to *Jerusalem*; and the third, in searching
 for Him there: *They found him in the temple*—In
 an Apartment of it: *Sitting in the midst of the doc-
 tors*—Not one Word is said of his disputing with
 them, but only of his *asking* and *answering Ques-
 tions*, which was a very usual Thing in these
 Assemblies, and indeed the very End of them.
 And if He was, with others, at the Feet of
 these Teachers (where Learners generally sat)
 He might be said, to be *in the midst of them*, as
 they sat on Benches of a semi-circular Form,
 raised above their Hearers and Disciples.

V. 49. *Why sought ye me?*—He does not
 blame them for losing, but for thinking it
 needful to seek Him; and intimates, That He
 could not be lost, nor found any where, but
 doing the Will of an higher Parent.

V. 50. It is observable, that *Joseph* is not
 mentioned after this Time, whence it is pro-
 bable, he did not live long after.

V. 52. *Jesus increased in wisdom*—As to his
 human Nature, *and in favour with God*—In
 Proportion to that Increase. It plainly fol-
 lows, that tho' a Man were pure, even as

Christ was pure, still he would have Room to
 increase in Holiness, and, in consequence
 thereof, to increase in the Favour, as well as
 in the Love of God.

V. 1. *The fifteenth year of Tiberius*—Reckon-
 ing from the Time when *Augustus* made him his
 Colleague in the Empire. *Herod being tetrarch
 of Galilee*—The Dominions of *Herod* the
 Great, were, after his Death, divided into four
 Parts or Tetrarchies. This *Herod* his Son
 was *Tetrarch of Galilee*, reigning over that
 fourth Part of his Dominions. His Brother
 reigned over two other fourth Parts, the Re-
 gion of *Iturea*, and that of *Trachonitis*, (that
 Tract of Land on the other Side *Jordan*,
 which had formerly belonged to the Tribe of
Manasseh.) And *Lysanias* (probably descended
 from a Prince of that Name, who was some
 Years before Governor of that Country) was
Tetrarch of the remaining Part, *Abilene*, which
 was a large City of *Syria*, whose Territories
 reached to *Lebanon* and *Damascus*, and con-
 tained great Numbers of *Jews*.

V. 2. *Annas being high priest and Caiaphas*—
 There could but be one High-priest, strictly
 speaking,

* *Isaiah* lx. 3.

5 paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways smooth: And all flesh shall see the salvation of God. Then said he to the multitudes that came forth to be baptized of him, Ye brood of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father; for I say to you, that God is able of these stones to raise up children to Abraham. And now also the ax lieth at the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

10 And the multitude asked him, saying, What then shall we do? He answering saith to them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. And publicans also came to be baptized, and said to him, Master, what shall we do? And he said to them, Exact no more than what is appointed you. And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.

15 And as the people were in expectation, and all mused in their hearts of John, whether he were not the Christ, John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with unquenchable fire. And many other things in *his* exhortation preached he to the people. But Herod the tetrarch being reproved by him concerning Herodias, his brother Philip's wife, and concerning all the evils which Herod had done, Added also this above all, that he shut up John in prison.

speaking, at once. *Annas* was the High-priest at that Time, and *Caiaphas* his Sagan or Deputy.

V. 5. *Every valley shall be filled, &c.*—That is, every Hindrance shall be removed.

V. 6. *The Salvation of God*—The Saviour, the Messiah.

V. 8. *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being Members of the visible Church, or in any external Privileges whatsoever; for GOD now requires a Change of Heart; and that without Delay.

V. 10. *He answereth*—It is not properly *John*, but the Holy Ghost, who teaches us in the following Answers, How to come ourselves, and how to instruct other penitent Sinners to come to *Christ*, that He may give them Rest. The Sum of all is, *Cease to do evil, learn to do well*—These are the *fruits worthy of repentance*.

V. 20. *He shut up John*—This Circumstance, tho' it happened after, is here mentioned before our LORD's Baptism, that his History (that of *John* being concluded) may then follow without any Interruption.

V. 21. *Now*

21 * Now while all the people were baptizing, it came to pass, that Jesus
 22 also being baptized, and praying, the heaven was opened, And the Holy
 Ghost descended in a bodily form, like a dove, upon him, and a voice
 came from heaven, saying, Thou art my beloved son, in thee I delight.
 23 And Jesus was about thirty years of age, when he began *his ministry*,
 24 being, as was supposed, the son of Joseph, *who was the son of Heli, The*
son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the
 25 *son of Joseph, The son of Mattathias, the son of Amos, the son of Nahum,*
 26 *the son of Esli, the son of Nagge, The son of Maath, the son of Mattathias,*
 27 *the son of Shimeï, the son of Joseph, the son of Judah, The son of Joha-*
 28 *nan, the son of Rhefa, the son of Zerubbabel, the son of Salathiel, the son*
 29 *of Neri, The son of Melchi, the son of Addi, the son of Cosam, the son of*
 30 *Elmodam, the son of Er, The son of Jose, the son of Eleazar, the son of Jo-*
 31 *rim, the son of Matthat, the son of Levi, The son of Simeon, the son of*
 32 *Judah, the son of Joseph, the son of Johanan, the son of Eliakim, The son*
 33 *of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the*
 34 *son of David, The son of Jesse, the son of Obed, the son of Booz, the son*
 35 *of Salmon, the son of Naasson, The son of Aminadab, the son of Aaron,*
 36 *the son of Esrom, the son of Phares, the son of Judah, The son of Jacob,*
 37 *the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,*
The son of Saruch, the son of Ragau, the son of Phalec, the son of Heber,
the son of Sala, The son of Cainan, the son of Arphaxad, the son of Shem,
the son of Noah, the son of Lamech, The son of Methuselah, the son of

V. 21. *Now while all the people were baptizing*—That is, while John was thus employed in the Office of baptizing all Sorts of People: *Jesus praying, the heaven was opened*—It is observable, that the three Voices from Heaven (see Luke ix. 29, 35. John xii. 28.) by which the Father bore Witness to Christ, were pronounced, either while He was praying, or quickly after it.

V. 23. *And Jesus was*—John's Beginning was computed by the Years of Princes: Our Saviour's, by the Years of his own Life, as a more august Æra. *About thirty years of age*—He did not now enter upon his thirtieth Year (as the common Translation would induce one to think) but He now entered on his public Ministry: Being now of such an Age, as the Mosaic Law required. Our great Master at-

tained not, as it seems, to the Conclusion of his thirty-fourth Year. Yet what glorious Achievements did He accomplish, within those narrow Limits of Time! Happy that Servant, who, with any proportionable Zeal, dispatches the great Business of Life! And so much the more happy, if his Sun go down at Noon. For the Space that is taken from the Labours of Time, shall be added to the Rewards of Eternity. *The son of Heli*—That is, the Son-in-law; for Heli was the Father of Mary. So St. Matthew writes the Genealogy of Joseph, descended from David by Solomon; St. Luke that of Mary, descended from David by Nathan. In the Genealogy of Joseph (re-cited by St. Matthew) that of Mary is implied, the Jews being accustomed to marry into their own Families.

* Mat. iii. 13. Mark i. 9.

V. 38. *Adam*

38 Enoch, *the son* of Jared, *the son* of Maleleel, *the son* of Cainan, *The son* of Enos, *the son* of Seth, *the son* of Adam, *the son* of God.

IV. * And Jesus being full of the Holy Ghost, returned from Jordan, and
2 was led by the spirit into the wilderness, Being forty days tempted by the
devil. And in those days he ate nothing, and when they were ended he
3 hungered. And the devil said to him, If thou be the Son of God, com-
4 mand this stone that it be made bread. And Jesus answered him, saying,
It is written, † Man shall not live by bread alone, but by every word of
5 God. And the devil taking him up into an high mountain, shewed him
6 all the kingdoms of the world in a moment. And the devil said to him,
All this power will I give thee, and the glory of them; for it is delivered
7 to me, and I give it to whomsoever I will. If thou therefore wilt worship
8 me, all shall be thine. And Jesus answering said to him, Get thee hence,
Satan; for it is written, ‡ Thou shalt worship the Lord thy God, and him
9 only shalt thou serve. And he brought him to Jerusalem, and set him on
the battlement of the temple, and said, If thou be the Son of God, cast
10 thyself down from hence: For it is written, § He shall charge his angels
11 concerning thee, to keep thee: And in their hands they shall bear thee up,
12 lest at any time thou dash thy foot against a stone. And Jesus answering said
13 to him, It is said, || Thou shalt not tempt the Lord thy God. And the devil
having ended all the temptation, departed from him till a convenient season.

14 And Jesus returned in the power of the spirit into Galilee, and there
15 went out a fame of him, thro' all the region round about. And he taught
16 in their synagogues, being glorified of all. ‡‡ And he came to Na-
zareth, where he was brought up; and as his custom was, he went into
17 the synagogue on the sabbath, and stood up to read. And there was de-

V. 38. *Adam the son of God*—That is, whatever the Sons of *Adam* receive from their human Parents, *Adam* received immediately from GOD, except Sin and Misery.

V. 1. *The wilderness*—Supposed by some to have been in *Judea*; by others to have been that great Desert of *Horeb* or *Sinai*, where the Children of *Israel* were tried for forty Years, and *Moses* and *Elijah* fasted forty Days.

V. 6. *I give it to whomsoever I will*—Not so, Satan. It is GOD, not thou, that putteth down one, and setteth up another: Although sometimes Satan, by GOD's Per-

mission, may occasion great Revolutions in the World.

V. 13. *A convenient season*—In the Garden of *Gethsemane*, *Luke xxii. 53.*

V. 14. *Jesus returned in the power of the Spirit*—Being more abundantly strengthened after his Conflict.

V. 15. *Being glorified of all*—So GOD usually gives strong Cordials after strong Temptations. But neither their Approbation continued long, nor the outward Calm which He now enjoyed.

V. 16. *He stood up*—Shewing thereby, that He had a Desire to read the Scripture to the

* *Mat. iv. 1. Mark i. 12.*

† *Deut. viii. 3.*

‡ *Deut. vi. 13.*

§ *Psal. xci. 11.*

|| *Deut. vi. 16.*

‡‡ *Mat. xiii. 54. Mark vi. 1.*

Congre-

livered to him the book of the prophet Isaiah, and having opened the
 18 book, he found the place where it was written, * The Spirit of the Lord
 is upon me, because he hath anointed me to preach the gospel to the poor;
 he hath sent me to heal the broken-hearted, to proclaim deliverance to
 the captives, and recovery of sight to the blind, to set at liberty them that
 19 are bruised, To publish the acceptable year of the Lord. And having
 20 closed the book, he gave *it* again to the servant, and sat down. And the
 21 eyes of all in the synagogue were fastened on him. And he said to them,
 22 To-day is this Scripture fulfilled in your ears. And they all bare him
 witness, and wondered at the gracious words which proceeded out of his
 23 mouth. And they said, Is not this Joseph's son? And he said to them,
 Ye will surely say to me this proverb, Physician, heal thyself. Whatso-
 ever we have heard done in Capernaum, do also here in thy own country.
 24 And he said, Verily I say to you, No prophet is acceptable in his own coun-
 25 try. I tell you of a truth, Many widows were in Israel in the days of Elijah,
 † when the heaven was shut up three years and six months, while a great
 26 famine was thro' all the land. Yet to none of these was Elijah sent, but

Congregation: On which the Book was given to Him. It was the Jewish Custom to read standing, but to preach sitting.

V. 17. *He found*—It seems, opening upon it, by the particular Providence of God.

V. 18. *He hath anointed me*—With his Spirit. He hath by the Power of his Spirit which dwelleth in me, set me apart for these offices. *To preach the gospel to the poor*—Literally and spiritually.

How is the Doctrine of the ever-blessed Trinity interwoven, even in those Scriptures where one would least expect it? How clear a Declaration of the great Three-One is there in those very Words, *The Spirit—of the Lord—is upon Me! To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*—Here is a beautiful Gradation, in comparing the spiritual State of Men, to the miserable State of those Captives, who were not only cast into Prison, but, like *Zedekiah*, had their Eyes put out, and were laden and bruised with Chains of Iron.

V. 19. *The acceptable year*—Plainly alluding to the Year of Jubilee, when all both Debtors and Servants were set free.

V. 21. *To-day is this scripture fulfilled in your ears*—By what you hear me speak.

V. 22. *The gracious words which proceeded out*

of his mouth—A Person of spiritual Discernment may find in all the Discourses of our LORD a peculiar Sweetness, Gravity, and Becomingness, such as is not to be found in the same Degree, not even in those of the Apostles.

V. 23. *Ye will surely say*—That is, your Approbation now outweighs your Prejudices. But it will not be so long. You will soon ask, Why my Love does not begin at Home? Why I do not work Miracles here, rather than at *Capernaum*? It is because of your Unbelief. Nor is it any new Thing for me to be despised in my own Country. So were both *Elijah* and *Elisha*, and thereby driven to work Miracles among Heathens, rather than in *Israel*.

V. 24. *No prophet is acceptable in his own country*—That is, in his own Neighbourhood. It generally holds, that a Teacher sent from God, is not so acceptable to his Neighbours, as he is to Strangers. The Meanness of his Family, or Lowliness of his Circumstances, bring his Office into Contempt: Nor can they suffer that he, who was before equal with or below themselves, should now bear a superior Character.

V. 25. *When the heaven was shut up three years and six months*—Such a Proof had they, that God had sent him. In *1 Kings xviii. 1.* it is said, *The word of the Lord came to Elijah in the third year*: Namely, reckoning not from

* *Isaiah lxi. 1.*

† *1 Kings xvii. 19. xviii. 44.*

the

27 to Sarepta, *a city* of Sidon, to a widow. And many lepers were in Israel,
 in the time of Elisha the prophet, yet none of them were healed, but * Naa-
 28 man the Syrian. And all in the synagogue hearing these things, were
 29 filled with fury, And rising up, thrust him out of the city, and brought
 him to the brow of the hill whereon their city was built, to cast him
 30 down headlong. But he passing thro' the midst of them, went away.

31 † And he came down to Capernaum, a city of Galilee, and taught them
 32 on the sabbath days. And they were astonished at his teaching, for his
 33 word was with authority. And there was in the synagogue a man who
 had a spirit of an unclean devil: and he cried out with a loud voice, say-
 34 ing, Let us alone: What have we to do with thee, Jesus of Nazareth?
 Art thou come to destroy us? I know thee who thou art; the Holy one
 35 of God. And Jesus rebuked him, saying, Hold thy peace, and come out
 of him. And the devil having thrown him in the midst, came out of him,
 36 and hurt him not. And they were all amazed, and spake among them-
 selves, saying, What word is this, that with authority and power he com-
 37 mandeth the unclean spirits, and they come out! And the fame of him
 went forth into every place of the country round about.

38 ‡ And he arose out of the synagogue, and entered into Simon's house.
 And Simon's wife's mother was ill of a fever, and they besought him for
 39 her. And standing over her, he rebuked the fever, and it left her: and
 40 immediately she arose and served them. || Now when the sun was set,
 all that had any sick of divers diseases brought them to him; and he laid

the Beginning of the Drought, but from the Time when he began to sojourn with the Widow of Sarepta. A Year of Drought had preceded this, while he dwelt at the Brook Cherith. So that the whole Time of the Drought was (as St. James likewise observes) three Years and six Months.

V. 28. *And all in the synagogue were filled with fury*—Perceiving the Purport of his Discourse, namely, that the Blessing which they despised, would be offered to and accepted by the Gentiles. So changeable are the Hearts of wicked Men! So little are their Starts of Love to be depended on! So unable are they to bear the close Application, even of a Discourse which they most admire!

V. 30. *Passing thro' the midst of them*—Perhaps invisibly; or perhaps they were over-awed; so that tho' they saw, they could not touch Him.

V. 31. *He came down to Capernaum*--And dwelt there, entirely quitting his Abode at Nazareth.

V. 34. *What have we to do with thee*—Thy present Business is with Men, not with Devils. *I know thee who thou art*—But surely he did not know a little before, that He was GOD over all, blessed for ever: Or he would not have dared to tell Him, *All this power is delivered to me, and I give it to whomsoever I will. The Holy one of God*—Either this Confession was extorted from him by Terror (for the Devils believe and tremble) or he made it with a Design to render the Character of Christ suspected. Possibly it was from hence the Pharisees took Occasion to say, *He casteth out devils by the prince of the devils.*

V. 40. *When the sun was set*—And consequently the Sabbath ended, which they reckon'd from Sun-set to Sun-set.

* 2 Kings v. 14. † Mark i. 21. ‡ Mat. viii. 14. Mark i. 29. || Mat. viii. 16. Mark i. 32.

41 his hands on every one of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to say, that they knew he was
 42 the Christ. * And when it was day, he departed and went into a desert place: and the multitude sought him, and came to him, and detained him,
 43 that he might not depart from them. And he said to them, I must preach
 44 the kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee.

V. † And as the multitude pressed on him to hear the word of God, he
 2 stood by the lake of Gennefareth. And saw two vessels standing by the
 3 lake; but the fishermen were gone out of them, and were washing *their*
 4 nets. And going into one of the vessels, which was Simon's, he desired
 5 him to thrust out a little from the land. And he sat down, and taught the
 6 multitude out of the vessel. When he had ceased speaking, he said to Si-
 7 mon, Launch out into the deep, and let down your nets for a draught. But
 8 Simon answering said to him, Master, having toiled all the night, we have
 9 taken nothing: nevertheless at thy word, I will let down the net. And
 10 having done this, they inclosed a great multitude of fishes, and their net
 11 brake. And they beckoned to their partners, who were in the other ves-
 12 sel to come and help them; and they came and filled both the vessels, so
 13 that they began to sink. Simon Peter seeing *it*, fell down at Jesus' knees,
 14 saying, Depart from me; for I am a sinful man, O Lord. For astonishment
 seized him, and all that were with him, at the draught of fishes which
 they had taken, And in like manner also James and John, the sons of
 Zebedee, who were partners with Simon. And Jesus said to Simon, Fear
 not: from henceforth thou shalt catch men. And when they had brought
 their vessels to land, they forsook all, and followed him.

12 ‡ And when he was in a certain city, behold a man full of leprosy, who
 13 seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt,
 14 thou canst make me clean. And putting forth *his* hand he touched him,
 saying, I will; be thou clean. And immediately the leprosy departed from
 him. And he charged him to tell no man: but go, shew thyself to the
 priest, and offer for thy cleansing, as Moses commanded, for a testimony

V. 6. *Their net brake*—Began to tear.

V. 8. *Depart from me, for I am a sinful man*—And therefore not worthy to be in thy Presence.

* Mark i. 35.

† Mat. iv. 18.

V. 11. *They forsook all, and followed him*—They had followed Him before; (John i. 43.) but not so as to forsake all. Till now, they wrought at their ordinary Calling.

‡ Mat. viii. 2. Mark i. 40.

V. 16. *He*

15 to them. But so much the more went there a fame abroad of him, and great multitudes came together, to hear and to be healed by him of their
16 infirmities. But he withdrew into the deserts and prayed.

17 And on a certain day as he was teaching, there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and *out*
of Judea and Jerusalem: and the power of the Lord was *present* to heal them.

18 * And behold men bringing on a couch a man that was ill of the palsy; and
19 they sought to bring him in, and lay *him* before him. And not finding by what way they might bring him in thro' the multitude, they went up on the house, and let him down thro' the tiling with *his* couch into the midst,
20 before Jesus. And seeing their faith, he said to him, Man, thy sins are for-
21 given thee. And the Scribes and the Pharisees reasoned, saying, Who is this that speaketh blasphemies? Who can forgive sins but God only? And Je-
22 sus knowing their thoughts, answered and said to them, Why reason ye in
23 your hearts? Which is easier? To say, Thy sins are forgiven thee? Or to
24 say, Rise up and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he said to the paralytic) I say to thee,
25 Arise, take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on which he lay, he went to his house,
26 glorifying God. And they were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 † And after these things he went forth, and saw a publican, named Levi,
28 sitting at the receipt of custom, and said to him, Follow me. And leaving
29 all, he rose up and followed him. And Levi made him a great entertain-
ment in his own house; and there was a great company of publicans and
30 of others that sat down with them. But the Scribes and Pharisees mur-
mured against his disciples, saying, Why do ye eat and drink with publi-
31 cans and sinners? And Jesus answering said to them, They that are whole
32 need not a physician, but they that are sick. I came not to call the

V. 16. *He withdrew*—The Expression in the Original implies, that He did so frequently.

V. 17. *Sitting by*—As being more honourable than the Bulk of the Congregation, who stood. *And the power of the Lord was present to heal them*—To heal the Sickness of their Souls, as well as all bodily Diseases.

V. 19. Not being able to *bring him in thro' the multitude*, they went round about by a back Passage, and going up the Stairs on the Outside, they came *upon the flat-roofed House*, and

let him down thro' the Trap-door, such as was on the Top of most of the *Jewish Houses*: Doubtless, with such Circumspection, as the Circumstances plainly required.

V. 26. *We have seen strange things to-day*—Sins forgiven, Miracles wrought.

V. 28. *Leaving all*—His Business and Gain.

V. 29. *And Levi made him a great entertainment*—It was necessarily great, because of the great Number of Guests.

* Mat. ix. 2. Mark ii. 3.

† Mat. ix. 9. Mark ii. 14.

V. 33. *Make*

33 righteous, but sinners to repentance. * And they said to him, Why do
the disciples of John, and likewise of the Pharisees, fast often and make
34 prayers; but thine eat and drink? And he said to them, Can ye make
the children of the bride-chamber fast, while the bridegroom is with
35 them? But the days will come, when the bridegroom shall be taken
36 away from them: and then shall they fast in those days. He spake al-
so a parable to them, No man putteth a piece of a new garment upon an
old; otherwise both the new maketh a rent, and the piece out of the new
37 agreeth not with the old. And no man putteth new wine into old lea-
thern bottles: else the new wine will burst the bottles, and be spilled,
38 and the bottles will perish. But new wine must be put into new bottles,
39 and both are preserved. And no man having drunk old wine, straight-
way desireth new; for he saith, The old is better.

VI. † And on the first sabbath after the second *day* of unleavened bread, he
went thro' the corn-fields, and his disciples plucked the ears of corn, and
2 ate, rubbing *them* in *their* hands. And certain of the Pharisees said to
3 them, Why do ye what it is not lawful to do on the sabbath day? And Je-
sus answering them said, Have ye not read, even this, what David did, when
4 he hungered, and they that were with him? ‡ How he went into the
house of God, and took and ate the shew-bread, and gave also to them that
were with him, which it is not lawful to eat, but for the priests only?
5 And he said to them, The Son of man is Lord also of of the sabbath.
6 || And on another sabbath also he went into the synagogue and taught.
7 And there was a man whose right-hand was withered. And the Scribes
and Pharisees watched, whether he would heal on the sabbath, that they
8 might find an accusation against him. But he knew their thoughts, and
said to the man that had the withered hand, Rise up and stand forth in

V. 33. *Make prayers*—Long and solemn Prayers.

V. 34. *Can ye make*—That is, is it proper to make Men fast and mourn, during a Festival Solemnity?

V. 36. *He spake also a parable*—Taken from Clothes and Wine; therefore peculiarly proper at a Feast.

V. 39. *And no man having drunk old wine*—And besides, Men are not wont to be immediately freed from old Prejudices.

* Mat. ix. 14. Mark ii. 18.

|| Mat. xii. 9. Mark iii. 1.

V. 1. *The first sabbath*—So the Jews reckoned their Sabbaths, from the Passover to Pentecost; the first, second, third, and so on, till the seventh Sabbath (after the second Day.) This immediately preceded Pentecost, which was the fiftieth Day after the second Day of unleavened Bread.

V. 2. *Why do ye*—St. Matthew and Mark represent the Pharisees as proposing the Question to our LORD Himself. It was afterwards, probably, they proposed it to his Disciples.

† Mat. xii. 1. Mark ii. 23.

‡ 1 Sam. xxi. 6.

V. 9. To

9 the midst. And he arose and stood forth. Then said Jesus to them, I will ask you, Which is lawful on the sabbath, To do good, or to do evil?
 10 To save life, or to kill? And looking round upon them all, he said to him, Stretch forth thy hand; and he did so: and his hand was restored
 11 as the other. And they were filled with madness, and talked one with another what they should do to Jesus.

12 * And in those days he went out into the mountain to pray, and continued
 13 all night in the prayer of God. † And when it was day, he called to him
 14 his disciples, and chose twelve of them, whom also he named Apostles: Si-
 15 mon (whom also he named Peter) and Andrew his brother: James and John;
 16 Philip and Bartholomew; Matthew and Thomas, James the son of Al-
 17 pheus, and Simon called Zelotes, Jude the brother of James, and Judas Is-
 18 cariot, who also was the traitor. And coming down with them, he stood on
 19 a plain, and the croud of his disciples, and a great multitude of people from
 20 all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who came to
 21 hear him, and to be healed of their diseases: And they that were vexed
 22 with unclean spirits; and they were healed. And the whole multitude
 23 sought to touch him; for virtue went out of him, and healed them all.
 24 ‡ And lifting up his eyes on his disciples he said, Happy are ye poor:
 25 for your's is the kingdom of God. Happy are ye that hunger now; for
 26 ye shall be satisfied: happy are ye that weep now; for ye shall laugh.
 27 Happy are ye when Men shall hate you, and shall separate you from their
 28 company, and shall revile you, and cast out your name as evil, for the Son
 29 of man's sake. Rejoice in that day and leap for joy; for behold your re-
 30 ward is great in heaven; for in like manner did their fathers to the pro-
 31 phets. But wo to you that are rich; for ye have your consolation.

V. 9. *To save life, or to kill*—He just then probably saw the Design to kill him, rising in their Hearts.

V. 12. *In the prayer of God*—The Phrase is singular and emphatical, to imply an extraordinary and sublime Devotion.

V. 15. *Simon called Zelotes*—Full of Zeal; otherwise called Simon the Canaanite.

V. 17. *On a plain*—At the Foot of the Mountain.

V. 20. In the following Verses our LORD in the Audience of his newly-chosen Disciples, and of the Multitude, repeats, *standing on the Plain*, many remarkable Passages of the Sermon he had before delivered *sitting on the Mount*.

He here again pronounces the poor, and the

hungry, the mourners, and the persecuted happy: and represents as miserable those who are rich, and full, and joyous, and applauded: Because generally Prosperity is a sweet Poison, and Affliction a healing, tho' bitter Medicine. Let the Thought reconcile us to Adversity, and awaken our Caution when the World smiles upon us; when a plentiful Table is spread before us, and our Cup is running over; when our Spirits are gay; and we hear (what Nature loves) our own Praise from Men. *Happy are ye poor*—The Word seems here to be taken literally: Ye who have left all for me.

V. 24. *Miserable are ye rich*—If ye have received or sought your Consolation or Happiness therein.

* Mark iii. 13.

† Mat. x. 2. Mark iii. 14. Acts i. 13.

‡ Mat. v. 3.

V. 25. Full

25 Wo to you that are full; for ye shall hunger: wo to you that laugh now;
 26 for ye shall mourn and weep. *Wo to you*, when all men shall speak well
 of you; for so did their fathers to the false prophets.

27 * But I say to you that hear, Love your enemies; do good to them that
 28 hate you, Bless them that curse you, pray for them that despitefully use
 29 you. † And to him that smiteth thee on the cheek, offer also the other:
 and him that taketh away thy cloke, forbid not *to take* thy coat also.

30 ‡ Give to every man that asketh thee, and of him that taketh away thy
 31 goods, ask *them* not again. || And as ye would that men should do to you,
 32 do ye also to them likewise. For if ye love them that love you, what thank
 33 have ye? For sinners also love those that love them. And if ye do good
 to them that do good to you, what thank have ye? For even sinners do
 34 the same. And if ye lend to them of whom ye hope to receive, what
 thank have ye? For even sinners lend to sinners, to receive as much again.

35 But love ye your enemies, and do good and lend, hoping for nothing again;
 and your reward shall be great, and ye shall be sons of the Highest? for
 36 he is kind to the unthankful and the evil. Be ye therefore merciful, as your
 37 Father also is merciful. § Judge not, and ye shall not be judged; con-
 38 demn not, and ye shall not be condemned; forgive, and ye shall be for-
 given: Give, and it shall be given to you; good measure, pressed down,
 and shaken together, and running over, shall they give into your bosom.
 For with the same measure that ye mete with, it shall be measured to you

V. 25. *Full*—Of Meat, and Drink, and worldly Goods. *That laugh*—That are of a light, trifling Spirit.

V. 26. *Wo to you, when all men shall speak well of you*—But who will believe this?

V. 27. *But I say to you that hear*—Hitherto our LORD had spoken only to particular Sorts of Persons; now He begins speaking to all in general.

V. 29. *To him that smiteth thee on the cheek—Taketh away thy cloke*—These seem to be proverbial Expressions, to signify an Invasion of the tenderest Points of Honour and Property. *Offer the other—Forbid not thy coat*—That is, rather yield to his repeating the Affront or Injury, than gratify Resentment in righting yourself, in any Method not becoming Christian Love.

V. 30. *Give to every one*—Friend or Enemy, what thou canst spare, and he really wants: *And of him that taketh away thy goods*—By bor-

rowing, if he be insolvent, *ask them not again*.

V. 32. 'Tis greatly observable, our LORD has so little Regard for one of the highest Instances of *natural* Virtue, namely, the returning Love for Love, that He does not account it even to deserve Thanks. *For even sinners*, saith He, do the same; Men who do not regard GOD at all. Therefore he may do this, who has not taken one Step in Christianity.

V. 38. *Into your bosom*—Alluding to the Mantles the Jews wore, into which a large Quantity of Corn might be received. *With the same measure that ye mete with, it shall be measured to you again*—Amazing Goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell GOD, *How much* Mercy He shall shew us! And can we be content with less than the very *largest measure*? Give then to Man, what thou desirest to receive of GOD.

* Mat. v. 44.

† Mat. v. 39.

‡ Mat. v. 42.

|| Mat. vii. 12.

§ Mat. vii. 1.

V. 39. *He*

39 again. And he spake a parable to them; * Can the blind lead the blind?
 40 Will they not both fall into a ditch? The disciple is not above his ma-
 41 ster, but every one that is perfected, shall be as his master. † And why
 beholdest thou the mote that is in thy brother's eye, but perceivest not the
 42 beam that is in thy own eye? Or how canst thou say to thy brother, Bro-
 ther, let me pull out the mote that is in thine eye, thou thyself not see-
 ing the beam that is in thine own eye. Thou hypocrite, cast first the beam
 out of thine own eye, and then shalt thou see clearly to pull out the mote
 43 that is in thy brother's eye. For there is no good tree which bringeth forth
 44 corrupt fruit, neither a corrupt tree which bringeth forth good fruit. For
 every tree is known by its own fruit; for they do not gather figs from
 45 thorns, nor from a bramble do they gather grapes. A good man, out of the
 good treasure of his heart, bringeth forth that which is good; and an evil
 man, out of the evil treasure of his heart, bringeth forth that which is evil;
 46 for out of the abundance of the heart the mouth speaketh. ‡ And why
 47 call ye me Lord, Lord, and do not the things which I say? Whosoever com-
 eth to me, and heareth my sayings, and doth them, I will shew you to whom
 48 he is like. He is like a man, who built an house, and digged deep, and laid
 the foundation on a rock: and when the flood arose, the stream broke ve-
 hemently upon that house, but could not shake it; for it was founded on a
 49 rock. But he that heareth and doth not, is like a man that built an house
 without a foundation upon the earth: against which the stream broke vehe-
 mently, and immediately it fell; and the breach of that house was great.

VII. || Now when he had ended all his sayings in the hearing of the people,
 2 he entered into Capernaum. And a certain centurion's servant, who was
 3 dear to him, was sick and ready to die. And hearing of Jesus, he sent to
 4 him elders of the Jews, beseeching him to come and heal his servant. And
 coming to Jesus, they besought him earnestly, saying, He is worthy for
 5 whom thou shouldest do this. For he loveth our nation, and hath him-

V. 39. *He spake a parable*—Our LORD some-
 times used Parables, when He knew plain and
 open Declarations would too much inflame
 the Passions of his Hearers. 'Tis for this Rea-
 son that He uses this Parable. *Can the blind*
lead the blind?—Can the Scribes teach this
 Way, which they know not themselves? Will
 not they and their Scholars perish together?
 Can they make their Disciples any better than
 their Masters? But those who are thoroughly
 instructed by them, will be just as *their Masters*.
 Be not ye like them, censuring others, and not
 amending yourselves.
 V. 46. *And why call ye me Lord, Lord*—What
 will fair Professions avail, without a Life an-
 swerable thereto?
 V. 3. *Hearing of Jesus*—Of his Miracles, and
 of his Arrival at Capernaum.

* Mat. xv. 14.

† Mat. vii. 3.

‡ Mat. vii. 22.

§ Mat. vii. 24.

|| Mat. viii. 5.

V. 22. *To*

6 self built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself; for I am not worthy that thou shouldst
7 come under my roof. Wherefore neither thought I myself worthy to
8 come to thee; but speak in a word, and my servant shall be healed. For I am a man set under authority, having soldiers under me: and I say to this *man*, Go, and he goeth, and to another, Come, and he cometh, and
9 to my servant, Do this, and he doth it. Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to
10 you, I have not found so great faith, no, not in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick.

11 And he went afterward to a city called Nain, and many of his disciples
12 went with him and a great multitude. And as he drew nigh the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her.
13 And the Lord seeing her, was moved with tender compassion for her, and
14 said, Weep not. And he came and touched the bier, and the bearers stood
15 still. And he said, Young man, I say to thee, Arise. And the dead man
16 sat up, and began to speak: and he delivered him to his mother. And fear seized all, and they glorified God, saying, A great prophet is risen up
17 among us; and God hath visited his people. And this rumour of him went forth through all Judea, and all the country round about.
18 And the disciples of John informed him of all these things. And
19 John, calling to him two of his disciples, sent to Jesus, saying, Art thou
20 he that should come, or look we for another? And the men being come to him, said, John the Baptist hath sent us to thee, saying, Art
21 thou he that should come, or look we for another? And in that hour he cured many of diseases and plagues, and of evil spirits, and to many
22 that were blind he gave sight. And he answering said to them, Go and tell John the things ye have seen and heard: the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; to
23 the poor the gospel is preached. And happy is he, whosoever shall not
24 be offended at me. And when the messengers of John were departed, he said to the people concerning John, What went ye out into the wilder-

V. 22. *To the poor the gospel is preached—*
Which is the greatest Mercy, and the greatest
Miracle of all.

V. 24. *When the Messengers were departed—*
He did not speak the following Things, in the
hearing of John's Disciples, lest He should seem

* Mat. xi. 2.

to

25 nefs to fee? A reed shaken by the wind? But what went ye out to fee? A
 26 man clothed in soft raiment? Behold they that are splendidly apparelled,
 27 and live delicately, are in kings palaces. But what went ye out to fee? A
 28 prophet? Yea, I say to you, and much more than a prophet. This is he
 of whom it is written, * Behold, I send my messenger before thy face,
 28 who shall prepare thy way before thee. For I say to you, among thofe
 that are born of women, there is not a greater prophet than John the
 Baptist; but he that is leaft in the kingdom of God, is greater than he.
 29 And all the people that heard *him*, and the publicans, justified God, be-
 30 ing baptized with the baptism of John. But the Pharifees and Scribes
 made void the counfel of God toward themfelves, being not baptized of
 31 him. To whom then fhall I liken the men of this generation, and to what
 32 are they like? They are like children fitting in the market-place, and
 calling one to another, and faying, We have piped to you, and ye have
 33 not danced; we have mourned to you, and ye have not wept. For John
 the Baptift came neither eating bread, nor drinking wine; and ye fay, He
 34 hath a devil. The Son of man is come eating and drinking; and ye fay,
 Behold a gluttonous man and a wine-bibber, a friend of publicans and
 35 finners. But wifdom is justified by all her children.
 36 And one of the Pharifees asked him to eat with him. And going into
 37 the Pharifee's houfe, he fat down to table. And behold a woman in
 the city, who had been a finner, when fhe knew that Jefus fat at table

to flatter *John*, or to compliment him into an Adherence to his former Testimony. To avoid all Suspicion of this kind, he deferred his Commendation of him, till the Messengers were gone; and then delivered it to the People, to prevent all Imaginations, as if *John* were wavering in his Judgment; and had sent the two Disciples for his own, rather than their Satisfaction.

V. 29. *And all the people*—Our LORD continues his Discourse: *Justified God*—Owned his Wisdom and Mercy, in thus calling them to Repentance, and preparing them for Him that was to come.

V. 30. *But the Pharifees and Scribes*—The good, learned, honourable Men; *made void the counfel*, the gracious Design, of God toward them—They difappointed all thefe Methods of his Love, and would receive no Benefit from them.

V. 32. *They are like children fitting in the market-place*—So froward and perverse, that

no Contrivance can be found to please them. It is plain, our LORD means, that they were like the Children complained of, not like thofe that made the Complaint.

V. 35. *But wifdom is justified by all her children*—The Children of Wisdom are, thofe who are truly wife, wife unto Salvation. The Wisdom of GOD in all thefe Dispensations, thefe various Methods of calling Sinners to Repentance, is owned and heartily approved by all thefe.

V. 36. *And one of the Pharifees asked him to eat with him*—Let the Candor with which our LORD accepted this Invitation, and his Gentleness and Prudence at this infnaring Entertainment, teach us to mingle the Wisdom of the Serpent, with the Innocence and Sweetness of the Dove. Let us neither absolutely refuse all Favours, nor resent all Neglects, from thofe whose Friendship is at beft very doubtful, and their Intimacy by no means safe.

V. 37. *A woman*—Not the fame with *Mary*

* Mal. iii. 1.

Y

of

38 in the Pharisee's house, brought an alabaster box of ointment, And standing at his feet behind *him* weeping, watered his feet with a shower of tears, and wiped *them*, with the hairs of her head, and kissed his feet, 39 and anointed them with the ointment. But the Pharisee, who had invited him, seeing *it*, spake within himself, saying, This man, if he were a prophet, would have known, who and what manner of woman *this is* that 40 toucheth him; for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he saith, Master, say on. 41 A certain creditor had two debtors: the one owed five hundred pence, 42 and the other fifty. But they having nothing to pay, he frankly forgave 43 them both. Which therefore will love him most? Simon answering said, I suppose he to whom he forgave most. He said to him, Thou hast 44 rightly judged. And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath watered my feet with tears, and wiped *them* with the 45 hairs of her head. Thou gavest me no kiss; but she, from the time I 46 came in, hath not ceased to kiss my feet. Thou didst not anoint my 47 head with oil: but she hath anointed my feet with ointment. Wherefore I say to thee, Those many sins of her's are forgiven; therefore she loved 48 much: but he to whom little is forgiven, loveth little. And he said to 49 her, Thy sins are forgiven. And they that sat at table with him said 50 within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee: go in peace.

VIII. And afterward he went through every city and village preaching and publishing the glad tidings of the kingdom of God; and the twelve 2 *were* with him. And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom had gone seven

of Bethany, who anointed Him six Days before his last Passover.

V. 40. *And Jesus said, Simon, I have somewhat to say to thee*—So tender and courteous an Address does our LORD use even to a proud, censorious Pharisee!

V. 43. *Which of them will love him most?*—Neither of them will love him at all, before he has forgiven them. An insolvent Debtor, till he is forgiven, does not *love*, but *fly* his Creditor.

V. 44. *Thou gavest me no water*—It was customary with the *Jews* to shew Respect and Kindness to their welcome Guests, by saluting them with a Kiss, by washing their Feet, and

anointing their Heads with Oil, or some fine Ointment.

V. 47. *Those many sins of her's are forgiven; therefore she loveth much*—The Fruit of her having had much forgiven. It should be carefully observed here, That her Love is mentioned as the *Effect* and *Evidence*, not the *Cause*, of her Pardon. She knew that much had been forgiven her; and therefore she loved much.

V. 50. *Thy faith hath saved thee*—Not thy Love. Love is Salvation.

V. 2. *Mary Magdalene*—Or *Mary of Magdala*, a Town in *Galilee*: Probably the Person mentioned in the last Chapter.

V. 15. *Who*

3 devils, And Joanna, the wife of Chuza, Herod's steward, and Sufanna,
and many others, who ministered to him of their substance.

4 * And much people being gathered together, coming to him out of
5 every city, he spake by a parable, A sower went forth to sow his seed:
and while he sowed, some fell by the highway-side; and it was trodden
6 down, and the birds of the air devoured it. And some fell upon the
rock, and springing up, it withered away, because it lacked moisture.
7 And some fell among thorns, and the thorns sprang up with it, and choked
8 it. And other fell on good ground, and sprang up, and bare fruit an
hundred fold. And saying these things, he cried, He that hath ears to
9 hear, let him hear.

And his disciples asked him, What is this para-
10 ble? And he said, To you it is given to know the mysteries of the king-
dom of God, but to others in parables, so that seeing they do not see, and
11 hearing they do not understand.

Now the parable is this: the seed
12 is the word of God. Those by the highway-side are they that hear;
then cometh the devil and taketh away the word out of their hearts, lest
13 they should believe and be saved. Those on the rock *are they*, who,
when they hear, receive the word with joy. But they have no root,
14 who for a while believe; but in time of temptation fall away. That
which fell among thorns are they, who, having heard, go forth, and are
choked with cares, and riches, and pleasures of *this* life, and bring no
15 fruit to perfection. But that on the good ground are they, who, hav-
ing heard the word, keep it in an honest and good heart, and bring forth
16 fruit with perseverance. † No man having lighted a candle, covereth
it with a vessel, or putteth it under a bed; but setteth *it* on a candlestick,
17 that they who come in may see the light. ‡ For there is nothing hid
that shall not be discovered, neither any thing concealed, that shall not
18 be known and come to light. || Take heed therefore how ye hear; for
whosoever hath, to him shall be given; and whosoever hath not, from
him shall be taken away even what he most assuredly hath.

19 § Then came toward him his mother and his brethren, but could not

V. 15. *Who—keep it*—Not like the High-
way-side: *And bring forth fruit*—Not like the
thorny Ground: *With perseverance*—Not like
the Stony.

V. 16. *No man having lighted a candle*—As
if He had said, And let your good Fruit ap-
pear openly.

V. 17. *For nothing is hid*—Strive not to
conceal it at all; for you can conceal nothing
long.

V. 18. The Word commonly translated
seemeth, wherever it occurs, does not weaken,
but greatly strengthen the Sense.

* Mat. xiii. 1. Mark iv. 1. † Mat. v. 15. Mark iv. 21. ‡ Mat. x. 26.
Mark iv. 22. || Mat. xiii. 12. Mark iv. 25. § Mat. xii. 46. Mark iii. 31.

Y 2

V. 29. *For*

20 come to him for the croud. And it was told him *by some* who said,
 21 Thy mother and thy brethren stand without, desiring to see thee. And
 he answering said to them, My mother and my brethren are these who
 hear the word of God and keep it.

22 * And on a certain day he went into a vessel with his disciples: and he
 said to them, Let us go over to the other side of the lake. And they put
 23 to sea. And as they sailed, he fell asleep. And there came down a storm
 of wind on the lake, and they were filled *with water*, and were in danger.
 24 And they came and awoke him, saying, Master, master, we perish! And
 he arose and rebuked the wind and the raging of the water, and they
 25 ceased, and there was a calm. And he said to them, Where is your
 faith? But they were afraid and wondered, saying one to another, What
 manner of man is this? For he commandeth even the winds and the wa-
 ter, and they obey him.

26 † And they sailed to the country of the Gadarenes, which is over-
 27 against Galilee. And as he went forth to land, there met him out of
 the city, a certain man that had had devils a long time, and wore no
 28 clothes, neither abode in an house, but in the tombs. But seeing Jesus,
 he cried out and fell down before him, and said with a loud voice, What
 have I to do with thee, Jesus, thou son of the most high God? I be-
 29 seech thee, torment me not. (For he had commanded the unclean spirit
 to come out of the man: for many times it had caught him, and he had
 been kept bound with chains and fetters, and breaking the bands asun-
 30 der, he had been driven by the spirit into the deserts.) And Jesus asked
 him, saying, What is thy name? And he said, Legion; because many devils
 31 had entered into him. And they besought him, that he would not com-
 32 mand them to go into the abyss. And there was an herd of many swine
 feeding on the mountain: and they besought him, that he would suffer
 33 them to enter into them. And he suffered them. Then went the devils
 out of the man, and entered into the swine; and the herd rushed down the
 34 steep into the lake and were choked. And they that fed them, seeing
 what was done, fled, and went and told *it* in the city and in the country.
 35 Then they went out to see what was done, and came to Jesus, and found
 the man out of whom the devils were departed, sitting at the feet of

V. 29. *For many times it had caught him*—
 Therefore our compassionate LORD made the
 more Haste to cast him out.

V. 31. *The abyss*—That is, the bottomless Pit.
 V. 32. *To enter into the swine*—Not that they
 were any easier in the Swine, than out of them.

* Mat. viii. 23.

† Mat. viii. 28. Mark v. 1.

Had

36 Jesus, clothed, and in his right mind; and they were afraid. They also
that had seen *it* told them, How he that was possessed by the devils was
37 healed. Then the whole multitude of the country of the Gadarenes round
about, besought him to depart from them; for they were taken with great
38 fear, and he went into the vessel and returned. And the man out of whom
the devils were departed, besought him that he might be with him. But
39 Jesus sent him away, saying, Return home, and shew what great things
God hath done for thee. And he went and published through the whole
city, how great things Jesus had done for him.

40 * And when Jesus returned, the people gladly received him; for they
41 were all waiting for him. And behold there came a man named Jairus,
and he was a ruler of the synagogue; and falling down at the feet of Jesus,
42 he besought him to come to his house. For he had an only daughter,
about twelve years of age, and she lay dying. But as he went, the people
43 thronged him. And a woman who had had a flux of blood twelve years,
and had spent all her living upon physicans, neither could be healed by
44 any, Came behind him and touched the border of his garment, and im-
45 mediately her flux of blood stanch'd. And Jesus said, Who touched me?
When all denied, Peter and they that were with him said, Master, the
multitude throng thee and press *thee*, and sayest thou, Who touched me?
46 And Jesus said, Some one hath touched me; for I know that virtue is gone
47 out of me. And the woman, seeing that she was not hid, came trembling,
and falling down before him, declared to him before all the people, for
what cause she had touched him, and how she had been healed immediately.
48 And he said to her, Daughter, take courage: thy faith hath saved thee; go
49 in peace. While he yet spake, there cometh one from the ruler of the
synagogue's house, saying to him, Thy daughter is dead, trouble not the
50 master. Jesus hearing *it* answered him, saying, Fear not; only believe,
51 and she shall be made whole. And coming into the house, he suffered
none to go in, save Peter and James and John, and the father and mother
52 of the maiden. And all wept and bewailed her. But he said, Weep not;
53 she is not dead; but sleepeth. And they laughed him to scorn, knowing
54 that she was dead. And he put them all out, and taking her by the hand,
55 called, saying, Maid, arise. And her spirit returned, and she arose straight-

Had it been so, they would not soon have dis- is not separated finally from the Body; and
lodged themselves, by destroying the Herd. this short Separation is rather to be called
V. 52. *She is not dead, but sleepeth*—Her Soul Sleep than Death.

* Mark v. 21.

V. 4. *There*

56 way, and he commanded to give her meat. And her parents were astonished: but he charged them to tell no man what had been done.

IX. * And calling together the twelve, he gave them power and authority
2 over all devils and to cure diseases. And he sent them to preach the gos-
3 pel of the kingdom, and to heal the sick, And said to them, Take no-
thing for your journey, neither staves, nor scrip, nor bread, nor money:
4 neither have two coats apiece. And into whatsoever house ye enter,
5 there abide and thence depart. And whosoever will not receive you,
when ye go out of that city, shake off the very dust from your feet for a
6 testimony against them. And they departed, and went thro' the towns
preaching the gospel, and healing every where.

7 † Now Herod the tetrarch heard of all that was done by him. And he
8 was perplexed, because it was said by some, That John was risen from the
dead; and by some that Elijah had appeared; by others that one of the old
9 prophets was risen again. And Herod said, John have I beheaded; but who
is this of whom I hear such things? And he sought to see him.

10 ‡ And the apostles returning told him what they had done. And he took
11 them and went aside privately into the desert of Bethsaida. And when the
multitudes knew *it*, they followed him, and he received them, and spake to
them of the kingdom of God, and healed them that had need of healing.
12 § And the day began to decline: And the twelve coming to him said, send
the multitude away, that they may go into the towns and country round
13 about, and lodge and find victuals: for we are here in a desert place. But
he said to them, Give ye them to eat. And they said, we have no more
than five loaves and two fishes, except we should go and buy meat for all
14 this people. For they were about five thousand men. And he said to his
15 disciples, Make them sit down, by fifties in a company. And they did so,
16 and made them all sit down. Then taking the five loaves and the two fishes,
and looking up to heaven, he blessed them and brake, and gave to the dis-
17 ciples to set before the multitude. And they all ate and were satisfied,
and there were taken up of fragments that remained twelve baskets full.

18 || And as he was praying apart, his disciples were with him. And he

V. 4. *There abide and thence depart*—That is, stay in that House till ye leave the City.

V. 7. *It was said by some*—And soon after, by Herod himself.

V. 8. *That Elijah had appeared*—He could not rise again, because he did not die.

V. 18. *Apart*—From the Multitude. *And he asked them*—When He had done praying, during which they probably stayed at a Distance.

* Mat. x. 1. Mark vi. 7.
35. Mark vi. 35. John vi. 3.

† Mat. xiv. 1. Mark vi. 14.
|| Mat. xvi. 13. Mark viii. 27.

‡ Mark vi. 30. § Mat. xiv.
V. 23. Let

19 asked them saying, whom say the people that I am? They answering said, John the Baptist; but some *say*, Elijah; and others, that one of the old
 20 prophets is risen again. He said to them, but whom say ye that I am?
 21 Peter answering said, The Christ of God. But he straitly charged and com-
 22 manded them, to tell this to no man, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and Scribes, and be slain, and be raised the third day.

23 And he said to all, if any *man* be willing to come after me, let him de-
 24 ny himself, and take up his cross daily, and follow me. * For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake,
 25 he shall save it: For what is a man profited, if he gain the whole world,
 26 and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his father's*, and that of the holy an-
 27 gels. And I tell you of a truth there are some standing here, who shall not taste of death, till they see the kingdom of God.

28 † And about eight days after these sayings, he took Peter and James
 29 and John, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and
 30 glistering. And behold two men talked with him, who were Moses and
 31 Elijah, Who appearing in glory, spake of his decease, which he was about
 32 to accomplish at Jerusalem. But Peter and those with him were weighed down with sleep; and awaking they saw his glory, and the two men that
 33 stood with him. And just as they were parting from him, Peter said to Je-
 34 sus, Master, it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elijah, not knowing what he said.
 35 While he spake thus, a cloud came and overshadowed them, and they
 36 feared while they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear ye him. And when the voice was past Jesus was found alone: and they held their peace, and told no man in those days any of those things which they had seen.

V. 22. *Saying*—Ye must prepare for a Scene far different from this.

V. 23. *Let him deny himself, and take up his cross*—The Necessity of this Duty has been shewn in many Places: the Extent of it is specified here, *daily*—Therefore that Day is lost wherein no Cross is taken up.

* Mat. xvi. 25. Mark viii. 35. John xii. 25.

V. 31. *In glory*—Like Christ with whom they talked.

V. 32. *They saw his Glory*—The very same Expression in which it is described by St. John, ch. i. 14; and by St. Peter, 2 Ep. i. 16.

V. 34. *A cloud came and overshadowed them* all. And they, the Apostles, feared, while

† Mat. xvii. 1. Mark ix. 2.

they

37 * And the next day, as they came down from the mountain, a great
 38 multitude met him. And behold a man from the croud, cried aloud
 saying, Master, I beseech thee, look upon my son; for he is my only
 39 child. And lo, a spirit taketh him, and he suddenly crieth out, and it
 teareth him, that he foameth, and bruising him, hardly departeth from
 40 him. And I besought thy disciples to cast him out, and they could not.
 41 And Jesus answering said, O faithless and perverse generation, how long
 shall I be with you? How long shall I suffer you? Bring thy son hither.
 42 And as he was yet coming, the devil threw him down and tore *him*:
 and Jesus rebuked the unclean spirit, and healed the child, and delivered
 43 him again to his father. And they were all amazed at the mighty
 power of God. And while they all wondered at all things which Jesus
 44 did, he said to his disciples, Let these sayings sink down into your ears;
 45 † for the Son of man shall be delivered into the hands of men. But
 they understood not this saying, and it was hid from them, so that they
 46 perceived it not: and they feared to ask him of this saying. And
 there arose a reasoning among them, which of them was the greatest?
 47 ‡ And Jesus seeing the thought of their heart, took a little child, and
 48 sat him by him, And said to them, whosoever shall receive this child,
 in my name, receiveth me; and whosoever shall receive me, receiveth
 him that sent me: for he that is least among you all, the same shall be
 49 great. § And John answering said, Master, we saw one casting
 out devils in thy name, and we forbid him; because he followed not
 50 with us. And Jesus said to him, forbid *him* not, for he that is not
 against you is for you.

51 And when the time was fulfilled, that he should be received up, he
 52 stedfastly set his face to go to Jerusalem, And sent messengers before his

they (Moses and Elijah) entered into the cloud, which took them away.

V. 44. *Let these Sayings sink down into your ears*—That is, consider them deeply. In Joy remember the Cross. So wisely does our LORD balance Praise with Sufferings.

V. 46. *And there arose a reasoning among them*—This Kind of Reasoning always arose at the most improper Times that could be imagined.

V. 48. *And said to them*—If ye would be truly great, humble yourselves to the meanest Of-

fices. He that is least in his own Eyes shall be great indeed.

V. 51. *The time was fulfilled, that he should be received up*—That is, the Time of his Passion was now at hand. St. Luke looks thro' this, to the Glory which was to follow. *He stedfastly set his face*—Without Fear of his Enemies, or Shame of the Cross. Heb. xii. 2.

V. 52. *He sent messengers, to make ready*—A Lodging and needful Entertainment for Him and those with him.

* Mat. xvii. 14. Mark ix. 14.

† Mat. xviii. 2. Mark ix. 37.

‡ Mat. xvii. 22. Mark ix. 30.

§ Mark ix. 38.

V. 53. *His*

face, and they went and entered into a village of the Samaritans, to make
 53 ready for him. But they did not receive him, because his face was, as
 54 though he would go to Jerusalem. And his disciples James and John
 seeing *it*, said, Lord, wilt thou that we bid fire come down from hea-
 55 ven and consume them, even as Elijah did? But he turning, rebuked
 56 them, and said, Ye know not what manner of spirit ye are of: For the
 Son of man is not come to destroy mens lives, but to save *them*. And
 they went to another village.

57 * And as they went in the way, one said to him, Lord, I will follow
 58 thee whithersoever thou goest. But Jesus said to him, The foxes have
 holes, and the birds of the air *have* nests: but the Son of man hath not
 59 where to lay his head. And he said to another, Follow me. But he said,
 60 Lord, suffer me first to go and bury my father. Jesus said to him, Let
 the dead bury their dead, but go thou and preach the kingdom of God.
 61 And another also said, Lord, I will follow thee; but suffer me first to
 62 bid them farewell that are in my house. Jesus said to him, No man hav-
 ing put his hand to the plow, and looking back, is fit for the kingdom
 of God.

X. After these things the Lord appointed other seventy also, and sent
 them two by two before his face into every place, whither he himself in-
 2 tended to come. And he said to them, † The harvest truly *is* plenteous,
 but the labourers *are* few: pray ye therefore the Lord of the harvest, that
 3 he would send forth labourers into his harvest, Go: behold I send you
 4 forth as lambs in the midst of wolves. Carry not purse or scrip or shoes,
 5 and salute no man by the way. And into whatsoever house ye enter, first

V. 53. *His face was as tho' he would go to Jerusalem*—It plainly appeared, He was going to worship at the Temple, and thereby, in effect, to condemn the Samaritan Worship at Mount Gerizim.

V. 54. *As Elijah did*—At or near this very Place, which might put it into the Minds of the Apostles to make the Motion now, rather than at any other Time or Place, where *Christ* had received the like Affront.

V. 55. *Ye know not what manner of spirit*—The Spirit of Christianity is. It is not a Spirit of Wrath and Vengeance, but of Peace, and Gentleness, and Love.

V. 58. *But Jesus said to him*—First, under-

stand the Terms: Consider, on what Conditions thou art to follow me.

V. 61. *Suffer me first to bid them farewell that are in my house*—As *Elisha* did, after *Elijah* had called him from his Plow, 1 Kings xix. 19. to which our LORD's Answer seems to allude.

V. 62. *Is fit for the kingdom of God*—Either to propagate or to receive it.

V. 2. *Pray ye the Lord of the harvest, that he would send forth labourers*—For GOD alone can do this; He alone can qualify and commission Men for this Work.

V. 4. *Salute no man by the way*—The Salutations usual among the *Jews* took up much Time. But these had so much Work to do in so short a Space, that they had not a Moment to spare.

* Mat. viii. 19.

† Mat. ix. 37.

Z

V. 6. *A Son*

6 say, Peace *be* to this house. And if a son of peace be there, your peace
 7 shall rest upon it: if not, it shall turn to you again. And remain in the
 same house eating and drinking such things as they have; for the labourer
 8 is worthy of his hire: go not from house to house. And into whatsoever
 city ye enter, and they receive you, eat such things as are set before you.
 9 And heal the sick that are therein, and say to them, The kingdom of God
 10 is come nigh to you. But into whatsoever city ye enter, and they re-
 11 ceive you not, going out into the streets of it, say, Even the dust of
 your city which cleaveth to our feet, do we wipe off against you: yet
 12 know this, that the kingdom of God is at hand. I say to you, it shall be
 13 more tolerable in that day for Sodom than for that city. * Wo to thee,
 Chorazin, wo to thee, Bethsaida; for if the mighty works which have been
 done in you, had been done in Tyre and Sidon, they would have repented
 14 long ago, sitting in sackcloth and ashes. But it shall be more tolerable
 15 for Tyre and Sidon in the judgment than for you. And thou, Caper-
 naum, which hast been exalted to heaven, shalt be thrust down to hell.
 16 † He that heareth you, heareth me; and he that rejecteth you, rejecteth
 17 me; and he that rejecteth me, rejecteth him that sent me. And the
 seventy returned with joy, saying, Lord, even the devils are subject to us
 18 thro' thy name. And he said to them, I beheld Satan falling as lightning
 19 from heaven. Behold I give you power to tread on serpents and scorpions,
 and over all the power of the enemy, and nothing shall in any wise hurt
 20 you. Yet in this rejoice not, that the spirits are subject to you; but ra-
 21 ther rejoice, that your names are written in heaven. ‡ In that hour
 Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven
 and earth, that thou hast hid these things from the wise and prudent, and

V. 6. *A son of peace*—That is, one worthy of it.

V. 11. *The kingdom of God is at hand*—Tho' ye will not receive it.

V. 13. *Wo to thee, Chorazin*—The same Declaration *Christ* had made some Time before. By repeating it now, He warns the seventy, not to lose Time by going to those Cities.

V. 18. *I beheld Satan*—That is, when ye went forth I saw the Kingdom of Satan, which was highly exalted, swiftly and suddenly cast down.

V. 19. *I give you power*—That is, I continue it to you: *And nothing shall hurt you*—Neither the Power nor the Subtilty of Satan.

V. 20. *Rejoice not so much, that the devils are subject to you, as that your names are written in heaven*—Reader, so is thine, if thou art a true Believer. GOD grant it may never be blotted out!

V. 21. *Lord of heaven and earth*—In both of which thy Kingdom stands, and that of Satan is destroyed. *That thou hast hid these things*—He rejoiced not in the Destruction of the Wise and Prudent, but in the Display of the Riches of GOD's Grace to others, in such a manner as reserves to Him the entire Glory of our Salvation, and hides Pride from Man.

* Mat. xi. 21.

† Mat. x. 40. John xiii. 20.

‡ Mat. xi. 25.

V. 22. *W^{ts}*

haft revealed them to babes: even fo, Father, for fo it feemed good in thy
 22 fight. All things are delivered to me of my Father; and no one know-
 eth who the Son is, but the Father, and who the Father is, but the Son,
 23 and *he* to whom the Son is pleased to reveal *him*. * And turning to the
 disciples apart, he faid, Blessed *are* the eyes which fee the things that ye
 24 fee. For I tell you, many prophets and kings have defired to fee the
 things which ye fee, and have not feen *them*, and to hear the things
 which ye hear, and have not heard *them*.

† And behold a certain fcribe flood up, and trying him, faid, Master,
 26 what fhall I do to inherit eternal life? He faid to him, What is written
 27 in the law? How readeft thou? And he answering faid, ‡ Thou fhalt
 love the Lord thy God with all thy heart, and with all thy foul, and
 with all thy ftrength, and with all thy mind; and thy neighbour as thy-
 28 felf. And he faid to him, Thou haft answered right: this do and thou
 29 fhalt live. But he willing to juftify himfelf, faid to Jesus, And who is
 30 my neighbour? And Jesus answering faid, A certain man went down
 from Jerufalem to Jericho, and fell among robbers, who having ftipped
 31 and wounded *him* departed, leaving *him* half dead. And it came to pafs
 that a certain prieft came down that way, and feeing him, paffed by on

V. 22. *Who the Son is*—Effentially One with the Father: *Who the Father is*—How great, how wife, how good!

V. 27. *Thou fhalt love the Lord thy God*—That is, thou fhalt unite all the Faculties of thy Soul to render him the moft intelligent and fincere, the moft affectionate and refolute Service. We may fafely reft in this general Sense of thefe important Words, if we are not able to fix the particular Meaning of every fingle Word. If we defire to do this, perhaps *the Heart*, which is a general Expreflion, may be explained by the three following, *With all thy foul*, with the warmeft Affection, *with all thy ftrength*, the moft vigorous Efforts of thy Will, and *with all thy mind*, or Understanding, in the moft wife and reasonable Manner thou canft, thy Understanding guiding thy Will and Affections.

V. 28. *Thou haft answered right; this do, and thou fhalt live*—Here is no Irony, but a deep and weighty Truth. He, and he alone, fhall live for ever, who thus loves God and his Neighbour in the prefent Life.

V. 30. *From Jerufalem to Jericho*—The Road

from Jerufalem to Jericho (about eighteen Miles from it) lay thro' defert and rocky Places: So many Robberies and Murders were committed therein, that it was called *The bloody Way*. Jericho was fituated in a Valley: Hence the Phrafe of *going down* to it. About twelve thoufand Priefts and Levites dwelt there, who all attended the Service of the Temple.

V. 29. *To juftify himfelf*—That is, to fhew he had done this.

V. 31. The common Tranflation is, *By chance*—Which is full of grofs Improperities. For if we fpeak ftrictly, there is no fuch Thing in the Univerfe as either Chance or Fortune. *A certain prieft came down that way, and paffed by on the other fide*—And both he and the Levite, no Doubt, could find an Excufe for paffing over on the other Side, and might perhaps gravely thank God for their own Deliverance, while they left their Brother bleeding to Death. Is it not an Emblem of many living Characters, perhaps of fome who bear the f acred Office? O Houfe of Levi and of Aaron, is not the Day coming, when the Virtues of

* Mat. xiii. 16.

† Mat. xxii. 35. Mark xii. 28.

‡ Deut. vi. 5. Lev. xix. 18.

32 the other side. And likewise a Levite, when he was at the place, came
 33 and looked, and passed by on the other side. But a certain Samaritan
 journeying, came where he was, and seeing him, was moved with tender
 34 compassion, And going to him, bound up his wounds, pouring in oil and
 wine, and setting him on his own beast, brought him to an inn, and took
 35 care of him. And on the morrow departing, he took out two pieces of
 money, and gave *them* to the host, and said to him, Take care of him;
 and whatsoever thou spendest more, as I come back I will repay thee.
 36 Which now of these three, thinkest thou, was the neighbour to him that
 37 fell among the robbers? And he said, He that shewed mercy on him. Then
 said Jesus to him, Go and do thou likewise.

38 And as they went, he entered into a certain village, and a certain woman
 39 named Martha received him into her house. And she had a sister called
 40 Mary, who also sitting at the feet of Jesus, heard his discourse. But Mar-
 tha was incumbered with much serving; and coming to him she said, Lord,
 dost thou not care, that my sister hath left me to serve alone? Bid her there-
 41 fore help me. But Jesus answering said to her, Martha, Martha! Thou
 42 art careful and hurried about many things: But one thing is needful:
 and Mary hath chosen the good part, which shall not be taken from her.

Heathens and Samaritans will rise up in the Judgment against you?

V. 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the Distress on the Side of the Jew, and the Mercy on that of the Samaritan. For the Case being thus proposed, Self-interest would make the very Scribe sensible, how amiable such a Conduct was, and would lay him open to our LORD's Inference. Had it been put the other Way, Prejudice might more easily have interposed, before the Heart could have been affected.

V. 34. *Pouring in oil and wine*—Which, when well beaten together, are one of the best Balsams that can be applied to a fresh Wound.

V. 36. *Which of these was the neighbour to him that fell among the robbers*—Which acted the Part of a Neighbour?

V. 37. *And he said, He that shewed mercy on him*—He could not for Shame say otherwise, tho' he thereby condemned himself, and overthrew his own false Notion of the Neighbour to whom our Love is due. *Go and do thou likewise*—Let us go and do likewise, regarding eve-

ry Man as our Neighbour who needs our Assistance. Let us renounce that Bigotry and Party Zeal which would contract our Hearts, into an Insensibility for all the human Race, but a small Number whose Sentiments and Practices are so much our own, that our Love to them is but Self-love reflected. With an honest Openness of Mind let us always remember the Kindred between Man and Man, and cultivate that happy Instinct whereby in the original Constitution of our Nature, God has strongly bound us to each other.

V. 40. *Martha was incumbered*—The Greek Word properly signifies, *To be drawn* different Ways at the same Time, and admirably expresses the Situation of a Mind, surrounded (as Martha's then was) with so many Objects of Care, that it hardly knows which to attend to first.

V. 41. *Martha, Martha!*—There is a peculiar Spirit and Tenderness in the Repetition of the Word: *Thou art careful*, inwardly, and *hurried*, outwardly.

V. 42. *Mary hath chosen the good part*—To save her Soul. Reader, hast thou?

V. 1. Lord

XI. And as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his
 2 disciples. * And he said to them, when ye pray, say, Our Father, who
 3 art in heaven, hallowed be thy name. Thy kingdom come: Thy will
 be done as in heaven, so on earth. Give us day by day our daily bread.
 4 And forgive us our sins; for we also forgive every one that is indebted
 5 to us. And lead us not into temptation, but deliver us from evil. And
 he said to them, Which of you shall have a friend, and shall go to him
 6 at midnight, and say to him, Friend, lend me three loaves: For a friend
 of mine on his journey is come to me, and I have nothing to set before him:
 7 And he from within shall answer, Trouble me not: the door is now shut,
 8 and my children are with me in bed: I cannot rise and give thee? I tell
 you, tho' he will not rise and give him, because he is his friend, yet be-
 cause of his importunity, he will rise and give him as many as he need-
 9 eth. † And I say to you, Ask and it shall be given you, seek and ye
 10 shall find, knock and it shall be opened to you. For every one that ask-
 eth receiveth, and he that seeketh findeth, and to him that knocketh it
 11 shall be opened. If a son shall ask bread of any of you that is a father, will
 12 he give him a stone? Or if *he ask* a fish, will he for a fish give him a ser-
 13 pent? Or if he shall ask an egg, will he give him a scorpion? If ye then
 being evil, know how to give good gifts to your children, how much
 more shall *your* heavenly Father give the Holy Spirit to them that
 ask him?

V. 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish Masters used to give their Followers some short Form of Prayer, as a peculiar Badge of their Relation to them. This it is probable John the Baptist had done. And in this Sense it seems to be, that the Disciples now asked Jesus, to teach them to pray. Accordingly He here repeats that Form, which He had before given them in his Sermon on the Mount, and likewise enlarges on the same Head, tho' still speaking the same Things in Substance. And this Prayer, uttered from the Heart, and in its true and full Meaning, is indeed the Badge of a real Christian: For is not he such whose first and most ardent Desire, is the Glory of God, and the Happiness of Man, by the coming of his Kingdom? Who asks for no more of this World than his daily Bread, longing mean time for the Bread that came down from Heaven? And whose only Desires

for himself are Forgiveness of Sins, (as he heartily forgives others), and Sanctification?

V. 2. *When ye pray, say*—And what He said to them, is undoubtedly said to us also. We are therefore here directed, not only, to imitate this in all our Prayers, but to use this very Form of Prayer.

V. 4. *Forgive us; for we forgive*—Not once, but continually. This does not denote the meritorious Cause of our Pardon; but the Removal of that Hindrance, which otherwise would render it impossible.

V. 5. *At midnight*—The most unseasonable Time: But no Time is unseasonable with God, either for hearing or answering Prayer.

V. 13. *How much more shall your heavenly Father*—How beautiful is the Gradation? A Friend: A Father: GOD! Give the Holy Spirit.—The best of Gifts, and that which includes every good Gift.

* Mat. vi. 9.

† Mat. vii. 7.

V. 14. *It*

14 * And he was casting out a devil, and it was dumb: and when the
 15 devil was gone out, the dumb spake, and the people wondered. † But
 some of them said, He casteth out devils by Beelzebub the prince of the
 16 devils: ‡ And others tempting *him*, fought of him a sign from heaven.
 17 But he knowing their thoughts, said to them, Every kingdom divided
 against itself is brought to desolation, and a house *divided* against a house
 18 falleth. If Satan then be divided against himself, how shall his kingdom
 19 stand? Because ye say, that I cast out devils by Beelzebub. And if I cast
 out devils by Beelzebub, by whom do your sons cast *them* out? Therefore
 20 they shall be your judges. But if I cast out devils by the finger of God,
 21 then the kingdom of God is come upon you. While the strong one
 22 armed guardeth his palace, his goods are in peace. But when he that is
 stronger than him cometh upon him and overcometh him, he taketh
 from him his compleat armour wherein he trusted, and divideth his spoils.
 23 He that is not with me is against me, and he that gathereth not with
 24 me scattereth. When the unclean spirit is gone out of a man,
 he walketh thro' dry places, seeking rest: and finding none, he saith, I
 25 will return to my house whence I came out. And coming he findeth *it*
 26 swept and garnished. Then goeth he and taketh to him seven other
 spirits more wicked than himself; and entering in they dwell there; and
 the last state of that man becometh worse than the first.
 27 As he spake these things, a certain woman lifting up her voice out of
 the multitude said to him, Blessed *is* the womb that bare thee, and the

V. 14. *It was dumb*—That is, it made the Man so.

V. 15. *But some said, He casteth out devils by Beelzebub*—These He answers, ver. 17. Others, to try whether it were so or no, *fought a sign from heaven*. These He reproves in the 29th and following Verses. *Beelzebub* signifies *The Lord of Flies*, a Title which the Heathens gave to *Jupiter*, whom they accounted the chief of their Gods, and yet supposed him to be employed in driving away Flies from their Temples and Sacrifices. The *Philistines* worshipped a Deity under this Name, as the God of *Ekron*: From hence the *Jews* took the Name, and applied it to the chief of the Devils.

V. 17. *A house*—That is, a Family.

V. 20. *If I cast out devils by the finger of God*—That is, by a Power manifestly Divine. Perhaps the Expression intimates farther, That

it was done without any Labour: *Then the kingdom of God is come upon you*—Unawares, unexpectedly: So the *Greek Word* implies.

V. 21. *The strong one armed*—The Devil, strong in himself, and armed with the Pride, Obstinacy and Security of him in whom he dwells.

V. 26. *The last state of that man becometh worse than the first*—Whoever reads the sad Account *Josephus* gives of the Temper and Conduct of the *Jews*, after the Ascension of *Christ* and before their final Destruction by the *Romans*, must acknowledge that no Emblem could have been more proper to describe them. Their Characters were the vilest that can be conceived, and they pressed on to their own Ruin, as if they had been possessed by Legions of Devils, and wrought up to the last Degree of Madness.

V. 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked!*—How natural

* *Mat. xii. 22.*

† *Mark iii. 22.*

‡ *Mat. xii. 38.*

tural

28 paps which thou hast sucked! But he said, Yea, rather blessed *are* they,
 29 that hear the word of God and keep it. And the multitudes being
 gathered thick together, he said, This is an evil generation: it seeketh a
 30 sign; but no sign shall be given it, save the sign of Jonah. For as Jonah
 was a sign to the Ninevites, so shall also the Son of man be to this genera-
 31 tion. The queen of the south shall rise up in the judgment with the men
 of this generation and condemn them; for she came from the utmost parts
 of the earth to hear the wisdom of Solomon; and behold, a greater than
 32 Solomon *is* here. The men of Nineveh shall rise up in the judgment
 with this generation and condemn it; for they repented at the preaching
 of Jonah; and behold a greater than Jonah *is* here.

33 * No man having lighted a candle, putteth *it* in a secret place, neither
 under a bushel, but on a candlestick, that they who come in may see the
 34 light. † The eye is the lamp of the body: therefore when thine eye is
 single, thy whole body is full of light, but when *thine eye* is evil, thy
 35 body also *is* full of darkness. Take heed therefore, lest the light that is
 36 in thee be darkness. If then thy whole body *be* full of light, not having
 any part dark, the whole shall be *as* full of light, as when a lamp en-
 lightens thee with its bright shining.

37 And as he spake, a certain Pharisee asked him to dine with him.
 38 And he went in and sat down to table. But the Pharisee seeing *it*,
 39 marvelled, that he had not first washed before dinner. And the Lord
 said to him, ‡ Now ye Pharisees make clean the outside of the cup and
 40 the dish; but your inward part is full of rapine and wickedness. Ye

tural was the Thought for a Woman! And how gently does our LORD reprove her?

V. 28. *Yea, rather blessed are they, that hear the word of God and keep it*—For if even she that bare Him had not done this, she would have forfeited all her Blessedness.

V. 29. *It seeketh*—The Original Word implies seeking more, or over and above what one has already.

V. 32. *They repented at the preaching of Jonah*—But it was only for a Season. Afterwards they relapsed into Wickedness, till (after about forty Years) they were destroyed. It is remarkable, that in this, also the Comparison held. GOD reprieved the *Jews* for about forty Years: But they still advanced in Wickedness, till having filled up their Measure, they were destroyed with an utter Destruction.

V. 33. The Meaning is, GOD gives you this Gospel-light, that you may repent. Let your Eye be singly fixt on Him, aim only at pleasing GOD; and while you do this, your whole Soul will be full of Wisdom, Holiness, and Happiness.

V. 34. *But when thine eye is evil*—When thou aimest at any thing else, thou wilt be full of Folly, Sin, and Misery. On the contrary,

V. 36. *If thy whole body be full of light*—If thou art filled with Holy Wisdom, *having no part dark*, giving Way to no Sin or Folly; then that Heavenly Principle will, like the clear Flame of a Lamp in a Room that was dark before, shed its Light into all thy Powers and Faculties.

V. 39. *Now ye Pharisees*—Probably many of them were present at a Pharisee's House.

* Mat. v. 15. Mark iv. 21. † Mat. vi. 22. ‡ Mat. xxiii. 25.

V. 41. Give

unthinking men, did not he that made the outside, make the inside also?
 41 But give what is in *them* in alms, and behold all things are clean to you.
 42 But wo to you, Pharisees; for ye tythe the mint and rue and all herbs, and
 pass by justice and the love of God: these ought ye to have done, and
 43 not to leave the other undone. Wo to you, Pharisees; for ye love the
 44 uppermost seats in the synagogues, and salutations in the markets. Wo
 to you; for ye are as graves which appear not, and men that walk over
 45 them are not aware. And one of the lawyers answering said to
 46 him, Master, thus saying, thou reproachest us also. And he said, Wo to
 you lawyers also; for ye load men with burthens grievous to be borne,
 and ye yourselves touch not the burthens with one of your fingers.
 47 Wo to you; for ye build the sepulchres of the prophets, whom your
 48 fathers killed. Truly ye bear witness that ye approve the deeds of your
 49 fathers: for whom they killed, ye build their sepulchres. * Therefore
 also the wisdom of God hath said, I will send them prophets and apostles,
 50 and *some* of them they will slay, and persecute *the rest*. So that the
 blood of all the prophets shed from the foundation of the world, shall
 51 be required of this generation. From the blood of Abel to the blood of
 Zechariah, who was destroyed between the temple and the altar: verily
 52 I say to you, it shall be required of this generation. Wo to you, law-
 yers; for ye have taken away the key of knowledge: ye have not en-

V. 41. *Give what is in them*—The Vessels which ye clean, *in alms, and all things are clean o you*. As if He had said, By Acts directly contrary to Rapine and Wickedness, shew that your Hearts are cleansed, and these outward Washings are needless.

V. 42. *Wo to you*—That is, Miserable are you. In the same Manner is the Phrase to be understood throughout the Chapter.

V. 44. *For ye are as graves which appear not*—Probably in speaking this, our LORD fixed his Eyes on the Scribes. *As graves which appear not*, being over-grown with Grass, so that *men are not aware*, till they stumble upon them, and either hurt themselves, or at least are defiled by touching them. On another occasion Christ compared them to *whited sepulchres*, fair without, but foul within, *Mat. xxiii. 27*.

V. 45. *One of the lawyers*—That is, Scribes; Expounders of the Law.

V. 48. *Whom they killed, ye build their sepulchres*—Just like them pretending great Reverence for the *antient* Prophets, while ye destroy

those whom God sends to *yourselves*. Ye therefore bear *Witness* by this deep Hypocrisy that ye are of the very same Spirit with them.

V. 49. *The Wisdom of God*, agreeably to this, *hath said*—In many Places of Scripture, tho' not in these very Words. *I will send them prophets*—Chiefly under the Old Testament: *And apostles*—Under the New.

V. 50. *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it.

V. 51. And so it was, within forty Years, in a most astonishing Manner, by the dreadful Destruction of the Temple, the City, and the whole Nation. *Between the temple and the altar*—In the Court of the Temple.

V. 52. *Ye have taken away the key of knowledge*—Ye have obscured and destroyed the true Knowledge of the Messiah, which is the Key of both the present and the future Kingdom of Heaven; the Kingdom of Grace and of Glory. *Ye have not entered in*—Into the present Kingdom of Heaven.

* *Mat. xxiii. 34.*

V. 1. *He*

tred in yourselves; and them that were entring in, ye have hindered.
 53 And as he said these things to them, the Scribes and the Pharisees began
 fiercely to fasten upon *him*, and to urge him to speak of many things,
 54 Laying wait for him, and seeking to catch something out of his mouth,
 that they might accuse him.

XII. * In the mean time, an innumerable multitude being gathered together,
 2 so that they trod one upon another, he said to his disciples first, Beware of
 the leaven of the Pharisees, which is hypocrisy. For there is nothing co-
 vered that shall not be uncovered, neither hid, that shall not be made
 3 known: So that † whatsoever ye have spoken in darkness, shall be heard in
 the light, and what ye have whispered in closets shall be proclaimed on the
 4 house-tops. But I say to you, my friends; Fear not them that kill the
 5 body, and after that can do no more: But I will shew you whom ye shall
 fear: fear him, who after he hath killed, hath power to cast into hell: yea,
 6 I say to you, fear him. Are not five sparrows fold for two farthings? Yet
 7 not one of them is forgotten before God. But ‡ even the hairs of your
 head are all numbered. Fear not therefore: ye are of more value than many
 8 sparrows. || And I say to you, Whosoever shall confess me before men,
 9 him shall the Son of man also confess before the angels of God. But he
 that denieth me before man, shall be denied before the angels of God.
 10 § And whosoever shall speak against the Son of man, it shall be forgiven him:
 but to him that blasphemeth against the Holy Ghost, it shall not be for-
 11 given. ** But when they bring you to the synagogues and to magistrates
 and powers, take no thought how or what ye shall answer, or what ye shall
 12 say. For the Holy Ghost shall teach you in that hour, what ye ought to say.

V. 1. *He said to his disciples first*—But after-
 ward (ver. 54.) to all the People.

V. 4. *But I say to you, Fear not*—Let not
 the Fear of Man make you act the Hypocrite,
 or conceal any thing which I have commission-
 ed you to publish.

V. 5. *Fear him who hath power to cast into
 hell*—Even to his peculiar *Friends*, Christ gives
 this Direction. Therefore the *fearing God as
 having power to cast into hell*, is to be prest even
 on true Believers.

V. 6. *Are not five sparrows*—But *trust*, as
 well as *fear Him*.

V. 8. *And I say to you*—If you avoid all Hy-
 pocrisy, and openly avow my Gospel: *The Son
 of man shall confess you—Before the angels—At
 the last Day.*

V. 10. *And whosoever*—As if He had said,
 Yet the denying me in some Degree, may,
 upon true Repentance, be forgiven: But if it
 rise so high as that of the Blasphemy against
 the Holy Ghost, it shall never be forgiven,
 neither is there Place for Repentance.

V. 11. *Take no thought*—Be not solicitous
 about the *Matter or Manner* of your *Defence*;
 nor how to express yourselves.

* Mat. xvi. 6. † Mat. x. 27. ‡ Mat. x. 30. || Mark viii. 38.
 § Mat. xii. 31. Mark iii. 28. ** Mat. x. 19.

A a

V. 14. *Who*

13 And one of the multitude said to him, Master, speak to my brother,
 14 that he divide the inheritance with me. But he said to him, Man, who
 15 made me a judge or a divider over you? And he said to them, Take heed
 and beware of covetousness: for a man's life consisteth not in the abundance
 16 of the things which he possesseth. And he spake a parable to them, say-
 17 ing, The ground of a certain rich man brought forth plentifully. And
 he reasoned in himself, saying, What shall I do? For I have no room
 18 where to stow my fruits. And he said, This I will do: I will pull down
 my barns and build greater; and there will I stow all my fruits and my
 19 goods. And I will say to my soul, Soul, thou hast much goods laid up
 20 for many years: take thine ease; eat, drink, and be merry. But God said
 to him, Thou fool, this night thy soul shall be required of thee: and
 21 whose shall the things be that thou hast provided? So is he that layeth
 up treasure for himself, and is not rich toward God.

22 * And he said to his disciples, Therefore I say to you, Take no
 thought for your life what ye shall eat, neither for the body what ye
 23 shall put on. The life is more than meat, and the body than raiment.
 24 Consider the ravens; for they neither sow nor reap; neither have store-
 house nor barn: yet God feedeth them. How much better are ye than
 25 the birds? And which of you by taking thought, can add the least
 26 measure to his age? If ye then be not able *to do* that which is least,
 27 why take ye thought for the rest? Consider the lilies, how they grow;
 they toil not, neither do they spin; and yet I say to you, that Solomon
 28 in all his glory was not arrayed like one of these. If then God so clothe
 the grass, which is to-day in the field, and to-morrow is cast into the still,
 29 how much more *will he clothe* you, O ye of little faith? And seek not
 ye, what ye shall eat or what ye shall drink, neither be ye of a doubtful

V. 14. *Who made me a judge?*—In worldly Things. His Kingdom is not of this World.

V. 15. *He said to them*—Perhaps to the two Brothers, and thro' them to the People: *A man's life*—That is, the Comfort or Happiness of it.

V. 17. *What shall I do?*—The very Language of Want! Do? Why, lay up Treasure in Heaven.

V. 20. *Thou fool*—To think of satisfying thy Soul with earthly Goods! To depend on living *many Years!* Yea, one Day!

V. 21. *Rich toward God*—Namely, in Faith, and Love, and Good Works.

V. 25. *Which of you can add the least measure*—It seems, *To add one cubit* to a Thing (which is the Phrase in the Original) was a kind of proverbial Expression, for making the least Addition to it.

V. 28. *The grass*—The Greek Word means all Sorts of Herbs and Flowers.

V. 29. *Neither be ye of a doubtful mind*—The Word in the Original signifies, any Speculations or Musings, in which the Mind fluctuates, or is suspended (like Meteors in the Air) in an uneasy Hesitation.

* Mat. vi. 25.

V. 32. *It*

30 mind. For the nations of the world seek all these things; and your
 31 Father knoweth that ye need these things. But seek ye the kingdom
 32 of God, and all these things shall be added to you. Fear not, little
 flock, for it is your Father's good pleasure to give you the kingdom.
 33 * Sell what ye have and give alms: provide yourselves purses which
 wax not old, a treasure in the heavens that faileth not, where no thief
 34 approacheth, neither moth corrupteth. For where your treasure is,
 35 there will your heart be also. Let your loins be girt, and your
 36 lamps burning, And ye like men that wait for their Lord, when he
 will return from the wedding, that, when he cometh and knocketh,
 37 they may open to him immediately. Happy *are* those servants, whom
 the Lord, when he cometh, shall find watching; verily I say to you,
 that he will gird himself, and make them sit down to table, and will
 38 come forth and serve them. And if he shall come in the second watch,
 or come in the third watch, and find *them* so, happy are those servants.
 39 And this ye know, that if the master of the house had known, what
 hour the thief would have come, he would have watched, and not have
 40 suffered his house to be broke open. Therefore be ye also ready; for
 41 the Son of man cometh in an hour when ye think not. Then
 Peter said to him, Lord, speakest thou this parable to us, or also to all?
 42 And the Lord said, Who is that faithful and wise steward, whom *his*
 Lord shall make ruler over his household, to give the allowance of food
 43 in due season? Happy *is* that servant, whom his Lord, when he cometh,

V. 32. *It is your Father's good pleasure to give you the kingdom*—How much more, Food and Raiment? And since ye have such an Inheritance, regard not your earthly Possessions.

V. 33. *Sell what ye have*—This is a Direction, not given to all the Multitude; (much less is it a standing Rule for all Christians) neither to the Apostles; for they had nothing to sell, having left all before: But to his other Disciples, (mentioned ver. 22. and Acts i. 15.) especially to the Seventy, that they might be free from all worldly Intanglements.

V. 35. *Let your loins be girt*—An Allusion to the long Garments, worn by the Eastern Nations, which they girded or tucked up about their Loins, when they journeyed or were employed in any Labour: As also to the Lights that Servants used to carry at Weddings, which were generally in the Night.

V. 37. *He will come and serve them*—The Meaning is, He will shew them his Love, in the most condescending and tender Manner.

V. 38. The Jews frequently divided the Night into three Watches, to which our LORD seems here to allude.

V. 41. *Speakest thou this parable to us*—Apostles and Disciples: *Or to all*—The People? Does it concern us alone? Or all Men?

V. 42. *Who is that faithful and wise steward*—Our LORD's Answer manifestly implies, that He had spoken this Parable primarily, (tho' not wholly) to the Ministers of his Word: *Whom his Lord shall make ruler over his household*—For his Wisdom and Faithfulness.

V. 43. *Happy is that servant*—God Himself pronounces him wise, faithful, happy! Yet we see, he might fall from all, and perish for ever.

* Mat. vi. 19.

A a 2

V. 46. The

44 shall find so doing. Verily I say to you, he will set him over all that
 45 he hath. But if that servant say in his heart, My Lord delayeth his
 coming, and shall begin to beat the men servants and maidens, and to
 46 eat, and drink, and be drunken: The Lord of that servant will come
 in a day when he expecteth not, and at an hour when he knoweth not,
 and will cut him in sunder, and appoint *him* his portion with the unfaith-
 47 ful. And that servant who knew his Lord's will, and prepared not,
 48 neither did according to his will, shall be beaten with many stripes. But
 he that knew not, and did things worthy of stripes, shall be beaten with
 few. For to whomsoever much is given, of him much shall be required;
 and to whom they have committed much, of him they will ask the more.
 49 I am come to send fire on the earth. And what do I desire? That it
 50 were already kindled! But I have a baptism to be baptized with: and
 51 how am I straitened till it be accomplished! * Suppose ye that I am
 come to send peace upon earth? I tell you, Nay, but rather division.
 52 For from henceforth there shall be five in one house divided, three against
 53 two, and two against three. The father shall be divided against the son,
 and the son against the father; the mother against the daughter, and the
 daughter against the mother; the mother-in-law against her daughter-in-
 law, and the daughter-in-law against her mother-in-law.
 54 † And he said to the people also, When ye see a cloud rising out of
 the west, straightway ye say, There cometh a heavy shower, and so it is.
 55 And when ye find the south-wind blowing, ye say, There will be sultry

V. 46. *The Lord will appoint him his portion*—His everlasting Portion; *with the unfaithful*—As faithful as he was once, God Himself being the Judge!

V. 47. *And that servant who knew his Lord's will, shall be beaten with many stripes*—And his having much Knowledge will increase, not lessen his Punishment.

V. 49. *I am come to send fire*—To spread the Fire of heavenly Love over all the Earth.

V. 50. *But I have a baptism to be baptized with*—I must suffer first, before I can set up my Kingdom. And how I long to fight my Way thro' all!

V. 51. *Suppose ye that I am come to send peace upon earth?*—That universal Peace will be the immediate Effect of my Coming? Not so, but quite the contrary.

V. 52. *There shall be five in one house, three against two, and two against three*—There being an irreconcilable Enmity between the Spirit of Christ and the Spirit of the World.

V. 53. *The father against the son*—For those who reject me, will be implacable toward their very nearest Relations who receive me. At this Day also is this Scripture fulfilled. Now likewise there is no Concord between Christ and Belial.

V. 54. *And he said to the people also*—In the preceding Verses, He speaks only to his Disciples. *From the West*—In Judea, the West-wind, blowing from the Sea, usually brought Rain: The South-wind, blowing from the Deserts of Arabia, occasioned sultry Heat.

* Mat. x. 34.

† Mat. xvi. 2.

V. 56. *How*

56 heat; and it is so. Ye hypocrites, ye can discern the face of the earth
 57 and of the sky: how do ye not discern this season? Yea, and why
 58 even of yourselves judge ye not what is right? * When thou art
 going with thine adversary to the magistrate, give diligence in the way
 to be delivered from him, lest he hale thee to the judge, and the judge
 59 deliver thee to the officer, and the officer cast thee into prison. I tell
 thee, thou shalt in no wise come out thence, till thou hast paid the
 last mite.

XIII. And there were present at that season, some that told him of the
 2 Galileans, whose blood Pilate had mingled with their sacrifices. And
 Jesus answering said to them, Suppose ye that these Galileans were sin-
 3 ners above all the Galileans, because they suffered such things? I tell
 4 you, Nay; but except ye repent, ye shall all likewise perish. Or those
 eighteen, on whom the tower in Siloam fell and slew them, suppose ye,
 5 that they were sinners above all men that dwelt at Jerusalem? I tell
 6 you, Nay; but except ye repent, ye shall all likewise perish. He
 spake also this parable. A man had a fig-tree || planted in his vineyard;
 7 and he came seeking fruit thereon, and found none. Then said he to
 the keeper of the vineyard, Behold three years I come seeking fruit from
 this fig-tree, and find none: cut it down: why doth it also cumber

V. 56. *How do ye not discern this season*—Of the Messiah's Coming, distinguishable by so many surer Signs.

V. 57. *Why even of yourselves, without any external Sign, judge ye not what is right?*—Why do ye not discern and acknowledge the intrinsic Excellence of my Doctrine?

V. 58. *When thou art going*—As if He had said; and ye have not a Moment to lose. For the Executioners of God's Vengeance are at hand. And when He hath once delivered you over to them, ye are undone for ever.

V. 59. *A mite* was about the third Part of our Farthing.

V. 1. *The Galileans, whose blood Pilate had mingled with their sacrifices*—Some of the Followers of Judas Gaulonites. They absolutely refused to own the Roman Authority. Pilate surrounded and slew them, while they were worshipping in the Temple, at a public Feast.

V. 3. *Ye shall all likewise perish*—All ye of Galilee and of Jerusalem shall perish in the

very same Manner. So the Greek Word implies. And so they did. There was a remarkable Resemblance between the Fate of these Galileans, and of the main Body of the Jewish Nation: The Flower of which was slain at Jerusalem, by the Roman Sword, while they were assembled at one of their great Festivals. And many thousands of them perished in the Temple itself, and were literally buried under its Ruins.

V. 6. *A man had a fig-tree*—Either we may understand God the Father by him that had the Vineyard, and Christ by him that kept it; or Christ Himself is He that hath it, and his Ministers they that keep it.

V. 7. *Three years*—Christ was then in the third Year of his Ministry. But it may mean only, several Years; a certain Number being put for an uncertain. *Why doth it also cumber the ground?*—That is, not only bear no Fruit itself, but take up the Ground of another Tree that would.

* Mat. v. 25.

|| Psalm lxxxviii. 8, &c.

V. 11. She

8 the ground? And he answering said to him, Lord, let it alone this
9 year also, till I shall dig about it and dung it. Perhaps it may bear fruit:
but if not, after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.
11 And behold, there was a woman who had had a spirit of infirmity
eighteen years, and was bowed together, and utterly unable to lift up
12 herself. And Jesus seeing her, called her to *him*, and said to her, Woman,
13 thou art loosed from thy infirmity. And he laid *his* hands on her, and
14 immediately she was made straight, and glorified God. And the ruler
of the synagogue being much displeased, because Jesus had healed on the
sabbath day, answered and said, There are six days, in which *men*
ought to work: on these therefore come and be healed, and not on the
15 sabbath. The Lord answered him and said, Thou hypocrite, doth not
each of you loose his ox or ass from the stall on the sabbath, and lead
16 *him* away to watering! And ought not this woman, being a daughter
of Abraham, whom Satan had bound to *these* eighteen years, to be loosed
17 from this bond on the sabbath? And when he had said these things, all
his adversaries were ashamed: and all the multitude rejoiced for all the
glorious things that were done by him.

18 * Then said he, To what is the kingdom of God like, and to what shall
19 I resemble it? It is like a grain of mustard-seed which a man took and cast
into his garden; and it grew and became a great tree, and the birds of the
20 air lodged in the branches of it. † Again he said, Whereto shall I liken
21 the kingdom of God? It is like leaven, which a woman took and co-
vered up in three measures of meal, till the whole was leavened.

22 And he went thro' the cities and villages, teaching and journeying to-
23 ward Jerusalem. Then said one to him, Lord, are there few that are
24 saved? And he said to him, ‡ Strive to enter in thro' the strait gate;
for many, I say to you, will seek to enter in, and shall not be able.

V. 11. *She was bowed together and utterly un-
able to lift up herself*—The evil Spirit which pos-
sessed her, afflicted her in this Manner. To ma-
ny doubtless it appeared a natural Distemper.
Would not a modern Physician have termed it
a nervous Case?

V. 15. *Thou hypocrite*—For the real Motive
of his speaking was Envy, not (as he pretend-
ed) pure Zeal for the Glory of God.

V. 16. *And ought not this woman*—Ought not

any human Creature, which is so far better
than an Ox or an Ass: Much more, *this daugh-
ter of Abraham*—Probably in a spiritual as well
as natural Sense, *to be loosed?*

V. 21. *Covered up*—So that, for a Time, no-
thing of it appeared.

V. 24. *Strive to enter in*—Agonize. Strive
as in an Agony. So the Word signifies. Other-
wise none shall enter in. Barely seeking will
not avail.

* Mat. viii. 12. Mark iv. 30.

† Mat. xiii. 33.

‡ Mat. vii. 13.

V. 25. And

- 25 When once the master of the house is risen up and hath shut the door,
and ye begin to stand without, and knock at the door saying, Lord,
Lord, open to us: He shall answer and say to you, I know you not
26 whence ye are. Then shall ye say, We have eaten and drank in thy pre-
27 sence, and thou hast taught in our streets. * But he shall say, I tell you
I know not whence ye are: depart from me, all ye workers of iniquity.
28 † There shall be weeping and gnashing of teeth, when ye shall see Abra-
ham, and Isaac, and Jacob, and all the prophets in the kingdom of God,
29 and yourselves thrust out. And they shall come from the east and the
west, and the north and the south, and shall sit down in the kingdom
30 of God. ‡ But behold, there are last who shall be first, and there are
first who shall be last.
- 31 The same day came certain Pharisees saying to him, Go out and de-
32 part from hence; for Herod is minded to kill thee. And he said to
them, Go and tell that fox, Behold, I cast out devils, and I do cures
33 to day and to morrow; and the third day I am perfected. But I
must go on to day, and to morrow, and the day following; for it can-
34 not be that a prophet perish out of Jerusalem. § O Jerusalem, Jeru-
salem, that killest the prophets and stonest them that are sent to thee,

V. 25. And even *agonizing* will not avail, after the Door is shut. Agonize therefore now by Faith, Prayer, Holiness, Patience. *And ye begin to stand without*—Till then, they had not thought of it! O how new will that Sense of their Misery be? How late? How lasting? *I know not whence ye are*—I know not, that is, I approve not of your Ways.

V. 29. *They shall sit down in the kingdom of God*—Both the Kingdom of Grace and of Glory.

V. 30. *But there are last*—Many of the Gentiles who were latest called, shall be most highly rewarded; and many of the Jews who were first called, shall have no Reward at all.

V. 31. *Herod is minded to kill thee*—Possibly they gave him the Caution out of Goodwill.

V. 32. *And he said, Go and tell that fox*—With great Propriety so called, for his Subtilty and Cowardice. The Meaning of our LORD's Answer is, Notwithstanding all that he can do, I shall, for the short Time I have left, do

the Works of Him that sent me. When that Time is fulfilled, I shall be offered up. Yet not here, but in the bloody City. *Behold, I cast out devils*—With what Majesty does He speak to his Enemies! With what Tenderness to his Friends! *The third day I am perfected*—On the third Day He left Galilee, and set out for Jerusalem, to die there.

But let us carefully distinguish between those Things wherein *Christ* is our Pattern, and those which were peculiar to his Office. His extraordinary Office justified Him, in using that *Severity of Language*, when speaking of *wicked Princes and corrupt Teachers*, to which we have no Call; and by which we should only bring Scandal on Religion, and Ruin on ourselves, while we irritated rather than convinced or reformed those, whom we so indecently rebuked.

V. 33. *It cannot be, that a prophet perish out of Jerusalem*—Which claims Prescription for murdering the Messengers of God. Such Cruelty and Malice cannot be found elsewhere.

* Mat. vii. 23.

† Mat. viii. 13.

‡ Mat. xix. 30.

§ Mat. xxiii. 37.

V. 34. *How*

how often would I have gathered thy children together as a bird ga-
 35 *thereth* her brood under *her* wings, and ye would not! Behold your
 house is left to you desolate; and verily I say to you, Ye shall not see
 me, till *the time* come when ye shall say, Blessed is he that cometh in
 the name of the Lord.

XIV. And as he went into the house of one of the chief Pharisees on the
 2 sabbath, to eat bread, they watched him. And behold there was a cer-
 3 tain man before him, who had the dropfy. And Jesus answering spake to
 the Scribes and Pharisees, saying, Is it lawful to heal on the sabbath day?
 4 But they held their peace. And he took him and healed him, and let
 5 *him* go, And answered them, saying, Which of you shall have an ass or
 an ox fallen into a pit, and will not straightway pull him out on the sab-
 6 bath day? And they could not answer him again to these things.
 7 And he spake a parable to them that were invited, when he marked
 8 how they chose the chief seats, saying to them, When thou art invited
 by any man to a marriage-feast, sit not down in the highest place, lest
 9 a more honourable man than thou be invited by him. And he that in-
 vited thee and him come and say to thee, Give this man place. And
 then thou shalt begin with shame to take the lowest place. But when
 10 thou art invited, go and sit down in the lowest place, that when he who
 invited thee cometh, he may say, Friend, go up higher: then shalt thou
 11 have honour in the presence of them that sit at table with thee. * For
 every one that exalteth himself shall be humbled, and he that humbleth
 himself shall be exalted.

V. 34. *How often would I have gathered thy children together*—Three solemn Visits He had made to Jerusalem since his Baptism, for this very Purpose.

V. 35. *Your house is left to you desolate*—Is now irrevocably consigned to Desolation and Destruction: *And verily I say to you*, after a very short Space, *ye shall not see me till the time come*, when taught by your Calamities, *ye shall be ready and disposed to say*, *Blessed is he that cometh in the name of the Lord*. It does not imply, that they should then see Jesus at all; but only, that they would earnestly wish for the Messiah, and in their Extremity be ready to entertain any who should assume that Character.

V. 2. *There was a certain man before him*—It does not appear, that he was come thither with any insidious Design. Probably he came, hoping for a Cure; or perhaps was one of the Family.

V. 3. *And Jesus answering spake*—Answering the Thoughts which He saw rising in their Hearts.

V. 7. *He spake a parable*—The ensuing Discourse is so termed, because several Parts are not to be understood literally. The general Scope of it is, not only at a Marriage-Feast, but on every Occasion, *He that exalteth himself shall be abased, and he that abaseth himself shall be exalted*.

12 Then said he also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor *thy* rich neighbours, lest they also invite thee again, and a recompence be made thee. But when thou makest an entertainment, invite
13 the poor, the disabled, the lame, the blind; And thou shalt be blessed;
14 for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.

15 And one of them that sat at table with him hearing these things, said
16 to him, Happy is he that shall eat bread in the kingdom of God. Then
said he to him, A certain man made a great supper, and invited many.
17 And he sent his servants at supper time to say to them that were in-
18 vited, Come, for all things are now ready. And they all with one *con-*
sent began to make excuse. The first said to him, I have bought a
field, and I must needs go and see it: I pray thee have me excused.
19 And another said, I have bought five yoke of oxen, and I go to prove
20 them: I pray thee have me excused. And another said, I have mar-
21 ried a wife, and therefore I cannot come. So the servant came, and
shewed his lord these things. Then the master of the house being angry,
said to his servant, Go out quickly into the streets and lanes of the city,
and bring in hither the poor, and the disabled, and the lame, and the
22 blind. And the servant said, Sir, it is done as thou hast commanded;
23 and yet there is room. And the lord said to the servant, Go out into
the highways and hedges, and compel *them* to come in, that my house

V. 12. *Call not thy friends*—That is, I do not bid thee *call thy friends or thy neighbours*. Our LORD leaves these Offices of Humanity and Courtesy as they were, and teaches an higher Duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless Entertainments? *Lest a recompence be made*—This Fear is as much unknown to the World, as even the Fear of Riches.

V. 14. *One of them that sat at table hearing these things*—And being touched therewith, said, *Happy is he that shall eat bread in the kingdom of God*—Alluding to what had been just spoken. It means, he that shall have a Part in the Resurrection of the Just.

V. 16. *Then said he*—Continuing the Allusion, *A certain man made a great supper*—As if he had said, All Men are not sensible of this

Happiness. Many might have a Part in it, and will not.

V. 18. *They all began to make excuse*—One of them pleads only his own Will, *I go*: Another, a pretended Necessity, *I must needs go*: The third, Impossibility, *I cannot come*. All of them want the holy Hatred mentioned ver. 26. All of them perish by Things in themselves lawful. *I must needs go*—The most urgent worldly Affairs frequently fall out just at the Time when GOD makes the freest Offers of Salvation.

V. 21. *The servant came and shewed his lord these things*—So Ministers ought to lay before the LORD in Prayer, the Obedience or Disobedience of their Hearers.

V. 23. *Compel them to come in*—With all the Violence of Love, and the Force of GOD's Word. Such Compulsion, and such only, in Matters of Religion, was used by *Christ* and his Apostles.

24 may be filled. For I say to you, that none of those men who were invited, shall taste of my supper.

25 And great multitudes went with him. And he turned and said to
26 them, * If any man come to me, and hate not his father, and mother,
and wife, and children, and brethren, and sisters, yea, and his own life al-
27 so, he cannot be my disciple. And whosoever doth not bear his cross,
28 and come after me, cannot be my disciple. And which of you in-
tending to build a tower, sitteth not down first, and computeth the cost,
29 whether he hath sufficient to finish it? Lest haply after he hath laid
the foundation, and is not able to finish it, all that behold mock him,
30 saying, This man began to build, and was not able to finish. Or
31 what king marching to encounter another king in war, sitteth not down
first, and consulteth whether he be able with ten thousand, to meet him
32 that cometh against him with twenty thousand? If not, while the
other is yet a great way off, he sendeth an embassage, and desireth con-
33 ditions of peace. So every one of you, who forsaketh not all that he
34 hath, cannot be my disciple. † Salt is good: but if the salt have
35 lost its favour, wherewith shall it be seasoned? It is neither fit for the
land nor yet for dung; they cast it out. He that hath ears to hear, let
him hear.

XV. Then drew near to him all the publicans and sinners, to hear him.
2 And the Pharisees and Scribes murmured, saying, This man receiveth
3 sinners and eateth with them. And he spake a parable to them, saying,

V. 24. *For* refers to *Go out*, ver. 23.

V. 26. *If any man come to me, and hate not his father*—Comparatively to *Christ*: Yea, so as actually to renounce his Field, Oxen, Wife, all Things, and *act as if* he hated them, when they stand in Competition with Him.

V. 28. *And which of you intending to build a tower*—That is, and whoever of you intends to follow me, let him first seriously weigh these Things.

V. 31. *Another king*—Does this mean, the Prince of this World? Certainly he has greater Numbers on his Side. How numerous are his Children and Servants?

V. 33. *So*—Like this Man, who being afraid to face his Enemy, sends to make Peace with him, *every one who forsaketh not all that he hath*—

1. By withdrawing his Affections from all the

Creatures; 2. By enjoying them only *in and for* GOD, only in such a Measure and Manner as leads to Him; 3. By hating them all, in the Sense above-mentioned, *cannot be my disciple*—But will surely desist from building that Tower, neither can he persevere in fighting the good Fight of Faith.

V. 34. *Salt*—Every Christian; but more eminently every Minister.

V. 1. *All the publicans*—That is, all who were in that Place. It seems our LORD was in some Town of *Galilee* of the *Gentiles*, from whence He afterwards went to *Jerusalem*, ch. xvii. 11.

V. 3. *He spake*—Three Parables of the same Import; for the Sheep, the Piece of Silver, and the lost Son, all declare (in direct Contrariety to the *Pharisees* and *Scribes*) in what Manner GOD receiveth Sinners.

* *Mat. x. 37.*

† *Mat. v. 13. Mark ix. 50.*

V. 4. *Leave*

- 4 * Who of you having an hundred sheep, and losing one of them, doth
 5 not leave the ninety and nine in the wilderness, and go after that which
 6 is lost, till he find it? And having found *it*, he layeth *it* on his shoul-
 7 ders rejoicing. And coming home, he calleth together his friends and
 8 neighbours, saying to them, Rejoice with me; for I have found my
 9 sheep which was lost. I say to you, Thus joy shall be in heaven, over
 10 one sinner that repenteth, more than over ninety and nine just persons,
 11 who do not need repentance. Or what woman having ten pieces
 12 of silver, if she lose one piece, doth not light a candle and sweep the
 13 house, and seek diligently till she find *it*? And having found *it*, she
 14 calleth *her* friends and neighbours together, saying, Rejoice with me, for
 15 I have found the piece which I had lost. Thus I say to you, there is joy
 in the presence of the angels of God, over one sinner that repenteth.
- 11 And he said, A certain man had two sons. And the younger of them
 12 said to his father; Father, give me the portion of goods that falleth to
 13 me. And he divided to them *his* substance. And not many days after,
 the younger son gathered all together, and took a journey into a far
 country, and there squandered away his substance, living riotously.
- 14 And when he had spent all, there arose a mighty famine in that coun-
 15 try; and he began to be in want. And he went and joined himself to
 a citizen of that country; and he sent him into his fields, to feed swine.

V. 4. *Leave the ninety and nine in the wilderness*—Where they used to feed: All uncultivated Ground, like our Commons, was by the Jews termed *Wilderness*, or Desert. *And go after*—In recovering a lost Soul, God, as it were, labours. May we not learn hence, that to let them alone who are in Sin, is both unchristian and inhuman?

V. 7. *Joy shall be*—Solemn and festal Joy, in heaven—First in our blessed LORD Himself, and then among the Angels and Spirits of just Men. *Over one sinner*—One gross, open, notorious Sinner, *that repenteth*—That is thoroughly changed in Heart and Life; *more than over ninety and nine just persons*—Comparatively just, outwardly blameless, *that need not such a repentance*: For they need not, cannot repent of the Sins which they never committed.

The Sum is, as a Father peculiarly rejoices, when an extravagant Child, supposed to be utterly lost, comes to a thorough Sense of his

Duty: Or as any other Person who has recovered what he had given up for gone, has a more sensible Satisfaction in it, than in several other Things equally valuable, but not in such Danger: So do the Angels in Heaven peculiarly rejoice, in the Conversion of the most abandoned Sinners. Yea, and God Himself so readily forgives and receives them, that He may be represented as having Part in the Joy.

V. 12. *Give me the part of goods that falleth to me*—See the Root of all Sin! A Desire of disposing of ourselves; of Independency on God!

V. 13. *He took a journey into a far country*—Far from God: God was not in all his Thoughts: *And squandered away his substance*—All the Grace he had received.

V. 14. *He began to be in want*—All his worldly Pleasures failing, he grew conscious of his Want of real Good.

V. 15. *And he joined himself to a citizen of that country*—Either the Devil, or one of his

* Mat. xviii. 12.

B b 2

Children;

16 And he would fain have filled his belly with the husks that the swine
 17 ate: and no man gave to him. * And coming to himself he said, How
 many hired servants of my father have bread enough and to spare,
 18 and I am perishing with hunger? I will arise and go to my father,
 and will say to him, Father, I have sinned against heaven, and before
 19 thee: I am no more worthy to be called thy son; make me as one of
 20 thy hired servants. And he arose and came to his father: But while
 he was yet a great way off, his father saw him, and his bowels yearned,
 21 and he ran, and fell on his neck and kissed him. And the son said unto
 him, Father, I have sinned against heaven and before thee, and am no
 22 more worthy to be called thy son. But the father said to his servants,
 Bring forth the best robe and put *it* on him, and put a ring on his hand,
 23 and shoes on *his* feet. And bring hither the fatted calf, and kill *it*, and
 24 let us eat and be merry. For this my son was dead and is alive again;
 25 he was lost and is found. And they began to be merry. Now his
 elder son was in the field. And as he came and drew nigh to the house,
 26 he heard musick and dancing. And calling one of the servants, he
 27 asked what these things meant? And he told him, Thy brother is
 come, and thy father hath killed the fatted calf, because he hath re-
 28 ceived him in good health. But he was angry, and would not go in:
 29 therefore his father coming out intreated him. And he answering said
 to his father, Lo these many years do I serve thee, neither transgressed
 I thy commandment at any time; yet thou never gavest me a kid, that

Children; the genuine Citizens of that Country, which is far from God. *He sent him to feed swine*—He employed him in the base Drudgery of Sin.

V. 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly Comforts. Vain, fruitless Endeavour!

V. 17. *And coming to himself*—For till then he was beside himself, as all Men are, so long as they are without God in the World.

V. 18. *I will arise and go to my father*—How accurately are the first Steps of true Repentance here pointed out?

V. 20. *And he arose and came to his father*—The Moment he had resolved, he began to execute his Resolution. *While he was yet a great way off, his father saw him*—Returning, starved, naked.

V. 22. *But the father said*—Interrupting

him, before he had finished what he intended to say. So does God frequently cut an earnest Confession short, by a Display of his pardoning Love.

V. 23. *Let us be merry*—Both here, and wherever else this Word occurs, whether in the Old or New Testament, it implies nothing of Levity, but a solid, serious, religious, Heart-felt Joy: Indeed this was the ordinary Meaning of the Word two hundred Years ago, when our Translation was made.

V. 25. *The elder son seems to represent the Pharisees and Scribes*, mentioned ver. 2.

V. 27. *Thy father hath killed the fatted calf*—Perhaps he mentions this, rather than the Robe or Ring, as having a nearer Connexion with the Musick and Dancing.

V. 28. *He was angry, and would not go in*—How natural to us is this Kind of Resentment?

* Psalm cxix. 59, 60.

V. 30. *Lo*

30 I might make merry with my friends. But as soon as this thy son was
 come, who hath devoured thy substance with harlots, thou hast killed
 31 for him the fatted calf. And he said to him, Son, thou art always with
 32 me, and all that I have is thine. But it was meet to make merry and
 be glad; for this thy brother was dead and is alive again, and was lost
 and is found.

XVI. And he said also to his disciples, There was a certain rich man

V. 29. *Lo, these many years do I serve thee—* So he was one of the Instances, mentioned ver. 7. How admirably therefore does this Parable confirm that Assertion! *Yet thou never gavest me a kid, that I might make merry with my friends—* Perhaps GOD does not usually give much Joy to those who never felt the Sorrows of Repentance.

V. 31. *Thou art ever with me, and all that I have is thine—* This suggests a strong Reason against murmuring at the Indulgence shewn to the greatest of Sinners. As the Father's receiving the younger Son, did not cause him to disinherit the elder; so GOD's receiving notorious Sinners, will be no loss to those who have always served Him: Neither will He raise these to a State of Glory, equal to that of those who have always served Him, if they have, upon the whole, made a greater Progress in inward as well as outward Holiness.

V. 32. *This thy brother was dead and is alive—* A thousand of these delicate Touches in the inspired Writings, escape an inattentive Reader. In the 30th Verse the elder Son had unkindly and indecently said, *This thy son.* The Father in his Reply mildly reproves him, and tenderly says, *This thy brother.* Amazing Intimation, that the best of Men ought to account the worst Sinners their Brethren still; and should especially remember this Relation, when they shew any Inclination to return.

Our LORD in this whole Parable shews, not only that the Jews had no Cause to murmur at the Reception of the Gentiles, (a Point which did not at that Time so directly fall under Consideration) but that if the Pharisees were indeed as good as they fancied themselves to be, still they had no Reason to murmur at the kind Treatment of any sincere Penitent. Thus does He condemn them, even on their own Principles, and so leaves them without Excuse.

We have in this Parable a lively Emblem of the Condition and Behaviour of Sinners in their natural State. Thus, when enriched by the

Bounty of the great common Father, do they ungratefully run from him, (ver. 12.) Sensual Pleasures are eagerly pursued, till they have squandered away all the Grace of GOD, (ver. 13.) And while these continue, not a serious Thought of GOD can find a Place in their Minds. And even when Afflictions come upon them, (ver. 14.) still they will make hard Shifts, before they will let the Grace of GOD, concurring with his Providence, persuade them to think of a Return. (ver. 15, 16.)

When they see themselves naked, indigent, and undone, then they recover the Exercise of their Reason. (ver. 17.) Then they remember the Blessings they have thrown away, and attend to the Misery they have incurred. And hereupon they resolve to return to their Father, and put the Resolution immediately in Practice. (ver. 18, 19.)

Behold with Wonder and Pleasure, the gracious Reception they find, from divine injured Goodness! When such a Prodigal comes to his Father, He sees him afar off, (ver. 20.) He pities, meets, embraces him, and interrupts his Acknowledgments, with the Tokens of his returning Favour. (ver. 21.) He arrays him with the Robe of a Redeemer's Righteousness, with inward and outward Holiness, adorns him with all his sanctifying Graces, and honours him with the Tokens of adopting Love. (ver. 22.) And all this he does with unutterable Delight, in that he who was lost is now found. (ver. 23, 24.)

Let no elder Brother murmur at this Indulgence, but rather welcome the Prodigal back into the Family. And let those who have been thus received, wander no more, but emulate the strictest Piety of those who for many Years have served their heavenly Father, and not transgressed his Commandments.

V. 1. *And he said also to his disciples—* Not only to the Scribes and Pharisees, to whom He had been hitherto speaking, but to all the younger as well as the elder Brethren; to the returning

who had a steward: and he was accused to him as wasting his goods.
 2 And calling him, he said to him, Why hear I this of thee? Give an
 3 account of thy stewardship, for thou canst be no longer steward. And
 the steward said in himself, What shall I do? For my lord taketh
 away the stewardship from me. I cannot dig, to beg I am ashamed.
 4 I know what to do, that when I am removed from the stewardship,
 5 they may receive me into their houses. So having called to him every
 one of his lord's debtors, he said to the first, How much owest thou to
 6 my lord? And he said, An hundred measures of oil. He said to him,
 7 Take thy bill, and sit down quickly and write fifty. Then said he to
 another, And how much owest thou? He said, An hundred measures
 8 of wheat. He saith, Take thy bill, and write fourscore. And the
 lord commended the unjust steward, because he had done wisely; for
 the children of this world are wiser in their generation than the children
 9 of light. And I say to you, Make to yourselves friends of the mam-
 mon of unrighteousness, that, when ye fail, they may receive you into
 10 the everlasting habitations. He that is faithful in the least, is faith-
 ful also in much; and he that is unjust in the least, is unjust also in much.
 11 If therefore ye have not been faithful in the unrighteous mammon, who
 12 will intrust you with the true riches? And if ye have not been faithful

returning Prodigals who were now *his disciples*.
A certain rich man had a steward—Christ here
 teaches all that are now in Favour with God,
 particularly pardoned Penitents, to behave
 wisely, in what is committed to them.

V. 3. *To beg I am ashamed*—But not ashamed
 to cheat! This was likewise a Sense of Honour!
 “By Men call'd Honour, but by Angels Pride.”

V. 4. *I know*—That is, I am resolved, *what*
to do.

V. 8. *And the lord commended the unjust stew-*
ard—Namely, in this Respect, Because he had
 used timely Precaution: So that tho' the Dis-
 honesty of such a Servant be detestable, yet his
 Foresight, Care, and Contrivance, about the
 Interests of this Life, deserve our Imitation,
 with regard to the more important Affairs of
 another. *The children of this world*—Those
 who seek no other Portion than this World:
Are wiser—Not absolutely, for they are, one
 and all, egregious Fools; but they are more
 consistent with themselves; they are truer to
 their Principles; they more steadily pursue
 their End; they are wiser in their generation—
 That is, in their own Way, *than the children*

of light—The Children of God, whose Light
 shines on their Hearts.

V. 9. *And I say to you*—Be good Stewards
 even of the lowest Talents wherewith God
 hath intrusted you. *Mammon* means Riches
 or Money. It is termed the *Mammon of Un-*
righteousness, because of the Manner wherein
 it is commonly either procured or employed.
 Make yourselves Friends of this, by doing all
 possible Good, particularly to the Children of
 God: *That when ye fail*, when your Flesh and
 your Heart faileth, when this earthly Taber-
 nacle is dissolved, those of them who are gone
 before, *may receive*, may welcome you into the
everlasting Habitations.

V. 10. And whether ye have more or less,
 see that ye be *faithful* as well as wise Stewards.
He that is faithful in what is meanest of all,
 worldly Substance, is also faithful in Things
 of an higher Nature: And he that uses these
 lowest Gifts unfaithfully, is likewise unfaith-
 ful in spiritual Things.

V. 11. *Who will intrust you with the true*
riches?—How should God intrust you with Spi-
 ritual and Eternal, which alone are *true Riches?*

V. 12. *If*

in that which is another's, who will give you that which is your own?

13 * No servant can serve two masters: for either he will hate the one, and love the other, or he will cleave to the one, and despise the other. Ye cannot serve GOD and Mammon.

14 And the Pharisees, who were covetous, heard all these things, and they
15 derided him. And he said to them, Ye are they who justify yourselves before men: but God knoweth your hearts: and that which is highly
16 esteemed among men, is an abomination before God. † The law and the prophets *were* until John: from that time the kingdom of God is
17 preached, and every man forceth into it. ‡ Yet it is easier for heaven
18 and earth to pass, than for one tittle of the law to fail. || Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband, committeth
19 adultery.

20 There was a certain rich man, who was clothed in purple and fine linen, and feasted splendidly every day. And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores;

V. 12. *If ye have not been faithful in that which was another's*—None of these temporal Things are yours: You are only Stewards of them, not Proprietors: GOD is the Proprietor of All: He lodges them in your Hands for a Season; but still they are *his* Property. Rich Men, understand and consider this. If your Steward uses any Part of *your* Estate (so called in the Language of Men) any farther or any otherwise than you direct, he is a Knave: He has neither Conscience nor Honour. Neither have *you* either one or the other, if you use any Part of that Estate, which is in Truth GOD's, not your's, any otherwise than He directs. *That which is your own*—Heaven, which when you have it, will be your own for ever.

V. 13. And you cannot be *faithful* to GOD, if you trim between GOD and the World; if you do not serve Him alone.

V. 15. *And he said to them, Ye are they who justify yourselves before men*—The Sense of the whole Passage is, that Pride wherewith you justify yourselves, feeds Covetousness, *derides* the Gospel, (ver. 14.) and destroys the Law: (ver. 18.) All which is illustrated by a terrible Example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

V. 16. *The law and the prophets were* in force

until John: from that time the Gospel takes Place: And humble, upright Men receive it with inexpressible Earnestness.

V. 17. Not that the Gospel at all destroys the Law:

V. 18. But ye do; particularly in this notorious Instance.

V. 19. *There was a certain rich man*—Very probably a Pharisee, and one that *justified himself before men*—A very honest, as well as honourable Gentleman: Tho' it was not proper to mention his Name on this Occasion: *Who was clothed in purple and fine linen*—And doubtless *esteemed* on this Account, (perhaps, not only by those who sold it, but by most that knew Him) as encouraging Trade, and acting according to his Quality: *And feasted splendidly every day*—And consequently was *esteemed* yet more, for his Generosity and Hospitality in keeping so good a Table.

V. 20. *And there was a certain beggar named Lazarus*, (according to the Greek Pronunciation) or *Eleazar*. By his Name it may be conjectured, he was of no mean Family, tho' it was thus reduced. There was no Reason for our LORD to conceal his Name, which probably was then well known. *Theophylact* observes, from the Tradition of the *Hebrews*, that he lived at *Jerusalem*. *Yea, the dogs also came and licked his sores*—It seems, this Circumstance

* Mat. vi. 24. † Mat. xi. 13. ‡ Mat. v. 18. || Mat. v. 31. xix. 7.

Mark x. 2.

21 And desiring to be fed with the crumbs that fell from the rich man's
 22 table: yea, the dogs also came and licked his sores. And the beggar died,
 and was carried by angels into Abraham's bosom: the rich man also
 23 died and was buried: And in hell lifting up his eyes, being in torments, he
 24 seeth Abraham afar off and Lazarus in his bosom. And he cried and said,
 Father Abraham, have mercy on me, and send Lazarus to dip the tip of
 his finger in water and cool my tongue; for I am tormented in this flame.
 25 But Abraham said, Son, remember, that thou in thy life-time receivedst
 thy good things, and likewise Lazarus evil things: but now he is comfort-
 26 ed, and thou art tormented. And besides all this, between us and you,
 there is a great gulph fixed; so that they who would pass from us to you,
 27 cannot, neither can they pass that *would come* to us from thence. Then he
 said, I pray thee, therefore, father, that thou wouldst send him to my fa-
 28 ther's house: For I have five brethren; that he may testify to them, lest
 29 they also come into this place of torment. Abraham saith to him, They
 30 have Moses and the prophets; let them hear them. And he said, Nay,
 father Abraham; but if one go to them from the dead, they will repent.
 31 And he said to him, If they hear not Moses and the prophets, neither
 will they be persuaded tho' one rose from the dead.

XVII. Then said he to the disciples, * It is impossible but offences will

is recorded to shew that all his Ulcers lay bare, and were not closed or bound up.

V. 22. *And the beggar*, worn out with Hunger, and Pain, and Want of all Things, *died*; and was carried by angels (amazing Change of the Scene!) into Abraham's bosom—So the Jews stiled Paradise; the Place where the Souls of good Men remain from Death to the Resurrection. *The rich man also died, and was buried*—Doubtless with Pomp enough, tho' we do not read of his lying in State: That stupid senseless Pageantry, that shocking Insult on a poor, putrifying Carcase, was reserved for our enlightened Age!

V. 23. *He seeth Abraham afar off*—And yet knew him at that Distance: And shall not Abraham's Children, when they are together in Paradise, know each other!

V. 24. *Father Abraham, have mercy on me*—It cannot be denied, but here is one Precedent in Scripture, of praying to departed Saints: But who is it that prays, and with what Success? Will any, who considers this, be fond of copying after him?

V. 25. *But Abraham said, Son*—According to the Flesh. Is it not worthy of Observation, that Abraham will not revile even a damned Soul. Shall living Men revile one another? *Thou in thy life-time receivedst thy good things*—Thou didst chuse and accept of worldly Things as thy Good, thy Happiness. And can any be at a Loss to know why he was now in Torments? This damnable Idolatry, had there been nothing more, was enough to sink him to the nethermost Hell.

V. 26. *Besides this, there is a great gulph fixed*—Reader, to which Side of it wilt thou go?

V. 28. *Lest they also come into this place*—He might justly fear lest their Reproaches should add to his own Torment.

V. 31. *Neither will they be persuaded*—Truly to repent: For this implies an entire Change of Heart: But a thousand Apparitions cannot effect this. God only can, applying his Word.

V. 1. *It is impossible but offences will come*—And they ever did, and do come chiefly by Pharisees, that is, Men who trust in themselves that they are righteous, and despise others.

* Mat. xviii. 6. Mark ix. 42.

V. 2. Little

2 come; but wo *to him* thro' whom they come. It were better for him that
 a mill-stone were hanged about his neck, and he cast into the sea, than that
 3 he should offend one of these little ones. * Take heed to yourselves: if
 thy brother sin against thee, rebuke him, and if he repent, forgive him.
 4 And if he sin against thee seven times in a day, and seven times in a day
 5 return to thee, saying, I repent, thou shalt forgive him. † And the
 6 apostles said to the Lord, Increase our faith. And the Lord said, If ye
 had faith as a grain of mustard-seed, ye might say to this sycamine tree,
 Be thou rooted up, and be thou planted in the sea; and it should obey you.
 7 But which of you having a servant plowing or feeding cattle, will say to
 him as soon as he cometh from the field, Come and sit down to table?
 8 And will not rather say to him, Make ready wherewith I may sup, and
 gird thyself and serve me till I have eaten and drunk, and afterward thou
 9 shalt eat and drink? Doth he thank that servant because he did the
 10 things that were commanded him? I think not. So likewise ye, when
 ye have done all the things that are commanded you, say, We are unpro-
 fitable servants: we have done what was our duty to do.

11 And as he went to Jerusalem, he passed thro' the confines of Samaria
 12 and Galilee. And as he entered into a certain village, there met him
 13 ten lepers, who stood afar off: And they lifted up *their* voice and said,
 14 Jesus, master, have mercy on us. And seeing *them*, he said to them,
 Go shew yourselves to the priests. And as they went, they were cleansed.
 15 And one of them, when he saw that he was healed, turned back, and
 16 with a loud voice glorified God. And fell down on *his* face at his feet,

V. 2. *Little ones*—Weak Believers.

V. 3. *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

V. 4. *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*—That is, if he gives sufficient Proof, that he does really repent, after having sinned ever so often, receive him just as if he had never sinned against thee. But this Forgiveness is due only to real Penitents. In a lower Sense we are to forgive all, penitent or impenitent, (so as to bear them the sincerest Good-will, and to do them all the Good we can:) And that not seven Times only, but seventy Times seven.

V. 5. *Lord, increase our faith*—That we may thus forgive, and may neither offend, nor be offended.

V. 6. *And he said, If ye had faith as a grain of mustard-seed*—If ye had the least Measure of true Faith, no Instance of Duty would be too hard for you. *Ye would say to this sycamine tree*—This seems to have been a kind of proverbial Expression.

V. 7. *But which of you*—But is it not meet, that you should first obey, and then triumph? Tho' still with a deep Sense of your utter Unprofitableness.

V. 9. *Doth he thank that servant*—Does he account himself obliged to him?

V. 10. *When ye have done all, say, We are unprofitable servants*—For a Man cannot profit God. Happy is he who judges himself an unprofitable Servant: Miserable is he, whom God pronounces such.

* Mat. xviii. 15.

† Mat. xvii. 20.

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V. 20. *The*

17 giving him thanks: and he was a Samaritan. And Jesus answering said,
 18 Were there not ten cleansed? But where are the nine? There are not
 19 found to give glory to God, save this stranger. And he said to him,
 Arise and go, thy faith hath saved thee.
 20 And being asked by the Pharisees, When cometh the kingdom of
 God, He answered them and said, The kingdom of God cometh not with
 21 observation. Neither shall they say, Lo here, or lo there; for behold,
 22 the kingdom of God is within you. And he said to the disciples,
 The days will come, when ye shall desire to see one of the days of the Son
 23 of man, and shall not see *it*. * And when they shall say to you, See
 24 here; see there: go not, nor follow *them*. For as the lightning that
 lightneth out of the one *part* under heaven, shineth to the other *part* un-
 25 der heaven, so shall also the Son of man be in his day. But first he must
 26 suffer many things, and be rejected by this generation. † And as it was
 in the days of Noah, so shall it be also in the days of the Son of man.
 27 They ate, they drank, they married, they were given in marriage, till
 the day that Noah entered into the ark, and the flood came and destroy-
 28 ed them all. Likewise also as it was in the days of Lot: they ate, they
 29 drank, they bought, they sold, they planted, they builded: But the
 day that Lot went out of Sodom, it rained fire and brimstone from hea-
 30 ven and destroyed them all. Even thus shall it be in the day that the
 31 Son of man is revealed. In that day, he that shall be on the house-
 top and his goods in the house, let him not go down to take them away:
 32 and he that is in the field, let him likewise not return back. Remember
 33 Lot's wife. ‡ Whosoever shall seek to save his life, shall lose it, and

V. 20. *The kingdom of God cometh not with observation*—With such outward Pomp, as draws the Observation of every one.

V. 21. *Neither shall they say, Lo here, or lo there*—This shall not be the Language of those, who are, or shall be sent by me, to declare the Coming of my Kingdom. *For behold the kingdom of God is within or among you*—Look not for it in distant Times or remote Places: It is now in the midst of you: It is come: It is present in the Soul of every true Believer: It is a spiritual Kingdom, an internal Principle. Wherever it exists, it exists in the Heart.

V. 22. *Ye shall desire to see one of the days of the Son of man*—One Day of Mercy, or one Day wherein you might converse with me, as you do now.

V. 23. *They shall say, See Christ is here, or there*—Limiting his Presence to this or that Place.

V. 24. *So shall also the Son of man be*—So swift, so wide, shall his Appearing be: *In his day*—The last Day.

V. 26. *The days of the Son of man*—Those which immediately follow, that which is eminently styled *his day*.

V. 31. *In that day*—(Which will be the grand Type of the last Day) when ye shall see *Jerusalem* encompassed with Armies.

V. 32. *Remember Lot's wife*—And escape with all Speed, without ever looking behind you.

V. 33. The Sense of this and the following Verses is, Yet as great as the Danger will be, do not seek to save your Life by violating your Conscience; if you do, you will surely lose it:

* Mat. xxiv. 23. † Mat. xxiv. 37. ‡ Luke ix. 24. John xii. 25.

Whereas

- 34 whosoever shall lose *his life*, shall preserve it. I tell you, in this night,
there shall be two men in one bed; one shall be taken and the other left.
35 Two women shall be grinding together; one shall be taken and the other
36 left. Two men shall be in the field; one shall be taken and the other left.
37 * And they answering said to him, Where Lord? And he said to them,
Wheresoever the body *is*, there will the eagles be gathered together.

XVIII. And he spake a parable to them to this end, that they ought always
2 to pray, and not to faint; Saying, There was in a certain city a judge
3 who feared not God nor revered man. And there was a widow in that
city, and she came to him, saying, Do me justice on mine adversary.
4 And he would not for a while, but afterwards he said in himself, Tho' I
5 fear not God nor reverence man, Yet because this widow giveth me trou-
ble, I will do her justice, lest by her continual coming she weary me out.
6 And the Lord said, Hear what the unjust judge saith? And shall not
7 God vindicate his own elect, who cry to him day and night, though he
8 bear long with them? I tell you he will vindicate them speedily. Yet
when the Son of man cometh, will he find faith upon earth?

9 And he spake this parable to certain who trusted in themselves that
10 they were righteous and despised others. Two men went up into the
11 temple to pray, the one a Pharisee, and the other a publican. The Pha-
risee stood by himself and prayed thus, God I thank thee, that I am
not as other men *are*, rapacious, unjust, adulterers, or even as this publi-
12 can. I fast twice in the week: I give tythes of all that I possess.

Whereas if you should lose it for my Sake, you shall be paid with Life everlasting. But the most probable Way of preserving it now, is to be always ready to give it up: A peculiar Providence shall then watch over you and put a Difference between you and other Men.

V. 1. *He spake a parable to them*—This and the following Parable, warn us against two fatal Extremes, with regard to Prayer: The former against Faintness and Weariness, the latter against Self-confidence.

V. 7. *And shall not God*—The most just Judge, vindicate his own elect—Preserve the Christians from all their Adversaries, and in particular save them out of the general Destruction, and avenge them of the Jews? *Tho' he bear long with them*—Tho' He does not immediately put an End, either to the Wrongs of the Wicked, or the Sufferings of good Men.

V. 8. *Yet when the Son of man cometh, will he find faith upon earth?*—Yet notwithstanding all the Instances both of his Long-suffering and of his Justice, whenever He shall remarkably appear, against their Enemies in this Age, or in After-ages, how few true Believers will be found upon Earth.

V. 9. *He spake this parable*—Not to Hypocrites, the Pharisee here mentioned was no Hypocrite, no more than an outward Adulterer: But he *sincerely trusted in himself, that he was righteous*, and accordingly told God so, in the Prayer which none but God heard.

V. 12. *I fast twice in the week*—So did all the strict Pharisees; every Monday and Thursday. *I give tithes of all that I possess*—Many of them gave one full Tenth of their Income in Tithes, and another Tenth in Alms. The Sum of his Plea

13 And the publican standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a
14 sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

15 * And they brought to him even infants, that he might touch them;
16 but the disciples seeing it, rebuked them. But Jesus calling them to him, said, Suffer little children to come to me and forbid them not; for of such
17 is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 † And a certain ruler asked him, saying, Good master, what shall I do
19 to inherit eternal life? But Jesus said to him, Why callest thou me good?
20 *There is none good save one, that is God.* Thou knowest the commandments, ‡ Do not commit adultery. Do not murder. Do not steal.
21 Do not bear false witness. Honour thy father and thy mother. And he
22 said, All these have I kept from my childhood. Jesus hearing these things said to him, Yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and
23 come, follow me. And when he heard this, he was very sorrowful; for
24 he was very rich. And Jesus seeing that he was very sorrowful, said, How hardly shall they that have riches enter into the kingdom of
25 God? It is easier for a camel to go through a needle's eye, than for a
26 rich man to enter into the kingdom of God. And they that heard *it* said,
27 Who then can be saved? And he said, The things impossible with men,
28 are possible with God. Then Peter said, Lo we have left all and follow-
29 ed thee. And he said to them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for
30 the kingdom of God's sake, Who shall not receive manifold more in the present time, and in the world to come life everlasting.

is, I do no Harm; I use all the Means of Grace; I do all the Good I can.

V. 13. *The publican standing afar off*—From the Holy of Holies, *would not so much as lift up his eyes to heaven*—Touched with Shame, which is more ingenuous than Fear.

V. 14. *This man went down*—From the Hill on which the Temple stood; *justified rather than the other*—That is, And not the other.

V. 16. *Calling them*—Those that brought the Children: *Of such is the kingdom of God*—

Such are Subjects of the Messiah's Kingdom. And *such* as these it properly belongs to.

V. 22. *Yet lackest thou one thing*—Namely, To love God more than Mammon. Our Saviour knew his Heart, and presently put him upon a Trial which laid it open to the Ruler himself. And to cure his Love of the World, which could not in him be cured otherwise, *Christ* commanded him, To sell all that he had. But He does not command us to do this; but to use all to the Glory of God.

* Mat. xix. 13. Mark x. 13.

† Mat. xix. 16. Mark x. 17.

‡ Exod. xx. 12, &c.

V. 34. *They*

31 * Then he took to him the twelve, and said to them, Behold we go up
to Jerusalem, and all things that are written by the prophets will be ac-
32 complished on the Son of man. For he will be delivered to the Gentiles,
33 and will be mocked, and spitefully intreated, and spitted on: And they
will scourge *him*, and put him to death: and the third day he will rise
34 again. And they understood none of these things; and this saying was
hid from them, neither knew they the things which were spoken.

35 † And while he was yet nigh to Jericho, a certain blind man sat by
36 the way side begging. And hearing the multitude pass by, he asked,
37 what it meant? And they told him, Jesus of Nazareth passeth by.
38 And he cried aloud, saying, Jesus, Son of David, have mercy on me.
39 And they that went before charged him to hold his peace; but he cried
40 so much the more, Thou Son of David, have mercy on me. And Jesus
standing still, commanded him to be brought to him: and when he was
41 come near, he asked him, Saying, What wilt thou that I should do for
42 thee? He said, Lord, that I may receive my sight. And Jesus said to
43 him, Receive thy sight, thy faith hath saved thee. And immediately he
received his sight, and followed him, glorifying God: And all the peo-
ple seeing *it*, gave praise to God.

XIX. And he entered and passed through Jericho. And behold a man
2 named Zaccheus, who was the chief of the publicans, and he was rich.
3 And he sought to see Jesus who he was, and could not for the croud, be-
4 cause he was little of stature. And running before, he climbed into a
5 sycamore tree to see him; for he was to pass by that way. And Jesus,
when he came to the place, looking up saw him, and said to him, Zac-
cheus, make haste and come down; for to-day I must abide at thy house.

V. 34. *They understood none of these things*—The literal Meaning they could not but understand. But as they could not reconcile this to their pre-conceived Opinion of the Messiah, they were utterly at a Loss in what parabolical figurative Sense to take what He said concerning his Sufferings; having their Thoughts still taken up with the temporal Kingdom.

V. 1. *He passed through Jericho*—So that Zaccheus must have lived near the End of the Town; the Tree was in the Town itself. *And he was rich*—These Words seem to refer to the Dis-

course in the last Chapter, ver. 24--27, particularly to ver. 27. *Zaccheus* is a Proof, that it is possible, by the Power of God, for even a rich man to enter into the kingdom of heaven.

V. 2. *The chief of the publicans*—What we would term, the Commissioner of the Customs. A very honourable as well as profitable Place.

V. 4. *And running before*—With great Earnestness, *He climbed up*—Notwithstanding his Quality; *Desire conquering Honour and Shame*.

V. 5. *Jesus said, Zaccheus, make haste and come*

† *Mat. xx. 29. Mark x. 32.*

† *Mat. xx. 29. Mark x. 46.*

down

6 And he made haste and came down, and received him joyfully. And
 7 seeing it, they all murmured, saying, He is gone to be a guest with
 8 a sinner. And Zaccheus stood and said to the Lord, Behold, Lord,
 the half of my goods I give to the poor, and if I have taken any thing
 9 from any man wrongfully, I restore him fourfold. And Jesus said to
 him, To day is salvation come to this house; forasmuch as he also is a
 10 son of Abraham. * For the Son of man is come to seek and to save that
 which was lost.

11 And as they heard these things, he added and spake a parable, be-
 cause he was nigh Jerusalem, and because they thought the kingdom of
 12 God would immediately appear. He said therefore, † A certain noble-
 man went into a far country, to receive for himself a kingdom, and to re-
 13 turn. And having called ten of his servants, he gave them ten pounds,
 14 and said unto them, Trade till I come. But his citizens hated him, and
 sent an embassy after him, saying, We will not have this man to reign
 15 over us. And when he was returned, having received the kingdom, he
 commanded these servants to be called to him, to whom he had given
 16 the money, to know what each had gained by trading. Then came the
 17 first, saying, Lord, thy pound hath gained ten pounds. And he said to
 him, Well done, good servant; because thou hast been faithful in a very
 18 little, be thou governor over ten cities. And the second came, saying,
 19 Lord, thy pound hath gained five pounds. And he said to him like-
 20 wise, Be thou also over five cities. And another came saying, Lord, be-
 21 hold thy pound, which I have kept laid up in a napkin. For I feared

down--What a strange Mixture of Passions must
 Zaccheus have now felt, hearing one speak, as
 knowing both his Name and his Heart.

V. 7. *They all murmured*—All who were near:
 tho' most of them, rather out of Surprise than
 Indignation.

V. 8. *And Zaccheus stood*—Shewing by his
 Posture his deliberate Purpose and ready Mind,
And said, Behold, Lord, I give—I determine to
 do it immediately.

V. 9. *He also is a son of Abraham*—A Jew
 born, and as such has a Right to the first Of-
 fer of Salvation.

V. 11. *They thought the kingdom of God*—A
 glorious temporal Kingdom, would immediately
 appear.

V. 12. *He went into a far country to receive a*

* Mat xviii. 11.

kingdom—Christ went to Heaven, to receive his
 Sovereign Power as Man, even all Authority
 in Heaven and Earth.

V. 13. *Trade till I come*—To visit the Nation,
 to destroy Jerusalem, to judge the World: Or,
 in a more particular Sense, to require thy Soul
 of thee.

V. 14. *But his citizens*—Such were those of
 Jerusalem, hated him, and sent an embassy
 him—The Word seems to imply, their sent
 Embassadors to a superior Court, to enter
 Protest against his being admitted to the regal
 Power. In such a solemn Manner did the
 Jews protest, as it were, before God, that
 Christ should not reign over them. *This man*—
 So they call Him in Contempt.

V. 15. *When he was returned*—In his Glory.

† Mat. xxv. 14. Mark xiii. 34.

V. 23. *With*

thee, because thou art an austere man : thou takest up what thou layedst
 22 not down, and reapest what thou didst not sow. And he saith to him,
 Out of thy own mouth will I judge thee, thou wicked servant. Thou
 knewest that I am an austere man, taking up what I laid not down, and
 23 reaping what I did not sow ! Wherefore then gavest thou not my mo-
 ney into the bank, that at my coming I might have received it with in-
 24 terest ? And he said to them that stood by, Take the pound from him,
 25 and give it to him that hath ten pounds. (And they said to him, Lord,
 26 he hath ten pounds !) * For I say unto you, To every one that hath
 shall be given : but from him that hath not, even what he hath shall be
 27 taken away from him. Moreover those my enemies, who would not
 28 that I should reign over them, bring hither and slay before me. And
 having said these things, he went before, going up to Jerusalem.

29 † And as he drew nigh to Bethphage and Bethany, at the mount cal-
 30 led *the mount* of Olives, he sent two of his disciples, saying, Go ye in-
 to the village over against *you*, in which entering, ye shall find a colt tied,
 31 whercon never man yet sat, loose him and bring *him* hither. And if any
 man ask you, Why do ye loose *him*, thus shall ye say to him, The Lord
 32 hath need of him. And they that were sent went, and found even as he
 33 had said to them. And as they were loosing the colt, the owners thereof
 34 said to them, Why loose ye the colt ? And they said, The Lord hath
 35 need of him. And they brought him to Jesus, and they cast their garments
 36 on the colt, and set Jesus thereon. . And as he went they spread their
 37 clothes in the way. And when he was now come nigh, at the descent
 of the mount of Olives, the whole multitude of the disciples began to
 praise God with a loud voice, for all the mighty works that they had
 38 seen, Saying, Blessed *be* the king that cometh in the name of the Lord :
 39 Peace in heaven, and glory in the highest. And some of the Pharisees
 from among the multitude said to him, Master, rebuke thy disciples.

V. 23. *With interest*—Which does not ap-
 pear to be contrary to any Law of God or
 Man. But this is no Plea for *Usury*, that is,
 the taking such Interest as implies any Degree
 of Oppression or Extortion.

V. 25. *They said*—With Admiration, not
 Envy.

V. 28. *He went before*—The foremost of the
 Company, shewing his Readiness to suffer.

V. 29. *He drew nigh to* the Place where the

Borders of *Bethphage* and *Bethany* met, which
 was at the Foot of the *mount of Olives*.

V. 37. *The whole multitude began to praise
 God*—Speaking at once, as it seems, from a
 divine Impulse, Words which most of them did
 not understand.

V. 38. *Peace in heaven*—God being recon-
 ciled to Man.

V. 39. *Rebuke thy disciples*—Paying thee this
 immoderate Honour.

* *Mat. xxv. 29. Luke viii. 18.*

† *Mat. xxi. 1. Mark xi. 1.*

V. 40. *If*

40 And he answering said to them, I tell you, that if these should hold their
 41 peace, the stones would immediately cry out. And as he drew near,
 42 he beheld the city, and wept over it, saying, O that thou hadst known,
 even thou, at least in this thy day, the things *that are* for thy peace!
 43 But now they are hid from thine eyes. For the days shall come upon thee,
 that thine enemies shall cast a trench about thee, and compass thee round,
 44 and press thee on every side, And shall dash thee against the ground,
 and thy children *that are* in thee; and they shall not leave in thee one
 stone upon another: because thou knewest not the time of thy visitation.
 45 * And going into the temple, he drove out them that sold, and them
 46 that bought therein, Saying to them, It is written, † My house is the
 house of prayer, but ye have made it a den of thieves.
 47 And he taught daily in the temple. But the chief priests and the
 48 Scribes, and the chief of the people, sought to destroy him, And found
 not what they might do; for all the people hung upon him, to hear
 him.

XX. † And on one of those days, as he taught the people in the temple
 and preached the gospel, the chief priests and the Scribes came upon him,
 2 with the elders, And spake to him, saying, Tell us, by what authority
 dost thou these things, and who is he that gave thee this authority?
 3 And he answering, said, I will also ask you one thing, and tell me,
 4 Was the baptism of John from heaven, or of men? And they reasoned
 5 among themselves, saying, If we say from heaven, he will say, Why
 6 then did ye not believe him? But if we say of men, all the people will
 7 stone us; for they are persuaded that John was a prophet. And they
 8 answered, They could not tell whence. Jesus said to them, Neither tell
 I you, by what authority I do these things.

V. 40. *If these should hold their peace, the stones, which lie before you, would cry out—* That is, GOD would raise up some still more unlikely Instruments to declare his Praise. For the Power of GOD will not return empty.

V. 42. *O that thou hadst known, at least in this day—* After thou hast neglected so many. *Thy day—* The Day wherein GOD still offers thee his Blessings.

V. 43. *Thine enemies shall cast a trench about*

thee, and compass thee round— All this was exactly performed by Titus the Roman General.

V. 44. *And thy children within thee—* All the Jews were at that Time gathered together, it being the Time of the Passover. *They shall not leave one stone upon another—* Only three Towers were left standing for a Time, to shew the former Strength and Magnificence of the Place. But these likewise were afterwards levelled with the Ground.

* Mat. xxi. 12 Mark xi. 11.

† Isaiah lvi. 7.

‡ Mat. xxi. 23. Mark xi. 27.

V. 9. A

9 * Then he spake this parable to the people: A certain man planted a vineyard, and let it out to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard: but the husbandmen beat and sent him away empty. And again he sent another servant; and they beat him also, and treated *him* shamefully, and sent *him* away empty. And again he sent a third, and they wounded him also, and cast *him* out. Then said the Lord of the vineyard, What shall I do? I will send my beloved son; perhaps seeing him they will reverence *him*. But the husbandmen seeing him, reasoned among themselves, saying, This is the heir: Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed *him*. What therefore will the Lord of the vineyard do to them? He will come and destroy these husbandmen, and give the vineyard to others. And hearing *it* they said, God forbid. And he looked on them and said, What is this then that is written, † The stone which the builders rejected, this is become the head of the corner. § Whosoever shall fall on that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the Scribes sought to lay hands on him the same hour; but they feared the people; for they knew he had spoken this parable against them.

20 ‡ And watching *him*, they sent forth spies, feigning themselves to be just men, to take hold of his discourse, that they might deliver him to the power and authority of the governor. And they asked him, saying, Master, we know that thou speakest and teachest rightly, neither acceptest thou persons, but teachest the way of God in truth: Is it lawful for us, to give tribute to Cesar or no? But he observing their craftiness, said to them, Why tempt ye me? Shew me a penny. Whose image and su-

V. 9. *A long time*—It was a long Time from the Entrance of the *Israelites* into *Canaan*, to the Birth of *Christ*.

V. 16. *He will destroy these husbandmen*—Probably he pointed to the Scribes, chief Priests, and Elders: Who allowed, *He will miserably destroy those wicked men*, *Mat. xxi. 41.* but could not bear that this should be applied to themselves. They might also mean, *God forbid* that we should be guilty of such a Crime as your Parable seems to charge us with, name-

ly, rejecting and killing the Heir. Our Saviour answers, But yet ye will do it, as is prophesied of you.

V. 17. *He looked on them*—To sharpen their Attention.

V. 20. *Just men*—Men of a tender Conscience. *To take hold of his discourse*—If he answered as they hoped he would.

V. 21. *Thou speakest*—In private, and *teachest*—In public.

V. 24. *Shew me a penny*—A Roman Penny,

* *Mat. xxi. 33* *Mark xii. 1.*

† *Mat. xxii. 16.* *Mark xii. 13.*

‡ *Psal. cxviii. 22.*

§ *Mat. xxi. 44.*

D d

which

25 perſcription hath it? They anſwering ſaid, Ceſar's. He ſaid, Render
therefore to Ceſar the things which are Ceſar's, and to God the things
26 which are God's. And they could not take hold of his words before the
people; and marvelling at his anſwer, they held their peace.

27 * Then certain of the Sadducees, who deny there is any reſurrection,
28 coming to him, asked him, ſaying, Maſter, Moſes wrote to us, † If a
man's brother die, having a wife, and he die without children, that his
29 brother ſhould take his wife, and raiſe up ſeed to his brother. Now
there were ſeven brethren, and the firſt took a wife, and died without
30 children. And the ſecond took her to wife, and he died childleſs.
31 And the third took her, and in like manner the ſeven alſo; and they
32 died and left no children. Laſt of all the woman died alſo. Therefore
33 in the reſurrection whoſe wife of them is ſhe? For ſeven had her to
34 wife. And Jeſus anſwering ſaid to them, The children of this world
35 marry, and are given in marriage. But they who are counted worthy
to obtain that world, and the reſurrection from the dead, neither marry,
36 nor are given in marriage. For neither can they die any more; for they
are equal to angels, and are the children of God, being the children of
37 the reſurrection. But that the dead are raiſed, even Moſes ſhewed at
the buſh ‡, when he calleth the Lord, The God of Abraham, and the
38 God of Iſaac, and the God of Jacob. For he is not a God of the dead, but
39 of the living; ſo that all live to him. And ſome of the Scribes anſwering

which was the Money that was uſually paid on
that Occaſion.

V. 26. *They could not take hold of his words before the people*—As they did afterwards before the Sanhedrim, in the Abſence of the People, ch. xxii. 67, &c.

V. 34. *The children of this world*—The Inhabitants of Earth, marry and are given in marriage—As being all ſubject to the Law of Mortality: ſo that the Species is in need of being continually repaired.

V. 35. *But they who obtain that world*—Which they enter into, before the Reſurrection of the dead.

V. 36. *They are the children of God*—In a more eminent Senſe when they riſe again.

V. 37. *That the dead are raiſed, even Moſes, as well as the other Prophets ſhewed, when he calleth*—That is, when he recites the Words which God ſpoke of Himſelf, *I am the God of*

Abraham, &c. It cannot properly be ſaid, that God is the God of any, who are totally perished.

V. 38. *He is not a God of the dead, or there is no God of the dead*—That is, the Term God implies ſuch a Relation, as cannot poſſibly ſubſiſt between Him and the Dead; who, in the Sadducees Senſe, are extinguished Spirits; who could neither worſhip Him, nor receive Good from Him. *So that all live to him*—All who have Him for their God, live to and enjoy Him. This Sentence is not an Argument for what went before; but the very Propoſition which was to be proved. And the Conſequence is apparently juſt. For as all the Faithful are the Children of Abraham, and the Divine Promiſe of being a God to him and to his ſeed is intailed upon them, it implies their continued Exiſtence and Happineſs in a future State as much as Abraham's. And as the Body is an eſſential Part of Man, it implies both his Reſurrection

* Mat. xxii. 23. Mark xii. 18.

† Deut. xxv. 5.

‡ Exod. iii. 6.

and

40 said, Master, Thou hast spoken excellently well. And after that, they durst not ask him any question at all.

41 * And he said to them, How say they that Christ is David's son?
42 And David himself saith in the book of Psalms, † The Lord said unto
43 my Lord, Sit thou on my right hand, Till I make thine enemies thy
44 footstool. David therefore calleth him Lord: How is he then his son?
45 Then in the hearing of all the people, he said to his disciples, ‡ Beware
46 of the Scribes, who desire to walk in long robes, and love salutations in
the markets, and the highest seats in the synagogues, and the chief places
47 at feasts, § Who devour widows houses, and for a pretence make long
prayers; these shall receive greater damnation.

XXI. || And looking up, he saw the rich casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say to you, This poor widow hath cast in more than they all. For all of these have of their abundance cast into the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, that it was adorned with goodly
6 stones and gifts, he said, *As for* these things which ye behold, the
days will come, in which there shall not be left one stone upon another,
7 that shall not be thrown down. And they asked him, saying, Master,
when shall these things be? And what *is* the sign, when these things
8 shall come to pass? And he said, Take heed that ye be not deceived:
for many shall come in my name, saying, I am *the Christ*; and the
9 time is near. Go ye not after them. And when ye shall hear of wars,
and commotions, be not terrified; for these things must be first; but

and theirs; and so overthrows the entire Scheme of the Sadducean Doctrine.

V. 40. *They durst not ask him any question*—The Sadducees durst not. One of the Scribes did, presently after.

V. 1. *He looked up*—From those on whom his Eyes were fixed before.

V. 5. *Goodly stones*—Such as no Engines now in Use could have brought, or even set upon each other. Some of them (as an Eye-witness who lately measured them writes) were forty-five Cubits long, five high, and six broad, yet brought thither from another Country. And

gifts—Which Persons delivered from imminent Dangers, had, in Accomplishment of their Vows, hung on the Walls and Pillars.

The Marble of the Temple was so white, that it appeared like a Mountain of Snow at a Distance. And the Gilding many Parts made it, especially when the Sun shone, a most splendid and beautiful Spectacle.

V. 8. *And the time is near*—When I will deliver you from all your Enemies. They are the Words of the Seducers.

V. 9. *Commotions*—Intestine Broils, civil Wars,

* Mat. xxii. 41. Mark xii. 35. † Psalm cx. 1.
‡ Mark xii. 41. § Mat. xxiv. 1. Mark xiii. 1.

† Mat. xxiii. 5.

§ Mat. xxiii. 14.
V. 11. *Fearful*

10 the end is not immediately. Then said he to them, Nation shall
 11 rise against nation, and kingdom against kingdom. And great earth-
 quakes shall be in divers places, and famines and pestilences, and there
 12 shall be fearful sights and great signs from heaven. * But before all these
 things they shall lay their hands on you and persecute you, delivering
 you up to the synagogues, and into prisons, being brought before kings
 13 and rulers for my name's sake. And it shall turn to you for a testimony.
 14 Settle it therefore in your hearts, not to premeditate what to answer. For
 15 I will give you a mouth and wisdom, which all your adversaries shall not
 16 be able to gainsay or resist. † But ye shall be betrayed both by parents,
 and brethren, and kinsfolk, and friends; and some of you shall they cause
 17 to be put to death. And ye shall be hated by all men for my name's sake.
 18 But there shall not an hair of your head perish. In your patience possess
 19 ye your souls. And when ye see Jerusalem compassed with armies,
 20 then know that the desolation thereof is nigh. Then let them that
 21 are in Judea flee to the mountains, and let them that are in the midst
 of it, depart out, and let not them that are in the countries enter there-
 22 into. For these are the days of vengeance, that all things which are
 23 written may be fulfilled. But wo to them that are with child, and to
 them that give suck in those days; for there shall be great distress in the
 24 land, and wrath on this people. And they shall fall by the edge of the
 sword, and shall be led away captive into all nations: and Jerusalem shall
 be trodden by the Gentiles, till the times of the Gentiles are fulfilled.

V. 11. *Fearful sights and signs from heaven*—Of which Josephus gives a circumstantial Account.

V. 13. *It shall turn to you for a testimony*—Of your having delivered your own Souls, and of their being without Excuse.

V. 18. *Not an hair of your head*—A proverbial Expression, *shall perish*—Without the special Providence of God. And then, not before the Time, nor without a full Reward.

V. 19. *In your patience possess ye your souls*—Be calm and serene, Masters of yourselves, and superior to all irrational and disquieting Passions. By keeping the Government of your Spirits, you will both avoid much Misery, and guard the better against all Dangers.

V. 21. *Let them that are in the midst of it*—Where Jerusalem stands (that is, they that are in Jerusalem) depart out of it, before their Re-

treit is cut off, by the uniting of the Forces near the City. And let not them that are in the adjacent Countries, by any means enter into it.

V. 22. *All things which are written*—Particularly in Daniel.

V. 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the Siege of Jerusalem, and above ninety thousand were sold for Slaves. So terribly was this Prophecy fulfilled. And Jerusalem shall be trodden by the Gentiles—That is, inhabited. So it was indeed. The Land was sold, and no Jew suffered even to come within Sight of Jerusalem. The very Foundations of the City were ploughed up, and an heathen Temple built where the Temple of God had stood. The times of the Gentiles—That is, the Times limited for their treading the City; which shall terminate in the full Conversion of the Gentiles.

* Mark xiii. 9.

† Mat. x. 21.

V. 25. And

25 * And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, with perplexity, the sea roaring and tossing:
 26 Men fainting away for fear, and expectation of the things coming upon
 27 the world; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.

28 Now when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them, Behold the fig-tree and all the trees.
 30 When they now shoot forth, ye see and know of yourselves, that summer
 31 is now nigh. So likewise when ye see these things come to pass, know
 32 that the kingdom of God is nigh. Verily I say unto you, this genera-
 33 tion shall not pass away, till all be fulfilled. Heaven and earth shall pass
 34 away, but my words shall in no wise pass away. † But take heed to yourselves, lest at any time your hearts be over-loaded with gluttony and drunkenness, and the cares of this life, and so that day come upon you
 35 unawares. For as a snare shall it come on all them that sit on the face of
 36 the whole earth. Watch ye therefore and pray always, that ye may be counted worthy to escape all these things which will come to pass, and to stand before the Son of man.

V. 25. *And there shall be*—Before the Great Day, which was typified by the Destruction of Jerusalem: *Signs*—Different from those mentioned, ver. 11, &c.

V. 28. *Now when these things*—Mentioned, ver. 8. and ver. 10, &c. *begin to come to pass, look up with firm Faith, and lift up your heads with Joy; for your redemption out of many Troubles draweth nigh, by God's destroying your implacable Enemies.*

V. 29. *Behold the fig-tree and all the trees*—Christ spake this in the Spring, just before the Passover; when all the Trees were budding on the Mount of Olives, where they then were.

V. 30. *Ye know of yourselves*—Though none teach you.

V. 31. *The kingdom of God is nigh*—The Destruction of the Jewish City, Temple, and Religion, to make Way for the Advancement of my Kingdom.

V. 32. *Till all be fulfilled*—All that has been spoken of the Destruction of Jerusalem, to which the Question, ver. 7. relates: And which is treated of from the 8th to the 24th Verse.

* Mat. xxiv. 29. Mark xiii. 24.

V. 34. *Take heed lest at any time your hearts be over-loaded with gluttony and drunkenness*—And was there Need to warn the Apostles themselves, against such Sins as these? Then surely there is Need to warn even Strong Christians, against the very grossest Sins. Neither are we wise, if we think ourselves out of the Reach of any Sin: *And so that day*—Of Judgment or of Death *come upon you*, even you that are not of this World—*unawares.*

V. 35. *That sit*—Careless and at Ease.

V. 36. *Watch ye therefore*—This is the general Conclusion of all that precedes. *That ye may be counted worthy*—This Word sometimes signifies an Honour conferred on a Person, as when the Apostles are said, to be *counted worthy to suffer Shame for Christ*, (Acts v. 41.) Sometimes *meet or becoming*: As when John the Baptist exhorts, *To bring fruits worthy of repentance* (Luke iii. 8.) And so to be *counted worthy to escape*, is, *To have the Honour of it, and to be fitted or prepared for it. To stand*—With Joy and Triumph: *Not to fall before Him*, as his Enemies.

† Mat. xxiv. 44. Mark xiii. 33.

V. 37. *Now*

37 Now by day he was teaching in the temple; and at night going out
38 he lodged at the mount called *the mount* of Olives. And all the people
came early in the morning to him in the temple to hear him.

XXII. * Now the feast of unleavened bread drew nigh, which is called the
2 Passover. And the chief priests and scribes sought how they might kill
him; but they feared the people.

3 Then entered Satan into Judas, surnamed Iscariot, being of the number
4 of the twelve. And he went and talked with the chief priests and cap-
5 tains, how he might betray him to them. And they were glad and agreed
6 to give him money. And he promised and sought opportunity to betray
him to them, in the absence of the multitude.

7 † And the *first* day of unleavened bread was come, when the passover
8 was to be killed. And he sent Peter and John, saying, Go and pre-
9 pare us the passover, that we may eat *it*. And they said to him,
10 Where wilt thou that we prepare? And he said to them, Behold,
when ye are entered into the city, a man will meet you bearing a
11 pitcher of water; follow him into the house where he entereth. And
say to the master of the house, The master saith to thee, Where is the
12 guest-chamber, where I shall eat the passover with my disciples? And
he will shew you a large upper-room furnished: there make ready.
13 And they went, and found as he had said to them. And they made
ready the passover.

14 ‡ And when the hour was come, he sat down, and the twelve
15 apostles with him. And he said to them, With desire have I desired
16 to eat this passover with you, before I suffer. For I say to you, I will

V. 37. *Now by day*—In the Day-time, *he was teaching in the temple*—This shews how our Lord employed his Time, after his Coming to Jerusalem: But it is not said, He was *this day* in the Temple, and *next* Morning the People came. It does not therefore by any means imply, That He came any more after this into the Temple.

V. 38. *And all the people came early in the morning to hear him*—How much happier were his Disciples in these early Lectures, than the Slumbers of the Morning could have made them on their Beds! Let us not scruple to deny ourselves the Indulgence of unnecessary Sleep, that

we may Morning after Morning place ourselves at his Feet, receiving the Instructions of his Word and seeking those of his Spirit.

V. 4. *Captains*—Called *Captains of the temple*, ver. 52. They were *Jewish* Officers, who presided over the Guard which kept Watch every Night in the Temple.

V. 15. *With desire have I desired*—That is, I have earnestly desired it. He desired it, both for the Sake of his Disciples, to whom He designed to manifest Himself farther, at this solemn Parting: And for the Sake of his whole Church, that He might institute the grand Memorial of his Death.

* Mat. xxvi. 1. Mark xiv. 1.

‡ Mat. xxvi. 20. Mark xiv. 17.

† Mat. xxvi. 17. Mark xiv. 12.

V. 16. *For*

not eat thereof any more, till it be fulfilled in the kingdom of God.
 17 And he took the cup and gave thanks and said, Take this and divide *it*
 18 among yourselves. For I say to you, I will not drink of the fruit of the
 19 vine till the kingdom of God shall come. And he took bread, and gave
 thanks and brake *it*, and gave to them, saying, This is my body which
 20 is given for you; do this in remembrance of me. Likewise also the
 cup after supper, saying, This cup *is* the New Testament in my blood
 21 which is shed for you. But behold, the hand of him that betrayeth
 22 me *is* with me on the table. And truly the Son of man goeth as it was
 determined; but wo to that man, by whom the Son of man is betrayed.
 23 And they enquired among themselves, Which of them it was, that would
 24 do this? There was also a contention among them, Which of them
 25 was greatest. And he said to them, The kings of the Gentiles lord it
 over them, and they that exercise authority upon them have the title of
 26 benefactors. But ye *shall* not be so: but he that *is* greatest among you,
 27 let him be as the least, and he that *is* chief as he that serveth? For
 which *is* greater, he that sitteth at table, or he that serveth? *Is* not he
 that sitteth at table? But I am in the midst of you as he that serveth.

V. 16. *For I will not eat thereof any more*—That is, It will be the last I shall eat with you before I die. *The kingdom of God* did not properly commence till his Resurrection. Then was fulfilled what was typified by the Passover.

V. 17. *And he took the cup*—That Cup which used to be brought at the Beginning of the Paschal Solemnity, and said, *Take this and divide it among yourselves: for I will not drink*—As if He had said, Do not expect me to drink of it: I will drink no more before I die.

V. 19. *And he took bread*—Namely, some Time after, when Supper was ended, wherein they had eaten the Paschal Lamb. *This is my body*—As He had just now celebrated the Paschal Supper, which was called the Passover, so in the like figurative Language, He calls this Bread his Body. And this Circumstance of itself was sufficient to prevent any Mistake, as if this Bread was his real Body, any more than the Paschal Lamb was really the Passover.

V. 20. *This cup is the New Testament*—Here is an undeniable Figure, whereby the Cup is put for the Wine in the Cup. And this is called, *The New Testament in Christ's blood*, which could not possibly mean, that it was the New Testament itself, but only the Seal of it,

and the Sign of that Blood which was shed to confirm it.

V. 21. *The hand of him that betrayeth me is with me on the table*—It is evident, *Christ* spake these Words, before He instituted the LORD's Supper: For all the other *Evangelists* mention the Sop, *immediately after receiving which he went out*: (*John* xiii. 30.) (Nor did he return any more, till he came into the Garden, to betray his Master.) Now this could not be dipped or given, but while the Meat was on the Table. But this was all removed before That Bread and Cup were brought.

V. 24. *There was also a contention among them*—It is highly probable, this was the same Dispute, which is mentioned by St. *Matthew* and St. *Mark*: And consequently, tho' it is related here, it happened some Time before.

V. 25. *They that exercise the most arbitrary authority over them, have from their flatterers the vain title of benefactors.*

V. 26. *But ye are to be Benefactors to Mankind, not by Governing, but by Serving.*

V. 27. *For*—This He proves by his own Example. *I am in the midst of you*—Just now: See with your Eyes, I take no State upon me, but sit in the midst, on a Level with the lowest of you.

V. 28. *Ye*

28 Ye are they who have continued with me in my temptations. And I
 29 appoint to you a kingdom, as my Father to me, That ye may eat and
 30 drink at my table in my kingdom, and sit on thrones, judging the
 31 twelve tribes of Israel. And the Lord said, Simon, Simon, behold
 32 Satan hath desired *to have* you, that he might sift *you* as wheat. But I
 have prayed for thee that thy faith fail not: and when thou art return-
 33 ed, strengthen thy brethren. And he said to him, Lord, I am ready to
 34 go with thee both to prison and to death. And he said, I tell thee, Pe-
 ter, it shall not be *the time of* cock-crowing this day, before thou wilt
 35 thrice deny that thou knowest me. And he said to them, When I
 sent you without purse, and scrip, and shoes, lacked ye any thing? And
 36 they said, Nothing. Then said he to them, But now he that hath a purse,
 let him take *it*, and likewise *his* scrip; and he that hath no sword, let him
 37 sell his garment and buy one. For I say to you, That this which is writ-
 ten must yet be accomplished in me, * And he was numbered with the
 38 transgressors. For the things concerning me have an end. And they said,
 Lord, behold here *are* two swords. And he said to them, It is enough.

V. 28. *Ye have continued with me in my temptations*—And all his Life was nothing else, particularly from his entering on his public Ministry.

V. 29. *And I*—Will preserve you in all your Temptations, till ye enter into the Kingdom of Glory: *Appoint to you*—By these very Words. Not a Primacy to One, but a Kingdom to every one: On the same Terms: *As my Father hath appointed to me*—Who have fought and conquered.

V. 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest Happiness, as Guests, not as Servants. These Expressions seem to be primarily applicable to the twelve Apostles, and secondarily, to all Christ's Servants and Disciples, whose Spiritual Powers, Honours, and Delights are here represented in figurative Terms, with Respect to their Advancement both in the Kingdom of Grace and of Glory.

V. 31. *Satan hath desired to have you*—My Apostles, *that he might sift you as wheat*—Try you to the uttermost.

V. 32. *But I have prayed for thee*—Who wilt be in the greatest Danger of all; *that thy faith fail not*—Altogether: *And when thou art returned*—From thy Flight, *strengthen thy brethren*

—All that are weak in Faith; perhaps scandalized at thy Fall.

V. 34. *It shall not be the time of cock-crowing this day*—The common Time of Cock-crowing (which is usually about Three in the Morning) probably did not come, till after the Cock which Peter heard, had crowed twice if not oftner.

V. 35. *When I sent you—lacked ye any thing?*—Were ye not borne above all Want and Danger?

V. 36. *But now*—You will be in quite another Situation. You will want every thing. *He that hath no sword, let him sell his garment and buy one*—It is plain, this is not to be taken literally. It only means, This will be a Time of extreme Danger.

V. 37. *The things which are written concerning me, have an end*—Are now drawing to a Period; are upon the Point of being accomplished.

V. 38. *Here are two swords*—Many of Galilee carried them when they travelled, to defend themselves against Robbers and Assassins, who much infested their Roads. But did the Apostles need or seek such Defence? *And he said, It is enough*—I did not mean literally, That every of you must have a Sword.

* Isaiah liii. 12.

V. 40. The

39 * And going out, he went, according to *his* custom, to the mount of
 40 Olives, and his disciples also followed him. And when he was at the
 41 place he said to them, Pray that ye enter not into temptation. And he
 42 was withdrawn from them about a stone's cast, and kneeling down, he
 prayed, saying, Father, if thou art willing, remove this cup from me :
 43 nevertheless not my will, but thine be done. And there appeared to
 44 him an angel from heaven strengthening him. And being in an agony,
 he prayed more earnestly: and his sweat was as it were great drops of
 45 blood falling down on the ground. And rising up from prayer, he came
 46 to his disciples, and found them sleeping for sorrow, And said to them,
 Why sleep ye? Rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called
 Judas, one of the twelve, went before them, and drew near to Jesus to
 48 kiss him. And Jesus said to him, Judas, betrayest thou the Son of man
 49 with a kiss? † When they who were about him saw what would
 50 follow, they said to him, Lord, shall we smite with the sword? And one
 of them smote the servant of the high priest, and cut off his right ear.
 51 And Jesus answering said, Suffer ye thus far. And he touched his ear and
 52 healed him. Then Jesus said to the chief priests, and captains of the
 temple, and the elders, who were come to him, Are ye come out as against
 53 a robber with swords and clubs? When I was daily with you in the
 temple, ye stretched not forth *your* hands against me: but this is your
 hour and the power of darkness.

54 ‡ Then took they him, and led *him*, and brought him to the high-

V. 40. *The place*—The Garden of Gethse-
nane.

V. 43. *Strengthening him*—Lest his Body
 should sink and die before the Time.

V. 44. *And being in an agony*—Probably just
 now grappling with the Powers of Darkness;
 feeling the Weight of the Wrath of God, and
 at the same Time surrounded with a mighty
 Host of Devils, who exercised all their Force
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drops of blood—Which by the vehement Distress
 of his Soul, were forced out of the Pores, in so
 great a Quantity, as afterwards united in large,

thick, grumous Drops, and even fell to the ground.

V. 48. *Betrayest thou the Son of man*—Him
 whom thou knowest to be the Son of Man,
 the *Christ*?

V. 49. *They saw what would follow*—That
 they were just going to seize Him.

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 of Mercy.

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tains, and the elders, who were come—And all
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 The Time when Satan has Power.

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 Mark xiv. 53. John xviii. 12.

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V. 58. *Another*

28 Ye are they who have continued with me in my temptations. And I
 29 appoint to you a kingdom, as my Father to me, That ye may eat and
 30 drink at my table in my kingdom, and sit on thrones, judging the
 31 twelve tribes of Israel. And the Lord said, Simon, Simon, behold
 32 Satan hath desired *to have* you, that he might sift *you* as wheat. But I
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 43 nevertheless not my will, but thine be done. And there appeared to
 44 him an angel from heaven strengthening him. And being in an agony,
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 45 blood falling down on the ground. And rising up from prayer, he came
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 52 healed him. Then Jesus said to the chief priests, and captains of the
 temple, and the elders, who were come to him, Are ye come out as against
 53 a robber with swords and clubs? When I was daily with you in the
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 hour and the power of darkness.

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V. 40. *The place*—The Garden of Gethsemane.

V. 43. *Strengthening him*—Lest his Body should sink and die before the Time.

V. 44. *And being in an agony*—Probably just now grappling with the Powers of Darkness; feeling the Weight of the Wrath of God, and at the same Time surrounded with a mighty Host of Devils, who exercised all their Force and Malice to persecute and distract his wounded Spirit. *He prayed more earnestly*—Even with stronger Cries and Tears: *And his sweat*—As cold as the Weather was: *Was as it were great drops of blood*—Which by the vehement Distress of his Soul, were forced out of the Pores, in so great a Quantity, as afterwards united in large,

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V. 51. *Suffer me at least to have my Hands at Liberty thus far*, while I do one more Act of Mercy.

V. 52. *Jesus said to the chief priests, and captains, and the elders, who were come*—And all these came of their own Accord: The Soldiers and Servants were sent.

V. 53. *This is your hour*—Before which ye could not take me; *and the power of darkness*—The Time when Satan has Power.

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 Mark xiv. 53. John xviii. 12.

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V. 58. *Another*

55 priest's house: And Peter followed afar off. And when they had
kindled a fire in the midst of the hall, and were sat down together, Peter
56 sat down among them. But a certain maid seeing him as he sat by the
light, and looking earnestly upon him, said, This *man* also was with
57 him. But he denied him, saying, Woman, I know him not. And
58 after a while another saw him and said, Thou also art of them. And
59 Peter said, Man, I am not. And about one hour after, another confi-
dently affirmed, saying, Of a truth this *man* also was with him, for he
60 is a Galilean. And Peter said, Man, I know not what thou meanest.
61 And immediately, while he yet spake, the cock crew. And the Lord
turning looked upon Peter. And Peter remembered the word of the
Lord, how he had said to him, Before cock-crowing, thou wilt deny me
62 thrice. And Peter went out, and wept bitterly.

63 * And the men that held Jesus, mocked and smote him. And having
64 blindfolded him, they struck him on the face, and asked him, saying,
65 Prophecy, who is it that smote thee? And many other things blasphemously
spake they against him.

66 † And when it was day, the elders of the people and the chief priests
67 and the Scribes came together, and led him into their council, Saying,
Art thou the Christ? Tell us. And he said to them, If I tell you, ye
68 will not believe. And if I also ask *you*, ye will not answer me, nor let
69 *me* go. Hereafter shall the Son of man sit on the right-hand of the
70 power of God. And they all said, Art thou then the Son of God?
71 He said, Ye say *it*: I am. And they said, What farther need have we
of evidence? For we ourselves have heard from his own mouth.

XXIII. † And the whole multitude of them arose and led him to Pilate.
2 And they accused him, saying, We found this *fellow* perverting the na-
tion, and forbidding to give tribute to Cesar, saying, that he himself is

V. 58. *Another man saw him, and said—*
Being set on by the Maid mentioned, *Mark*
xiv. 69.

V. 59. *And about one hour after—*So he did
not recollect himself in all that Time.

V. 64. *And having blindfolded him, they struck*
*him on the face—*This is placed by St. *Matthew*
and *Mark*, after the Council's condemning
him. Probably He was abused in the same
Manner, both before and after his Condemna-
tion.

V. 65. *Many other things blasphemously spake*
*they against him—*The Expression is remarka-
ble. They charged Him with Blasphemy,
because He said, He was the Son of God:
But the Evangelist fixes that Charge on them,
because He really was so.

V. 70. *They all said, Art thou then the Son of*
*God?—*Both these, The Son of God, and the
Son of Man, were known Titles of the Mes-
siah, the one taken from his Divine, and the
other from his Human Nature.

* *Mat.* xxvi. 67. *Mark* xiv. 65. † *Mat.* xxvi. 63. *Mark* xiv. 61.

† *Mat.* xxvii. 1. *Mark* xv. 1. *Mark* xviii. 28.

V. 4. *Then*

3 Christ a king. And Pilate asked him, saying, Art thou the king of the
 4 Jews? And he answering him said, Thou sayest. Then said Pilate to the
 chief priests and the multitude, I find no fault in this man.
 5 But they were the more violent saying, He stirreth up the people,
 6 teaching through all Judea, beginning from Galilee, to this place. Pi-
 7 late hearing of Galilee asked, If the man was a Galilean? And when he
 knew, that he belonging to Herod's jurisdiction, he sent him to Herod,
 8 who himself was also in Jerusalem at that time. And Herod seeing Je-
 sus was exceeding glad; for he had been long desirous to see him, be-
 cause he had heard many things of him, and he hoped to see some mira-
 9 cle done by him. And he questioned him in many words, but he an-
 10 swered him nothing. And the chief priests and Scribes stood and vehe-
 11 mently accused him. And Herod having, with his men of war set him
 at nought, and mocked *him*, and arrayed him in a splendid robe, sent him
 12 back to Pilate. And the same day Pilate and Herod were made friends
 together: for before they were at enmity between themselves.
 13 And Pilate having called together the chief priests, and the rulers, and
 14 the people, Said to them, Ye have brought this man to me, as pervert-
 ing the people; and behold, I having examined *him* before you, have
 found no fault in this man, touching the things whereof ye accuse him.
 15 Nor yet Herod; for I sent you to him; and lo, he hath done nothing
 16 worthy of death. I will therefore chastise and release him. For he was
 17 under a necessity of releasing one to them, at the feast. And they cried
 18 all at once saying, Away with this *man*, and release to us Barabbas:
 19 (Who for an insurrection made in the city, and for murder had been cast
 20 into prison.) Pilate desiring to release Jesus, spake again to them.
 21 But they cried, saying, Crucify, crucify him. He said to them the third
 22 time, Why, what evil hath he done? I have found no cause of death in

V. 4. *Then said Pilate*—After having heard his Defence: *I find no fault in this man*—I do not find that He either asserts or attempts any thing seditious or injurious to *Cesar*.

V. 5. *He stirreth up the people, beginning from Galilee*—Probably they mentioned *Galilee*, to alarm *Pilate*, because the *Galileans* were notorious for Sedition and Rebellion.

V. 7. *He sent him to Herod*—As his proper Judge.

V. 8. *He had been long desirous to see him*—Out of mere Curiosity.

V. 9. *He questioned him*—Probably concern-

ing the Miracles which were reported to have been wrought by Him.

V. 11. *Herod set him at nought*—Probably judging Him to be a Fool, because He answered nothing. *In a splendid robe*—In royal Apparel; intimating that he feared nothing from this King.

V. 15. *He hath done nothing worthy of death*—According to the Judgment of *Herod* also.

V. 16. *I will therefore chastise him*—Here *Pilate* began to give Ground, which only encouraged them to press on.

V. 22. *He said to them the third time, Why*
what

23 him: I will therefore chastise and release him. But they insisted with loud voices, requiring that he should be crucified. And the voices of them
24 and of the chief priests prevailed. And Pilate gave sentence, that what
25 they desired should be done. And he released to them him, that for insurrection and murder had been cast into prison, whom they desired; but he delivered Jesus to their will.

26 * And as they led him away, they laid hold on one Simon a Cyrenian, coming out of the country; and on him they laid the cross, that he might
27 bear *it* after Jesus. And there followed him a great company of
28 people and of women, who also bewailed and lamented him. But Jesus turning to them, said, Daughters of Jerusalem, weep not for me, but weep
29 for yourselves and for your children. For behold the days are coming in which they will say, Happy *are* the barren, and the wombs that never
30 bare, and the paps that never gave suck. † Then shall they say to the
31 mountains, Fall on us; and to the hills, Cover us. For if they do these
32 things in the green tree, what shall be done in the dry? And there were also led two other *men*, malefactors, to be put to death with him.

33 And when they were come to the place, called *the place* of a scull, there they crucified him, and the two malefactors, one on the right-
34 hand, and one on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment and cast lots.
35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others: let him save himself, if he be the Christ,
36 the chosen of God. And the soldiers also mocked him, coming to him,
37 and offering him vinegar, And saying, If thou be the king of the Jews,

what evil hath he done?—As *Peter*, a Disciple of *Christ*, dishonoured Him by denying Him thrice, so *Pilate*, a Heathen, honoured *Christ* by thrice owning Him to be innocent.

V. 31. *If they do these things in the green tree, what shall be done in the dry?*—Our LORD makes use of a proverbial Expression, frequent among the Jews, who compare a good Man to a green Tree, and a bad Man to a dead one: As if he had said, If an innocent Person suffer thus, what will become of the Wicked? Of those who are as ready for Destruction, as dry Wood for the Fire?

V. 34. *Then said Jesus*—Our LORD passed most of the Time on the Cross in Silence: Yet seven Sentences which He spoke thereon, are recorded by the four Evangelists, tho' no one Evangelist has recorded them all. Hence it appears, that the four Gospels are as it were

four Parts, which, joined together, make one Symphony: Sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—So He speaks both in the Beginning and at the End of his Sufferings on the Cross: *Forgive them*—How striking is this Passage! While they are actually nailing Him to the Cross, He seems to feel the Injury they did to their own Souls, more than the Wounds they gave Him; and as it were to forget his own Anguish, out of Concern for their Salvation.

And how eminently was his Prayer heard? It procured Forgiveness for all that were penitent, and a Suspension of Vengeance even for the Impenitent.

V. 35. *If thou be the Christ*: V. 37. *If thou be the king*—The Priests deride the Name of *Messiah*; the Soldiers, the Name of *King*.

* *Mat.* xxvii. 31. *Mark* xv. 20. *John* xix. 16. † *Hos.* x. 8.

V. 39. *And*

38 save thyself. * And a superscription also was written over him in Greek, and Latin, and Hebrew letters, **THIS IS THE KING OF THE JEWS.**

39 And one of the malefactors, who were hanging on the crosses, reviled
40 him, saying, If thou be the Christ, save thyself and us. But the other
answering, rebuked him, saying, Dost thou not fear God, seeing thou art
41 in the same condemnation. And we indeed justly; for we receive the
42 due reward of our deeds: but this *person* hath done nothing amiss. And
he said to Jesus, Lord, remember me, when thou comest in thy kingdom.
43 And Jesus said to him, Verily I say unto thee, To-day shalt thou be with
me in paradise.

44 And it was about the sixth hour; and there was darkness over all the
45 earth till the ninth hour. And the sun was darkened, and the veil of the
46 temple was rent in the midst. And Jesus crying with a loud voice, said,
Father, into thy hands I commend my spirit. And having said thus, he ex-
47 pired. And the centurion seeing what was done, glorified God, saying,
48 Certainly this was a righteous man. And all the people who had come
together to that sight, beholding the things which were done, returned,
49 smiting their breasts. And all his acquaintance, and the women who had
followed him from Galilee, stood afar off, beholding these things.

V. 39. *And one of the malefactors reviled him*—St. Matthew says, *the robbers*; St. Mark, *they that were crucified with him, reviled him*. Either therefore St. Matthew and Mark put the Plural for the Singular (as the best Authors sometimes do,) or both reviled Him at first, till one of them felt “the overwhelming Power of saving Grace.”

V. 40. *The other rebuked him*—What a surprising Degree was here of Repentance, Faith, and other Graces! And what Abundance of good Works, in his public Confession of his Sin, Reproof of his Fellow-criminal, his honourable Testimony to Christ, and Profession of Faith in Him, while he was in so disgraceful Circumstances, as were stumbling even to his Disciples. This shews the Power of divine Grace. But it encourages none to put off their Repentance to the last Hour; since, as far as appears, this was the first Time this Criminal had an Opportunity of knowing any thing of Christ. And his Conversion was designed, to put a peculiar Glory on our Saviour in his lowest State, while his Enemies derided Him, and his own Disciples either denied or forsook Him.

V. 42. *Remember me, when thou comest*—From Heaven, in thy kingdom—He acknowledges Him a King, and such a King, as after he is dead, can profit the dead. The Apostles themselves had not then so clear Conceptions of the Kingdom of Christ.

V. 43. *In paradise*—The Place where the Souls of the Righteous remain, from Death till the Resurrection. As if he had said, I will not only remember thee then, but this very Day.

V. 44. *There was darkness over all the earth*—The Noon-tide Darkness, covering the Sun, obscured all the upper Hemisphere. And the lower was equally darkened, the Moon being in Opposition to the Sun, and so receiving no Light from it.

V. 46. *Father, into thy hands*—The Father receives the Spirit of Jesus; Jesus Himself the Spirits of the Faithful.

V. 47. *Certainly this was a righteous man*—Which implies an Approbation of all He had done and taught.

V. 48. *All the people*—Who had not been Actors therein, returned, *smiting their breasts*—In Testimony of Sorrow.

* Mat. xxvii. 37. Mark xv. 36. John xix. 19.

V. 1. Cer.

50 * And behold *there was* a man named Joseph, a counsellor, a good man
 51 and a just: (He had not consented to the counsel and deed of them) of
 52 Arimathea, a city of the Jews, who also himself waited for the kingdom
 53 of God: This *man* going to Pilate, asked the body of Jesus. And
 54 taking it down, he wrapped it in fine linen, and laid it in a sepulchre that
 55 was hewn in stone, wherein never man before was laid. And that day
 56 was the preparation, and the sabbath drew on.
 55 And the women who had come with him from Galilee, following af-
 56 ter, beheld the sepulchre, and how his body was laid. And returning
 they prepared spices and ointments, and rested the sabbath, according to
 XXIV. the commandment. † And on the first day of the week, very early in
 the morning, they came to the sepulchre, bringing the spices which they
 had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre; And entering,
 3 they found not the body of the Lord Jesus. And while they were perplexed
 4 concerning it, behold two men stood by them in shining garments. And as
 5 they were afraid, and bowed *their* face to the earth, they said to them, Why
 6 seek ye the living among the dead? He is not here, but is risen. Remem-
 7 ber how he spake to you being yet in Galilee, Saying, The Son of man
 must be delivered into the hands of sinful men, and be crucified and rise again
 8 the third day. And they remembered his words, And returning from the
 10 sepulchre, told all these things to the eleven, and to all the rest. It was
 Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other
 11 women with them, who told these things to the apostles. And their words
 12 seemed to them as idle tales, and they believed them not. But Peter rising,
 ran to the sepulchre; and stooping down, he seeth the linen clothes laid by
 themselves; and he went home, wondering at what was come to pass.

13 † And behold two of them were going the same day to a village called
 14 Emmaus, which was sixty furlongs from Jerusalem. And they talked to-
 15 gether of all these things which had happened. And as they talked and
 16 argued together, Jesus himself drew near, and went with them. But their

V. 1. *Certain others with them*—Who had not come from Galilee.

V. 4. *Behold two Angels in the Form of men.* Mary had seen them a little before. They had disappeared on these Women's coming to the Sepulchre, but now appeared again. St. Mat-

* Mat. xxvii. 57. Mark xv. 43. John xix. 38.
 † Mark xvi. 12.

threw and Mark mention only one of them, appearing like a young Man.

V. 6. *Remember how he spake to you, saying, The Son of man must be delivered*—This is only a Repetition of the Words which our LORD had spoken to them before his Passion. But

† Mat. xxviii. 1. Mark xvi. 1. John xx. 1. it

17 eyes were holden, so that they did not know him. And he said to them, What discourses are these that ye have one with another as ye walk, 18 and are sad? And one of them, whose name was Cleopas, answering said to him, Dost thou alone *even* sojourn at Jerusalem, and hast not known 19 the things which are come to pass there in these days? And he said to them, What things? And they said to him, Those concerning Jesus of Nazareth (who was a prophet mighty in deed and word before God and 20 all the people,) How our chief priests and rulers delivered him to be 21 condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel. And beside all this, to-day 22 is the third day since these things were done. Yea, and certain women of 23 our company have astonished us, who were early at the sepulchre, And not finding his body, they came, saying, That they had seen also a vision of 24 angels, who say, he is alive. And some of the men who were with us, went to the sepulchre, and found *it* so as the women had said; but him 25 they saw not. Then he said to them, O foolish, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he explained to them the things in all the scriptures, 28 concerning himself. And they drew nigh the village whither they were 29 going, and he made as tho' he would go farther. But they constrained him, 30 saying, Abide with us; for it is toward evening, and the day declines. And he went in, to abide with them. And as he sat at table with them, he took 31 the bread, and blessed *it*, and brake and gave to them. And their eyes 32 were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he was 33 talking to us in the way, and opening the scriptures to us? And rising

it is observable, He never styles Himself *the Son of man* after his Resurrection.

V. 21. *To-day is the third day*—The Day He should have risen again, if at all.

V. 25. *O foolish*—Not understanding the Designs and Works of God: *And slow of heart*—Unready to believe what the Prophets have so largely spoken.

V. 26. *Ought not Christ*—If He would redeem Man, and fulfil the Prophecies concerning him, *to have suffered these things?*—These very sufferings, which occasion your Doubts, are the Proofs of his being the *Messiah*. *And to enter into his glory*—Which could be done no other Way.

V. 28. *He made as tho' he would go farther*—Walking forward, as if He was going on; and He would have done it, had they not pressed Him to stay.

V. 29. *They constrained him*—By their importunate Intreaties.

V. 30. *He took the bread, and blessed, and brake*—Just in the same Manner, as when He instituted his Last Supper.

V. 31. *Their eyes were opened*—That is, the supernatural Cloud was removed: *And he vanished*—Went away insensibly.

V. 32. *Did not our heart burn within us*—Did not we feel an unusual Warmth of Love?

V. 33. *The*

up the same hour, they returned to Jerusalem, and found the eleven met
34 together, and them that were with them, saying, The Lord is risen in-
35 deed, and hath appeared to Simon. And they told the things *done* in the
way, and how he was known by them in the breaking of the bread.

36 * And as they spake thus, Jesus himself stood in the midst of them, and
37 saith to them, Peace *be* unto you. But being terrified and affrighted, they
38 thought they saw a spirit. And he said to them, Why are ye troubled?
39 And why do reasonings arise in your hearts? Behold my hands and my
feet, that it is I myself. Handle me and see: for a spirit hath not flesh
40 and bones, as you see me have. And having spoken this, he shewed them
41 *his* hands and *his* feet. And while they yet believed not for joy, and
42 wondered, he said to them, Have ye here any meat? And they gave
43 him a piece of a broiled fish and of an honeycomb. And he took *it*,
and ate before them.

44 And he said to them, These *are* the words which I spake to you, be-
ing yet with you, that all things written in the law of Moses, and the
45 prophets, and the psalms concerning me, must be fulfilled. Then opened
46 he their understanding, to understand the scriptures, And said to them,
Thus it is written, and thus it behoved Christ to suffer, and to rise from
43 the dead the third day: And that repentance and remission of sins
should be preached in his name to all nations, beginning at Jerusalem.

V. 33. *The same hour*—Late as it was.

V. 34. *The Lord hath appeared to Simon*—Before *he was seen of the twelve Apostles*, 1 Cor. xv. 5. He had, in his wonderful Condescension and Grace, taken an Opportunity on the former Part of that Day (tho' where, or in what Manner, is not recorded) to shew Himself to *Peter*, that He might early relieve his Distresses and Fears, on account of having so shamefully denied his Master.

V. 35. *In the breaking of the bread*—The LORD's Supper.

V. 36. *Jesus stood in the midst of them*—It was just as easy to his divine Power, to open a Door undiscernibly, as it was to come in at a Door opened by some other Hand.

V. 40. *He shewed them his hands and his feet*—That they might either see or feel the Prints of the Nails.

V. 41. *While they believed not for joy*—They did in some Sense believe; otherwise they would

not have rejoiced. But their Excess of Joy prevented a clear, rational Belief.

V. 43. *He took it, and ate before them*—Not that He had any Need of Food; but to give them still farther Evidence.

V. 44. *And he said*—On the Day of his Ascension. *In the law, and the prophets, and the psalms*—The chief Prophecies, as well as Types, relating to the Messiah, are contained either in the Books of *Moses* (usually called *the Law*), in the *Psalms*, or in the Writings of *the Prophets*: Little being said directly concerning Him in the *historical Books*.

V. 45. *Then opened he their understanding, to understand the scriptures*—He had explained them before as they went to *Emmaus*. But still they understood them not, till He took off the Veil from their Hearts, by the Illumination of his Spirit.

V. 47. *Beginning at Jerusalem*—This was appointed both graciously and wisely: Graciously,

* Mark xvi. 14. John xx. 19.

48 And ye are witnesses of these things. And behold I send the promise of
49 my Father upon you: but tarry in the city Jerusalem, till ye be clothed
with power from on high.

50 And he led them out as far as Bethany; and lifting up his hands, he
51 blessed them. * And while he was blessing them, he was parted from
52 them, and carried up into heaven. And they worshipped him, and re-
53 turned to Jerusalem with great joy, And were continually in the tem-
ple, praising and blessing God.

as it encouraged the greatest Sinners to repent, when they saw that even the Murderers of Christ were not excepted from Mercy: And wisely, as hereby Christianity was more abundantly attested; the Facts being published first, on the very Spot where they happened.

V. 49. *Behold I send the promise*—Emphatically so called; the Holy Ghost.

V. 50. *He led them out as far as Bethany*—Not the Town, but the District: to the Mount

of Olives, (*Acts i. 12.*) which stood within the Boundaries of *Bethany*.

V. 51. *And while he was blessing them, he was parted from them*—It was much more proper that our LORD should ascend into Heaven, than that He should rise from the Dead, in the Sight of the Apostles. For his Resurrection was proved, when they saw him alive after his Passion; but they could not see Him in Heaven, while they continued on Earth.

* *Mark xvi. 19.*

N O T E S

O N T H E

Gospel according to St. J O H N.

In this Book is set down the History of the Son of GOD dwelling among Men; that

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F f

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- a.* In the City, relating to the impotent Man, healed at the Pool of Bethesda, C. v. 1—47
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ST. JOHN.

1. **I**N the beginning existed the Word, and the Word was with God,
 2 and the Word was God. The same was in the beginning with
 3 God. All things were made by him, and without him was not one
 4 single thing made that was made. In him was life, and the life was the
 5 light of men. And the light shineth in darkness, but the darkness perceived it not.

6 There was a man sent from God, whose name *was* John. The same
 7 came for a testimony, to testify of the light, that all thro' it might be-

V. 1. *In the beginning*—(Referring to Gen. i. 1. and Prov. viii. 23.) When all Things began to be made by the Word: In the Beginning of Heaven and Earth, and this whole Frame of created Beings, *the Word existed*, without any Beginning. He *was* when all Things began to be, whatsoever had a Beginning. *The Word*—So termed Psal. xxxiii. 6. and frequently by the Seventy, and in the Chaldee Paraphrase. So that St. John did not borrow this Expression from Philo, or any Heathen Writer. He was not yet named *Jesus*, or *Christ*. He is *the Word* whom the Father begot or *spoke* from Eternity; by whom the Father *speaking* maketh all Things; who *speaketh* the Father to us. We have, in the 18th Verse, both a real Description of the Word, and the Reason why He is so called. *He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him.* And *the Word was with God*—Therefore distinct from God the Father. The Word rendered *with* denotes a perpetual Tendency as it were of the Son to the Father, in Unity of Essence. He was *with* God alone; because nothing beside God had then any Being. And *the Word was God*—Supreme, Eternal, Independent. There was then no Creature, in respect of which He could be stiled God in a relative Sense. Therefore He is stiled so in the absolute Sense. The Godhead of the *Messiah* being clearly revealed in the Old Testament (Jer. xxiii. 6. Hos. i. 7. Psal. xxiii. 1.) the other Evangelists aim at this, To prove that *Jesus*, a true Man, was the *Messiah*. But when at length some from hence began to doubt of his Godhead, then St. John expressly

asserted it, and wrote in this Book as it were a Supplement to the Gospels, as in *the Revelation*, to the Prophets.

V. 2. *The same was in the beginning with God*—This Verse repeats and contracts into one the three Points mentioned before. As if he had said, This Word, who was God, was in the Beginning, and was with God.

V. 3. *All things beside God*, were made, and all Things which were made, were made by the Word. In the first and second Verse is described the State of Things before the Creation, ver. 3. In the Creation, ver. 4. In the Time of Man's Innocency, ver. 5. In the Time of Man's Corruption.

V. 4. *In him was life*—He was the Fountain of Life to every living Thing, as well as of Being to all that is. *And the life was the light of men*—He who is essential Life, and the Giver of Life to all that liveth, was also the Light of Men; the Fountain of Wisdom, Holiness, and Happiness, to Man in his Original State.

V. 5. *And the light shineth in darkness*—Shines even on fallen Man; *but the darkness*—Dark, sinful Man, *perceiveth it not*.

V. 6. *There was a man*—The Evangelist now proceeds to him who testified of *the Light*, which he had spoken of in the five preceding Verses.

V. 7. *The same came for* (that is, in order to give) *a testimony*—The Evangelist, with the most strong and tender Affection, interweaves his own Testimony with that of *John*, by noble Digressions, wherein he explains the Office of the Baptist, and partly premises, partly subjoins, a farther Explication to his short Sentences.

- 8 lieve. He was not the light, but *was sent* to testify of the light.
 9 *This* was the true light, who lighteth every man that cometh into the
 10 world. He was in the world, and the world was made by him; yet
 11 the world knew him not. He came to his own, and his own received
 12 him not. But as many as received him, to them gave he privilege to
 13 become the sons of God, to them that believe in his name: Who were
 born, not of blood, nor by the will of the flesh, nor by the will of man,
 but of God.
- 14 And the word was made flesh, and tabernacled among us, (and we be-
 held his glory, the glory as of the only begotten of the Father) full of
 grace and truth.
- 15 John testified of him and cried, saying, This is he of whom I said, He
 that cometh after me is preferred before me, for he was before me.

What St. *Matthew*, *Mark*, and *Luke* term *the Gospel*, in respect of the Promise going before, St. *John* usually terms *the Testimony*, intimating the certain Knowledge of the Relater: *to testify of the light—Of Christ.*

V. 9. *Who lighteth every man*—By what is vulgarly termed natural Conscience, pointing out at least the general Lines of Good and Evil. And this Light, if Man did not hinder, would shine more and more to the perfect Day.

V. 10. *He was in the world*—Even from the Creation.

V. 11. *He came*—In the Fulness of Time, to his own—Country, City, Temple: *And his own—People, received him not.*

V. 12. *But as many as received him*—*Jews or Gentiles; that believe on his name*—That is, on Him. The Moment they believe, they are Sons; and because they are Sons, God sendeth forth the Spirit of his Son into their hearts, crying, *Abba, Father.*

V. 13. *Who were born*—Who became the Sons of God, *not of blood*—Not by Descent from *Abraham*, nor by the will of the flesh—By natural Generation, nor by the will of man—Adopting them.

V. 14. *Flesh* sometimes signifies corrupt Nature; sometimes the Body; sometimes, as here, the whole Man. *We beheld his glory*—We his Apostles, particularly *Peter*, *James*, and *John*, *Luke ix. 32.* *Grace and truth*—We are all by Nature Liars and Children of Wrath, to whom both Grace and Truth are unknown. But we

are made Partakers of them, when we are accepted thro' the Beloved.

The whole Verse might be paraphrased thus:

And in order to raise us to this Dignity and Happiness, the eternal Word, by a most amazing Condescension, was made Flesh, united Himself to our miserable Nature, with all its innocent Infirmities. And He did not make us a transient Visit, but tabernacled among us on Earth, displaying his Glory in a more eminent Manner, than ever of old in the Tabernacle of Moses. And we, who are now recording these Things, beheld his glory with so strict an Attention, that we can testify, it was in every Respect such a Glory, as became the only begotten of the Father. For it shone forth not only in his Transfiguration, and in his continual Miracles, but in all his Tempers, Ministrations, and Conduct, thro' the whole Series of his Life. In all He appeared full of Grace and Truth: He was in Himself most benevolent and upright; made those ample Discoveries of Pardon to Sinners, which the Mosaic Dispensation could not do: And really exhibited the most substantial Blessings, whereas that was but a shadow of good things to come.

V. 15. *John cried*—With Joy and Confidence; *This is he of whom I said*—John had said this, before our LORD's Baptism, altho' he then knew Him not in Person. He knew Him first at his Baptism, and afterwards cried, *This is He of whom I said, &c.* *He is preferred before me*—In his Office; for *He was before me*—In his Nature.

V. 16. And

16 And out of his fulness have we all received, even grace upon grace. For
 17 the law was given by Moses, *but* grace and truth was by Jesus Christ.
 18 No man hath seen God at any time; the only begotten Son, who is in
 19 the bosom of the Father, he hath declared *him*. And this is the testi-
 20 mony of John, when the Jews sent priests and Levites from Jerusalem, to
 21 ask him, Who art thou? And he confessed and denied not, but confessed,
 22 am not the Christ. And they asked him, What then, Art thou Elijah? And
 23 he saith, I am not. Art thou that prophet? And he answered, No. Then
 24 said they to him, Who art thou? That we may give an answer to them
 25 that sent us. What sayest thou of thyself? He said, * *I am* the voice of
 26 one crying in the wilderness, Make straight the way of the Lord, as said
 27 the prophet Isaiah. And they who were sent were of the Pharisees.
 28 And they asked him and said to him, Why baptizest thou then, if thou
 art not the Christ, nor Elijah, neither that prophet? John answered
 them, saying, I baptize with water, but there standeth one among you
 whom ye know not. He it is, who coming after me, is preferred before
 me, whose shoes latchet I am not worthy to unloose. These things were
 done in Bethabara, beyond Jordan, where John was baptizing.

V. 16. *And*—Here the Apostle confirms the Baptist's Words: As if he had said, He is indeed preferred before thee: So we have experienced: *We all*—That believe: *Have received*—All that was to be received out of his fulness; and in particular, *Grace upon grace*—One Blessing upon another, immeasurable Grace and Love.

V. 17. *The law*—Working Wrath and containing Shadows: *was given*—No Philosopher, Poet, or Orator, ever chose his Words so accurately as St. John. *The Law*, saith he, was given by Moses: *Grace was by Jesus Christ*. Observe the Reason for placing each Word thus: *The Law of Moses* was not his own. *The Grace of Christ* was. His *Grace* was opposite to the *Wrath*, his *Truth* to the shadowy Ceremonies of the Law. *Jesus*—St. John having once mentioned the Incarnation (ver. 14.) no more uses that Name *The Word*, in all his Book.

V. 18. *Who is in the bosom of the Father*—The Expression denotes the highest Unity, and the most intimate Knowledge.

V. 19. *The Jews*—Probably the Great Council sent.

V. 20. *I am not the Christ*—For many supposed he was.

V. 21. *Art thou Elijah?*—He was not that

Elijah (the *Tishbite*) of whom they spoke. *Art thou that prophet*—Of whom *Moses* speaks, Deut. xviii. 15.

V. 23. *He said*—I am that Fore-runner of Christ, of whom *Isaiah* speaks. *I am the voice*—As if he had said, Far from being *Christ*, or even *Elijah*, I am nothing but a Voice: A Sound that so soon as it has expressed the Thought of which it is the Sign, dies into Air, and is known no more.

V. 24. *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old Customs, and jealous of any Innovation (except those brought in by their own Scribes) unless the Innovator had unquestionable Proofs of Divine Authority.

V. 25. *They asked him, Why baptizest thou then?*—Without any Commission from the Sanhedrim? And not only Heathens (who were always baptized, before they were admitted to Circumcision) but *Jews* also?

V. 26. *John answered, I baptize*—To prepare for the *Messiah*: And indeed to shew, That *Jews*, as well as *Gentiles*, must be Profelytes to *Christ*, and that these, as well as those, stand in need of being washed from their Sins.

V. 28. *Where John was baptizing*—That is, used to baptize.

* *Isaiah* xl. 3.

V. 29. *He*

29 The next day he seeth Jesus coming toward him, and saith, Behold
 30 the Lamb of God, who taketh away the sin of the world. This is he of
 whom I said, After me cometh a man who is preferred before me; for he
 31 was before me. And I knew him not, but that he might be manifested
 32 to Israel, therefore am I come baptizing with water. And John testified,
 saying, I saw the Spirit descending like a dove, and it abode upon him.
 33 And I knew him not, but he that sent me to baptize with water, he
 had said to me, On whom thou shalt see the Spirit descending and abiding
 34 on him, this is he who baptizeth with the Holy Ghost. And I saw it,
 and testified, that this is the Son of God.

35 Again, the next day, John was standing, and two of his disciples. And
 36 looking upon Jesus walking, he saith, Behold the Lamb of God. And
 37 the two disciples heard him speak, and they followed Jesus. And Jesus
 38 turning and seeing them following, saith to them, What seek ye? They
 said to him, Rabbi, (that is, being interpreted, Master) where dwellest
 39 thou? He saith to them, Come and see. They came and saw where he
 dwelt and abode with him that day; for it was about the tenth hour.
 40 Andrew, Simon Peter's brother, was one of the two who heard John *speak*
 41 and followed him. He first findeth his own brother Simon, and saith to
 him, We have found the Messiah (which is, being interpreted, the Christ.)
 42 And he brought him to Jesus. And Jesus looking upon him, said, Thou
 art Simon, the Son of Jonah; thou shalt be called Cephas, which is by
 interpretation, Peter.

43 The day following he was minded to depart into Galilee, and findeth
 44 Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the

V. 29. *He seeth Jesus coming and saith, Behold the Lamb*—Innocent; to be offered up; prophesied of by *Isaiah* (ch. liii. 7.) typified by the Paschal Lamb, and by the daily Sacrifice: *The Lamb of God*—Whom God gave, approves, accepts of; *who taketh away*—Atoneth for; *the sin*—That is, all the Sins; *of the world*—Of all Mankind. Sin and the World are of equal Extent.

V. 31. *I knew him not*—When I thus testified of Him. How surprizing is this! Considering how nearly they were related, and how remarkable the Conception and Birth of both had been. But there was a peculiar Providence visible in our Saviour's living from his Infancy to his Baptism at Nazareth: *John* all the Time living the Life of an Hermit in the Deserts of Judea (*Luke* i. 80.) Ninety or more

Miles from Nazareth. Hereby that Acquaintance was prevented, which might have made *John's* Testimony of *Christ* suspected.

V. 34. *I saw it*—That is, the Spirit so descending and abiding on Him: *And testified*—From that Time.

V. 37. *They followed Jesus*—They walked after Him, but had not the Courage to speak to Him.

V. 41. *He first findeth his own brother Simon*—Probably both of them sought him: *Which is being interpreted, the Christ*—This the Evangelist adds, as likewise those Words in the 38th Verse, *that is, being interpreted, Master*.

V. 42. *Jesus said, Thou art Simon, the son of Jonah*—As none had told our LORD these Names, this could not but strike *Peter*. *Cephas, which is Peter*—Meaning the same in Syriac,

45 city of Andrew and Peter. Philip findeth Nathanael and saith to him,
 We have found him, whom Moses in the law and the prophets described,
 46 Jesus of Nazareth, the son of Joseph. And Nathanael saith to him, Can
 any good thing come out of Nazareth? Philip saith to him, Come and see.
 47 Jesus saw Nathanael coming toward him, and saith of him, Behold an
 48 Israelite indeed, in whom is no guile. Nathanael saith to him, Whence
 knowest thou me? Jesus answered and said to him, Before Philip called
 49 thee, when thou wast under the fig-tree, I saw thee. Nathanael answered
 and said to him, Rabbi, thou art the Son of God, thou art the king of
 50 Israel. Jesus answered and said to him, Because I said to thee, I saw thee
 under the fig-tree, believest thou? Thou shalt see greater things than these.
 51 And he saith to him, Verily, verily I say to you, Hereafter ye shall see the
 heaven opened, and the angels of God ascending and descending on the
 Son of man.

II. And the third day, there was a marriage in Cana of Galilee, and the
 2 mother of Jesus was there. And both Jesus and his disciples were invited
 3 to the marriage. And wine falling short, the mother of Jesus saith to

Syriac, which Peter does in Greek, namely, a Rock.

V. 45. *Jesus of Nazareth*—So Philip thought, not knowing He was born in *Bethlehem*. *Nathanael* was probably the same with *Bartholomew*, that is, the Son of *Tholomeu*. St. Matthew joins *Bartholomew* with *Philip* (ch. x. 3.) and St. John places *Nathanael* in the Midst of the Apostles, immediately after *Thomas* (ch. xxi. 2.) just as *Bartholomew* is placed, *Acts* i. 13.

V. 46. *Can any good thing come out of Nazareth?*—How cautiously should we guard against popular Prejudices? When these had once possessed so honest an Heart, as even that of *Nathanael*, they led him to suspect the blessed *Jesus* Himself for an Impostor, because He had been brought up at *Nazareth*. But his Integrity prevailed over that foolish Bias, and laid him open to the Force of Evidence, which a candid Enquirer will always be glad to admit, even when it brings the most unexpected Discoveries. *Can any good thing?*—That is, have we Ground from Scripture to expect the *Messiah*, or any eminent Prophet, from *Nazareth*? *Philip saith, Come and see*—The same Answer which he had received himself from our LORD the Day before.

V. 48. *Under the fig-tree I saw thee*—Perhaps at Prayer.

V. 49. *Nathanael answered*—Happy are they that are ready to believe, swift to receive the Truth and Grace of God. *Thou art the Son of God*—So he acknowledges now, more than he had heard from *Philip*: *The Son of God, the king of Israel*—A Confession both of the Person and Office of *Christ*.

V. 51. *Hereafter ye shall see*—All of these, as well as thou, who believe on me now in my State of Humiliation, shall hereafter see me come in my Glory, and all the Angels of God with me. This seems the most natural Sense of the Words, tho' they may also refer to his Ascension.

V. 1. *And the third day*—After He had said this. *In Cana of Galilee*—There were two other Towns of the same Name, one in the Tribe of *Ephraim*, the other in *Caesarea*.

V. 2. *Jesus and his disciples were invited to the marriage*—*Christ* does not take away human Society, but sanctify it. Water might have quenched Thirst; yet our LORD allows Wine; especially at a festival Solemnity. Such was his Facility in drawing his Disciples at first, who were afterwards to go thro' rougher Ways.

V. 3. *And wine falling short*—How many Days the Solemnity had lasted, and on which Day our LORD came, or how many Disciples might follow Him, does not appear. *His mother saith to him, They have not wine*—Either she

- 4 him, They have not wine. Jesus saith to her, Woman, what *is it* to me
 5 and thee? Mine hour is not yet come. His mother saith to the servants,
 6 Whatsoever he saith to you, do. And there were set there six water-pots
 of stone, after the manner of the purifying of the Jews, containing two or
 7 three measures apiece. Jesus saith to them, Fill the water-pots with wa-
 8 ter. And they filled them up to the brim. And he saith to them, Draw
 out now, and carry to the governor of the feast. And they carried *it*.
 9 When the governor of the feast had tasted the water that was made wine
 (he knew not whence it was, but the servants who had drawn the wa-
 10 ter knew) the governor of the feast calleth the bridegroom, And saith
 to him, Every man doth set out good wine first, and when men have
 well drank, then that which is worse: *but* thou hast kept the good wine
 11 till now. Jesus wrought this beginning of miracles in Cana of Galilee,
 and manifested his glory, and his disciples believed on him.
- 12 After this he went down to Capernaum, he and his mother, and his
 brethren, and his disciples: and they tarried there not many days
 13 For the passover of the Jews was nigh, and Jesus went up to Jerusalem,
 14 And found in the temple them that sold oxen, and sheep, and doves, and
 15 the changers of money sitting. And having made a scourge of rushes,
 he drove all out of the temple, both the sheep and the oxen, and poured

the might mean, Supply them by Miracle; or, Go away, that others may go also, before the Want appears.

V. 4. *Jesus saith to her, Woman*--So our LORD speaks also, ch. xix. 26. It is probable this was the constant Appellation which He used to her. He regarded his Father above all, not *knowing* even his Mother *after the flesh*. *What is it to me and thee?* A mild Reproof of her inordinate Concern and untimely Interposal. *Mine hour is not yet come*--The Time of my working this Miracle, or of my going away.

May we not learn hence, if his Mother was rebuked for attempting to direct Him in the Days of his Flesh, how absurd is it, to address her as if she had a Right to command Him, on the Throne of his Glory? Likewise how indecent is it for us to direct his supreme Wisdom, as to the Time or Manner in which He shall appear for us, in any of the Exigencies of Life?

V. 5. *His mother saith to the servants*--Gathering from his Answer, that He was about to do something extraordinary.

V. 6. *The purifying of the Jews*--Who purified themselves by frequent Washings; particularly before Eating.

V. 9. *The governor of the feast*--The Bridegroom generally procured some Friend to order all Things at the Entertainment.

V. 10. *And saith*--St. John barely relates the Words he spoke, which does not imply his approving them.

V. 11. *And his disciples believed*--More steadfastly.

V. 14. *Oxen, and sheep, and doves*--Used for Sacrifice: *And the changers of money*--Those who changed foreign Money, for that which was current at Jerusalem, for the Convenience of them that came from distant Countries.

V. 15. *Having made a scourge of rushes* (which were strewed on the Ground) *he drove all out of the temple* (that is, the Court of it) *both the sheep and the oxen*--Tho' it does not appear that He struck even them: And much less, any of the Men. But a Terror from God, it is evident, fell upon them.

V. 18. *Then*

16 out the changers of money, and overthrew the tables, And said to them
 17 that sold doves, Take these things hence; make not my Father's house an
 18 house of traffick. And his disciples remembred that it is written, * The
 18 zeal of thine house hath eaten me up. Then answered the Jews and
 said to him, What sign shewest thou us, seeing thou dost these things?
 19 Jesus answered and said to them, Destroy this temple, and I will raise it up
 20 in three days. Then said the Jews, Forty and six years was this temple
 21 in building, and wilt thou raise it up in three days? But he spake of the
 22 temple of his body. When therefore he was risen from the dead, his dis-
 ciples remembred that he had said this; and they believed the scripture,
 23 and the word which Jesus had said. Now when he was in Jerusalem
 at the Passover, on the feast day, many believed in his name, beholding the
 24 miracles which he did. But Jesus did not trust himself to them, because
 25 he knew all men, And needed not that any should testify of man; for
 he knew what was in man.

III. Now there was a man of the Pharisees, named Nicodemus, a ruler of
 2 the Jews. The same came to him by night, and said to him, Rabbi, we
 know, that thou art a teacher come from God: for no man can do these
 3 miracles which thou dost, except God be with him. Jesus answered and

V. 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their Friends: *What sign shewest thou?*—So they require a Miracle, to confirm a Miracle!

V. 19. *This temple*—Doubtless pointing, while He spoke, to his Body, the Temple and Habitation of the Godhead.

V. 20. *Forty and six years*—Just so many Years before the Time of this Conversation, Herod the Great had begun his most magnificent Reparation of the Temple (one Part after another) which he continued all his Life, and which was now going on, and was continued thirty-six Years longer, till within six or seven Years of the Destruction of the State, City, and Temple, by the Romans.

V. 22. *They believed the scripture, and the word which Jesus had said*—Concerning his Resurrection.

V. 23. *Many believed*—That He was a Teacher sent from God.

V. 24. *He did not trust himself to them*—Let us learn hence, Not rashly to put ourselves into the Power of others. Let us study a wise and happy Medium, between universal Suspi-

cioufness, and that Easiness which would make us the Property of every Pretender to Kindness and Respect.

V. 25. *He*—To whom all Things are naked, *knew what was in man*—Namely, a desperately deceitful Heart.

V. 1. *A ruler*—One of the Great Council.

V. 2. *The same came*—Thro' Desire; but by night—Thro' Shame: *We know*—Even we Rulers and Pharisees.

V. 3. *Jesus answered*—That Knowledge will not avail thee, unless thou *be born again*—Otherwise thou canst not see, that is, experience and enjoy, either the inward or the glorious kingdom of God.

In this solemn Discourse our LORD shews, that no external Profession, no ceremonial Ordinances or Privileges of Birth, could intitle any to the Blessings of the *Messiah's Kingdom*: That an entire Change of Heart, as well as of Life, was necessary for that Purpose: That this could only be wrought in Man, by the Almighty Power of God: That every Man born into World, was by Nature in a State of Sin, Condemnation, and Misery: That the free Mercy

* Psalm lxi. 9.

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of

said to him, Verily, verily I say unto thee, Except a man be born again,
 4 he cannot see the kingdom of God. Nicodemus saith to him, How can
 a man be born, when he is old? Can he enter a second time into his
 5 mother's womb, and be born? Jesus answered, Verily, verily I say unto
 thee, Except a man be born of water and the Spirit, he cannot enter into
 6 the kingdom of God. That which is born of the flesh is flesh; and that
 7 which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye
 8 must be born again. The wind bloweth where it listeth, and thou hearest
 the sound thereof, but canst not tell, whence it cometh, and whither it
 9 goeth: so is every one that is born of the Spirit. Nicodemus answered
 10 and said to him, How can these things be? Jesus answered and said to
 11 him, Art thou a teacher of Israel, and knowest not these things? Verily,
 verily I say to thee, we speak what we know, and testify what we have
 12 seen; yet ye receive not our testimony. If I have told you earthly
 things, and ye believe not, how would ye believe, if I told you heavenly
 13 things? For no one hath gone up to heaven, but he that came down

of God had given his Son to deliver them from it, and to raise them to a blessed Immortality: That all Mankind, *Gentiles* as well as *Jews*, might share in these Benefits, procured by his being lifted up on the Cross, and to be received by *faith* in him: But that, if they rejected Him, their eternal, aggravated Condemnation would be the certain Consequence. *Except a man be born again*—If our LORD, by being born again, means only Reformation of Life, instead of making any new Discovery, he has only thrown a great deal of Obscurity, on what was before plain and obvious.

V. 4. *When he is old*—As Nicodemus himself was.

V. 5. *Except a man be born of water and of the spirit*—Except he experience that great inward Change by the Spirit, and be baptized (wherever Baptism can be had) as the outward Sign and Means of it.

V. 6. *That which is born of the flesh is flesh*—Mere Flesh, void of the Spirit, yea, at Enmity with it: *And that which is born of the Spirit, is spirit*—Is spiritual, heavenly, divine, like its Author.

V. 7. *Ye must be born again*—To be born again, is, To be inwardly changed from all Sinfulness to all Holiness. It is fitly so called, because as great a Change then passes on the

Soul, as passes on the Body, when it is born into the World.

V. 8. *The wind bloweth* according to its own Nature, not thy Will, and thou hearest the sound thereof—Thou art sure it doth blow, but canst not explain the particular Manner of its acting. So is every one that is born of the Spirit—The Fact is plain, the Manner of his Operations inexplicable.

V. 11. *We speak what we know*—I and all that believe in me.

V. 12. *Earthly things*—Things done on Earth. Such as the New Birth, and the present Privileges of the Children of God. *Heavenly things*—Such as the Eternity of the Son, and the Unity of the Father, Son, and Spirit.

V. 12. *For no one*—For here you must rely on my single Testimony, whereas there you have a Cloud of Witnesses: *Hath gone up to heaven, but he that came down from heaven*—Are then Enoch and Elijah in Heaven, or only in Paradise? *Who is in heaven*—Therefore He is Omnipresent; else He could not be in Heaven and on Earth at once. This is a plain Instance of what is usually termed the Communication of Properties between the Divine and Human Nature; whereby what is proper to the Divine Nature is spoken concerning the Human, and what is proper to the Human is, as here, spoken of the Divine.

V. 14. *And*

14 from heaven, the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up,
 15 That whosoever believeth on him, may not perish, but have everlasting
 16 life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, may not perish, but have everlasting life.
 17 For God sent not his Son into the world, to condemn the world, but that
 18 the world might be saved thro' him. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath
 19 not believed on the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness
 20 rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds
 21 should be reproved. But he that practiseth the truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things Jesus and his disciples went into the land of Judea,
 23 and there he tarried with them and baptized. And John also was baptizing in Enon, near Salim, because there was much water there; and they
 24 came and were baptized. For John was not yet cast into prison.
 25 Then there arose a dispute between some of John's disciples and the Jews,

V. 14. *And as Moses*—And even this single Witness will soon be taken from you; yea, and in a most ignominious Manner.

V. 15. *That whosoever*—He must be lifted up, that hereby He may purchase Salvation for all Believers: All those who look to Him by Faith recovering spiritual Health, even as all that looked at that *Serpent* recovered bodily Health.

V. 16. Yea, and this was the very Design of GOD's Love, in sending Him into the World. *Whosoever believeth on him*—With that Faith which worketh by Love, and hold fast the Beginning of his Confidence steadfast to the End. *God so loved the world*—That is, All Men under Heaven; even those that despise his Love, and will for that cause finally perish. Otherwise not to believe would be no Sin to them. For what should they believe? Ought they to believe, that *Christ* was given for them? Then He was given for them. *He gave his only Son*—Truly and seriously. And *the Son of God gave himself* (Gal. iv. 4.) Truly and seriously.

V. 17. *God sent not his Son into the world, to condemn the world*—Although many accuse him of it.

V. 18. *He that believeth on him is not condemn-*

ed—Is acquitted, is justified before GOD. *The name of the only begotten Son of God*—The Name of a Person is often put for the Person himself. But perhaps it is farther intimated in that Expression, That the Person spoken of is great and magnificent. And therefore it is generally used to express either GOD the Father, or the Son.

V. 19. *This is the condemnation*—That is, the Cause of it. So GOD is clear.

V. 21. *He that practiseth the truth* (that is, true Religion) *cometh to the light*—So even *Nicodemus* afterwards did. *Are wrought in God*—That is, in the Light, Power and Love of GOD.

V. 22. *Jesus went*—From the Capital City, *Jerusalem, into the land of Judea*—That is, into the Country. *There he baptized*—Not Himself; but his Disciples by his Order, ch. iv. 2.

V. 23. *John also was baptizing*—He did not repel them that offered; but he more willingly referred them to *Jesus*.

V. 25. *The Jews*—Those Men of *Judea*, who now went to be baptized by *Jesus*; and *John's Disciples*, who were mostly of *Galilee*; *about purifying*—That is, Baptism. They disputed, which they should be baptized by.

V. 27. *He*

26 about purifying. And they came to John, and said to him, Rabbi, he that
 was with thee beyond Jordan, to whom thou gavest testimony, behold he
 27 baptizeth, and all men come to him. John answered and said, A man can
 28 receive nothing, unless it be given him from heaven. Ye yourselves bear
 29 me witness that I said, I am not the Christ, but I am sent before him. He
 that hath the bride is the bridegroom; but the friend of the bridegroom
 who standeth and heareth him, rejoiceth greatly, because of the bride-
 30 groom's voice: this my joy therefore is fulfilled. He must increase, but I
 31 *must* decrease. He that cometh from above is above all: he that is of the
 earth is earthly, and speaketh of the earth: he that cometh from heaven is
 32 above all. And what he hath seen and heard, that he testifieth: yet no
 33 man receiveth his testimony. He that hath received his testimony, hath
 34 set to his seal, that God is true. For he whom God hath sent, speaketh
 35 the words of God; for God giveth not *him* the Spirit by measure. The
 36 Father loveth the Son, and hath given all things into his hand. He that
 believeth on the Son, hath everlasting life: but he that obeyeth not the
 Son, shall not see life, but the wrath of God abideth on him.

IV. When therefore the Lord knew, that the Pharisees had heard, Jesus
 2 maketh and baptizeth more disciples than John, (Tho' Jesus himself
 3 baptized not; but his disciples) He left Judea, and departed again into

V. 27. *A man can receive nothing*—Neither he, nor I. Neither could he do this, unless God had sent him; nor can I receive the Title of *Christ*, or any Honour comparable to that, which He hath received from Heaven. They seem to have spoken with Jealousy and Resentment; John answers with sweet Composure of Spirit.

V. 22. *He that hath the bride is the bridegroom*—He whom the Bride follows. But all Men now come to Jesus. Hence it is plain, He is the Bridegroom: *The friend who heareth him*—Talk with the Bride; *rejoiceth greatly*—So far from envying or resenting it.

V. 30. *He must increase, but I must decrease*—So they who are now, like John, *burning and shining lights*, must (if not suddenly eclipsed) like him gradually *decrease*, while others are *increasing* about them; as they, in their Turns, grew up, amidst the Decays of the former Generation. Let us know how to set, as well as how to rise; and let it comfort our declining Days, to trace in those who are likely to succeed us in our Work, the Openings of yet greater Usefulness.

V. 31. It is not improbable, that what is added, to the End of the Chapter, are the Words of the Evangelist, not the Baptist. *He that is of the earth*—A mere Man; of earthly Original, has a Spirit and Speech answerable to it.

V. 32. *No man*—None comparatively, exceeding few; *receiveth his testimony*—With true Faith.

V. 33. *Hath set to his seal*—It was customary among the Jews, for the Witness to set his Seal to the Testimony he had given. *That God is true*—Whose Word the *Messiah* speaks.

V. 34. *God giveth not him the Spirit by measure*—As He did to the Prophets, but immeasurably. Hence He speaketh the Words of God in the most perfect Manner.

V. 36. *He that believeth on the Son, hath everlasting life*—He hath it already. For he loves God. And Love is the Essence of Heaven. *He that obeyeth not*—A Consequence of not believing.

V. 1. *The Lord knew*—Tho' none informed Him of it.

V. 3. *He left Judea*—To shun the Effects of their Resentment.

V. 4. *And*

4 Galilee. And he must needs go thro' Samaria. Then cometh he to a city
 5 of Samaria, called Sychar, near the field that Jacob gave to his son Joseph.
 6 Now Jacob's well was there. Jesus therefore being wearied with the jour-
 7 ney, sat thus by the well. It was about the sixth hour. There cometh
 a woman of Samaria to draw water. Jesus saith to her, Give me to drink.
 8 (For his disciples were gone to the city to buy meat.) Then saith the
 9 woman of Samaria to him, How dost thou, being a Jew, ask drink of me,
 who am a woman of Samaria? For the Jews have no dealings with the Sa-
 10 maritans. Jesus answered and said to her, If thou hadst known the gift
 of God, and who it is that saith to thee, Give me to drink, thou wouldst
 11 have asked of him, and he would have given thee living water. The wo-
 man saith to him, Sir, thou hast nothing to draw with, and the well is
 12 deep: whence then hast thou that living water? Art thou greater than
 our father Jacob, who gave us the well, and himself drank thereof, and
 13 his children, and his cattle? Jesus answered and said to her, Whosoever
 14 drinketh of this water, will thirst again. But whosoever drinketh of
 the water that I shall give him, will never thirst, but the water that
 I shall give him, will be in him a fountain of water, springing up
 15 into everlasting life. The woman saith to him, Sir, give me this wa-
 16 ter, that I thirst not, neither come hither to draw. Jesus saith to her,

V. 4. *And he must needs go thro' Samaria*—The Road lying directly thro' it.

V. 5. *Sychar*—Formerly called *Sichem* or *Shechem*. *Jacob gave*—On his Death-bed, Gen. xlviii. 22.

V. 6. *Jesus sat thus*—Weary as He was. *It was the sixth hour*—Noon; the Heat of the Day.

V. 7. *Give me to drink*—In this one Conversation He brought her to that Knowledge, which the Apostles were so long in attaining.

V. 8. *For his disciples were gone*—Else He needed not have asked her.

V. 9. *How dost thou*—Her open Simplicity appears, from her very first Words. *The Jews have no dealings*—None by way of Friendship. They would receive no Kind of Favour from them.

V. 10. *If thou hadst known the gift*—The living Water; *And who it is*—He who alone is able to give it; *Thou wouldst have asked of him*—On those Words the Strefs lies. *Water*—In like Manner He draws the Allegory from Bread, ch. vi. 27. and from Light, ch. viii. 12. the first, the most simple, necessary, common, and salutary Things in Nature. *Living water*

—The Spirit and its Fruits. But she might the more easily mistake his Meaning, because *living water* was a common Phrase among the Jews for *spring water*.

V. 12. *Our father Jacob*—So they fancied he was; whereas they were, in Truth, a Mixture of many Nations, placed there by the King of Assyria, in the room of the Israelites whom he had carried away captive. (2 Kings xvii. 24.) *Who gave us the well*—In Joseph, their supposed Forefather: *And drank thereof*—So even he had no better Water than this.

V. 14. *Will never thirst*—Will never (provided he continue to drink thereof) be miserable, dissatisfied, without Refreshment. If ever that Thirst returns, it will be the Fault of the Man, not the Water. *But the water that I shall give him*—The Spirit of Faith working by Love, *Shall be in him*—An inward, living Principle, *a fountain*—Not barely a Well, which is soon exhausted, *springing up into everlasting life*—Which is a Confluence, or rather an Ocean of Streams arising from this Fountain.

V. 15. *That I thirst not*—She takes Him still in a gross Sense.

V. 16. *Jesus*

Go, call thy husband, and come hither. The woman answered and said,
 17 I have no husband. Jesus said to her, Thou hast well said, I have no
 18 husband; For thou hast had five husbands, and he whom thou now hast,
 19 is not thy husband: in this thou saidst truly. The woman saith to him,
 20 Sir, I perceive that thou art a prophet. Our fathers worshipped in this
 mountain: but ye say, that in Jerusalem is the place where men ought to
 21 worship. Jesus saith to her, Woman, believe me, the hour cometh, when
 ye shall neither in this mountain, nor at Jerusalem, worship the Father.
 22 Ye worship ye know not what; we know what we worship; for salva-
 23 tion is from the Jews. But the hour cometh, and now is, when the true
 worshippers shall worship the Father in spirit and *in* truth; for the Fa-
 24 ther seeketh such worshippers. God is a spirit, and they that worship
 25 him, must worship *him* in spirit and *in* truth. The woman saith to him,
 I know that the Messiah is coming, who is called Christ: when he is

V. 16. *Jesus saith to her*—He now clears the Way, that He might give her a better Kind of Water than she asked for. *Go call thy husband*—He strikes directly at her Bosom-Sin.

V. 17. *Thou hast well said*—We may observe in all our LORD's Discourse, the utmost Weightiness, and yet the utmost Courtesy.

V. 18. *Thou hast had five husbands*—Whether they were all dead or not, her own Conscience now awakened would tell her.

V. 19. *Sir, I perceive*—So soon was her Heart touched!

V. 20. The Instant she perceived this, she proposes what she thought the most important of all Questions. *This mountain*—Pointing to Mount Gerizim. Sanballat, by the Permission of Alexander the Great, had built a Temple on Mount Gerizim, for Manasseh, who, for marrying Sanballat's Daughter, had been expelled from the Priesthood and from Jerusalem (*Neh. xiii. 28.*) This was the Place where the Samaritans used to worship, in Opposition to Jerusalem. And it was so near Sychar, that a Man's Voice might be heard from the one to the other. *Our fathers worshipped*—This plainly refers to Abraham and Jacob (from whom the Samaritans pretended to deduce their Genealogy) who erected Altars in this Place: (*Gen. xii. 6, 7. and xxxiii. 18, 20.*) And possibly to the whole Congregation, who were directed, when they came into the Land of Canaan, to put the blessing upon mount Gerizim, *Deut. xi. 29.* *Ye Jews say, In Jerusalem is the place*—Namely, the Temple.

V. 21. *Believe me*—Our LORD uses this Expression in this Manner but once; and that to a Samaritan. To his own People, the Jews, his usual Language is, *I say unto you.* *The hour cometh when ye*—Both Samaritans and Jews, shall worship neither in this mountain, nor at Jerusalem—As preferable to any other Place. True Worship shall be no longer confined to any one Place or Nation.

V. 22. *Ye worship ye know not what*—Ye Samaritans are ignorant, not only of the Place, but of the very Object of Worship. Indeed they feared the Lord—After a Fashion; but at the same Time, served their own gods, *2 Kings xvii. 33.* *Salvation is from the Jews*—So spake all the Prophets, that the Saviour should arise out of the Jewish Nation: and that from thence the Knowledge of Him should spread to all Nations under Heaven.

V. 23. *The true worshippers shall worship the Father*—Not here or there only, but at all Times and in all Places.

V. 24. *God is a spirit*—Not only remote from Body, and all the Properties of it, but likewise full of all spiritual Perfections, Power, Wisdom, Love, Holiness. And our Worship should be suitable to his Nature. We should worship Him with the truly spiritual Worship of Faith, Love, and Holiness, animating all our Tempers, Thoughts, Words, and Actions.

V. 25. *The woman saith*—With Joy for what she had already learned, and Desire of fuller Instruction.

V. 26. *Jesus*

26 come, he will tell us all things. Jesus saith to her, I that speak to thee
 27 am *He*. And upon this came his disciples, and marvelled that he talked
 with a woman. Yet none said, What seekest thou? Or, Why talkest
 thou with her?

28 The woman then left her water-pot, and went to the city, and saith to
 29 the men, Come, see a man who told me all things that ever I did: Is not
 30 this the Christ? Then they went out of the city, and came to him.

31 In the mean time his disciples prayed him, saying, Master, eat. But
 32 he said to them, I have meat to eat that ye know not of. The disciples
 33 said one to another, Hath any man brought him to eat? Jesus saith to
 34 them, My meat is, to do the will of him that sent me, and to finish his
 35 work. Say ye not, There are yet four months, and the harvest cometh?

Lo, I say to you, Lift up your eyes, and survey the fields, for they are
 36 white already to the harvest. And he that reapeth, receiveth wages, and
 gathereth fruit to life eternal, that both he that soweth and he that reap-
 37 eth may rejoice together. And herein is the saying true, One soweth, and
 38 another reapeth. I have sent you to reap that whereon ye have bestowed
 no labour: others have laboured, and ye are entered into their labour.

39 And many of the Samaritans out of that city believed on him, for the
 40 saying of the woman testifying, He told me all that ever I did. So when

V. 26. *Jesus saith*—Hasting to satisfy her Desire, before his Disciples came. *I am He*—Our LORD did not speak this so plainly to the Jews, who were so full of the *Messiah's* temporal Kingdom. If He had, many would doubtless have taken up Arms in his Favour, and others have accused him to the *Roman* Governor. Yet He did in effect declare the Thing, tho' He declined the particular Title. For in a Multitude of Places He represented Himself, both as the Son of Man, and as the Son of GOD: Both which Expressions were generally understood by the Jews as peculiarly applicable to the *Messiah*.

V. 27. *His disciples marvelled that he talked with a woman*—Which the Jewish Rabbi's reckoned scandalous for a Man of Distinction to do. They marvelled likewise at his talking with a Woman of that Nation, which was so peculiarly hateful to the Jews. Yet none said—To the Woman, *What seekest thou?* Or to Christ, *Why talkest thou with her?*

V. 28. *The woman left her water-pot*—Forgetting smaller Things.

V. 29. *A man who told me all things that ever*

I did—Our LORD had told her but a few things. But his Words awakened her Conscience, which soon told her all the rest. *Is not this the Christ?*—She does not doubt of it herself, but incites them to make the Enquiry.

V. 31. *In the mean time*—Before the People came.

V. 34. *My meat*—That which satisfies the strongest Appetite of my Soul.

V. 35. *The fields are white already*—As if He had said, the spiritual Harvest is ripe already. The Samaritans ripe for the Gospel, covered the Ground round about them.

V. 36. *He that reapeth*—Whoever saves Souls, *receiveth wages*—A peculiar Blessing to Himself, *and gathereth fruit*—Many Souls; *that he that soweth*—Christ the great Sower of the Seed, *may rejoice together*—In Heaven.

V. 37. *That saying*—A common Proverb: *One soweth*—The Prophets and Christ; *Another reapeth*—The Apostles and succeeding Ministers.

V. 38. *I*—The LORD of the whole Harvest, *have sent you*—He had employed them already in baptizing, ver. 2.

V. 42. *We*

the Samaritans were come to him, they besought him to tarry with them.
 41 And he abode there two days. And many more believed, because of his
 42 word, And said to the woman, We no longer believe, because of thy
 saying: for we have heard him ourselves, and know that this is indeed
 the Christ, the Saviour of the world.

43 After the two days, he departed thence, and went into Galilee. (Now
 44 Jesus himself had testified, That a prophet hath not honour in his own
 45 country.) And when he was come into Galilee, the Galileans received
 him, having seen all the things that he did in Jerusalem at the feast.
 For they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made the water
 wine. And there was a certain nobleman, whose son was sick at Caper-
 47 naum. When he heard that Jesus was come out of Judea into Galilee,
 he went to him, and besought him to come down and heal his son, for he
 48 was at the point of death. Jesus said to him, Unless ye see signs and
 49 wonders, ye will in no wise believe. The nobleman saith to him, Sir
 50 come down, ere my child die. Jesus saith to him, Go; thy son liveth.
 And the man believed the word that Jesus spake to him, and he went.
 51 And as he was now going down, his servants met him and told him,
 52 saying, Thy son liveth. Then he asked of them the hour when he
 amended. And they said to him, Yesterday at the seventh hour the
 53 fever left him. So the father knew, *it was* at the same hour, in which
 Jesus had said to him, Thy son liveth. And himself believed, and his
 54 whole house. This second miracle again Jesus wrought, being come out
 of Judea into Galilee.

V. After this there was a feast of the Jews, and Jesus went up to Jeru-
 2 salem. Now there is in Jerusalem, by the sheep-gate, a bath, which
 3 is called in the Hebrew tongue, Bethesda, having five porticos. In
 4 these lay a great multitude of diseased, of blind, halt, withered, waiting

V. 42. *We know that this is the Saviour of the world—And not of the Jews only.*

V. 43. *He went into Galilee—That is, into the Country of Galilee; but not to Nazareth. It was at that Town only that He had no Honour. Therefore He went to other Towns.*

V. 47. *To come down—For Cana stood much higher than Capernaum.*

V. 48. *Unless ye see signs and wonders—Altho' the Samaritans believed without them.*

V. 52. *He asked the hour when he amended—*

The more exactly the Works of God are considered, the more Faith is increased.

V. 1. *A feast—Pentecost.*

V. 2. *There is in Jerusalem—Hence it appears, that St. John wrote his Gospel before Jerusalem was destroyed: It is supposed about thirty Years after the Ascension. Having five porticos—Built for the Use of the Sick. Probably the Basin had five Sides. Bethesda signifies the House of Mercy.*

V. 4. *And*

4 for the moving of the water. For an angel went down at certain times
 into the bath, and the water was troubled: and whosoever went in first,
 after the troubling of the water, was made whole, whatsoever disease he
 5 had. And a certain man was there, who had been diseased eight and
 6 thirty years. Jesus seeing him lie, and knowing that he had now been
 7 diseased a long time, saith to him, Desirest thou to be made whole? The
 infirm man answered him, Sir, I have no man to put me into the bath,
 when the water is troubled; and while I am coming, another steppeth
 8 down before me. Jesus saith to him, Rise, take up thy bed and walk.
 9 And immediately the man was made whole, and took up his bed and
 10 walked: and the same day was the sabbath. Then said the Jews to him
 that was healed, It is the sabbath; it is not lawful for thee to take up the
 11 bed. He answered, He that made me whole, he said to me, Take up thy
 12 bed and walk. Then asked they him, Who is the man that said to thee,
 13 Take up thy bed and walk? And he that was healed knew not who he
 14 was; for Jesus had retired, a multitude being in the place. Afterward
 Jesus findeth him in the temple, and said to him, Lo, thou art made
 15 whole: sin no more, lest a worse thing come to thee. The man departed
 and told the Jews, that it was Jesus who had made him whole.
 16 And therefore the Jews persecuted Jesus, and sought to kill him, be-
 17 cause he had done these things on the sabbath. But Jesus answered them,
 18 My Father worketh until now, and I work. Therefore the Jews sought
 the more to kill him, because he not only broke the sabbath, but also

V. 4. *An angel*--Yet many undoubtedly thought the whole Thing to be purely natural. *At certain times*--Perhaps at a certain Hour of the Day, during this paschal Week. *Went down*--The Greek Word implies, that he had ceased going down, before the Time of St. John's writing this. God might design this, to raise Expectation of the acceptable Time approaching, to add a greater Lustre to his Son's Miracles, and to shew that his antient People were not entirely forgotten of him. *The first*--Whereas the Son of God healed every Day not one only, but whole Multitudes that resorted to Him.

V. 7. *The sick man answered*--Giving the Reason why he was not made whole, notwithstanding his Desire.

V. 14. *Sin no more*--It seems his former Illness was the Effect or Punishment of Sin.

V. 15: *The man went and told the Jews, that it was Jesus who had made him whole*--One might have expected, that when he had published the

Name of his Benefactor, Crouds would have thronged about Jesus, to have heard the Words of his Mouth, and to have received the Blessings of his Gospel. Instead of this, they surround Him with an hostile Intent; they even conspire against his Life, and for an imagined Transgression in point of Ceremony, would have put out this Light of Israel. Let us not wonder then, if our Good be evil spoken of; if even Candor, Benevolence, and Usefulness, do not disarm the Enmity of those who have been taught to prefer Sacrifice to Mercy; and who disrelishing the genuine Gospel, naturally seek to slander and persecute the Professors, but especially the Defenders of it.

V. 17. *My Father worketh until now, and I work*--From the Creation till now he hath been working without Intermision. I do likewise. This is the Proposition which is explained from ver. 19, to ver. 30, confirmed and vindicated in the 31st and following Verses.

H h

V. 18. *His*

said that God was his own Father, making himself equal with God.
 19 Then answered Jesus and said to them, Verily verily I say unto you, the
 Son can do nothing of himself, but what he seeth the Father do; but
 20 what things soever he doth, these also doth the Son likewise. For the
 Father loveth the Son, and sheweth him all things that himself doth:
 And he will shew him greater works than these, so that ye will marvel.
 21 For as the Father raiseth and quickeneth the dead, so the Son also
 22 quickeneth whom he will. For neither doth the Father judge any one,
 23 but hath given all judgment to the Son: That all men may honour the
 Son, even as they honour the Father. He that honoureth not the Son,
 24 honoureth not the Father that sent him. Verily verily I say unto you, he
 that heareth my word, and believeth on him that sent me, hath everlasting
 life, and cometh not into condemnation, but is passed from death to life.
 25 Verily verily I say to you, The hour is coming, and now is, when the dead
 26 shall hear the voice of the Son of God, and they that hear shall live. For
 as the Father hath life in himself, so hath he given to the Son also to have

V. 18. *His own Father*—The Greek Word means *his own Father*, in such a Sense as no Creature can speak. *Making himself equal with God*—It is evident all the Hearers so understood Him, and that our LORD never contradicted, but confirmed it.

V. 19. *The Son can do nothing of himself*—This is not his Imperfection, but his Glory, resulting from his eternal, intimate, indissoluble Unity with the Father. Hence it is absolutely impossible, that the Son should *judge, will, testify, or teach* any thing without the Father, ver. 30, &c. ch. vi. 38. ch. vii. 16. or that He should be known or believed on, separately from the Father. And He here defends his doing Good every Day, without Intermision, by the Example of his Father, from which He cannot depart: *These doth the Son likewise*—All these, and only these; seeing He and the Father are One.

V. 20. *The Father sheweth him all things that himself doth*—A Proof of the most intimate Unity. *And he will shew him*—By doing them. At the same Time (not at different Times) the Father sheweth and doth, and the Son seeth and doth. *Greater works*—Jesus oftner terms them Works, than Signs or Wonders, because they were not *Wonders* in his Eyes. *Ye will marvel*—So they did, when He raised Lazarus.

V. 21. *For*—He declares, which are those greater Works, Raising the Dead, and Judging the World. The Power of quickening whom he

will follows from the Power of judging. These two, *Quickening* and *Judging*, are proposed ver. 21, 22. The Acquittal of Believers, which presupposes *Judging*, is treated of in the 24th Verse; the *Quickening* some of the Dead, ver. 25; and the general Resurrection, ver. 28.

V. 22. *For neither doth the Father judge*—Not without the Son: But He doth judge by that Man whom He hath ordained, *Acts xvii. 31*.

V. 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping Condemnation by Faith; or unwillingly, when feeling the Wrath of the Judge. This demonstrates the EQUALITY of the Son with the Father. If our LORD were GOD only by Office or Investiture, and not in the Unity of the divine Essence, and in all respects equal in Godhead with the Father, He could not be honoured *even as*, that is, with the *same* Honour that they honour the Father. *He that honoureth not the Son*—With the *same* equal Honour, greatly dishonoureth the Father that sent him.

V. 24. *And cometh not into condemnation*—Unless he make Shipwreck of the Faith.

V. 25. *The dead shall hear the voice of the Son of God*—So did *Jairus's* Daughter, the Widow's Son, and *Lazarus*.

V. 26. *He hath given to the Son*—By eternal Generation, *to have life in himself*—Absolute, independent.

V. 27. *Be-*

27 life in himself, And hath given him authority to execute judgment like-
 28 wise, because he is the Son of man. Marvel not at this: for the time is
 29 coming, in which all that are in the graves shall hear his voice, And shall
 30 come forth, they that have done good to the resurrection of life, and they
 31 that have done evil to the resurrection of damnation. I can do nothing
 32 of myself: as I hear, I judge, and my judgment is just; because I seek not
 33 my own will, but the will of him that sent me. If I testify of myself, my
 34 testimony is not valid. There is another that testifieth of me, and I know
 35 that the testimony which he testifieth of me is valid. Ye sent to John,
 36 and he bare testimony to the truth. But I receive not testimony from
 37 man; but these things I say, that ye may be saved. He was a burning
 38 and a shining light, and ye were willing for a season to rejoice in his light.
 39 But I have a greater testimony than *that* of John: for the works which
 40 the Father hath given me to fulfil, the very works which I do, testify of
 41 me, that the Father hath sent me. And the Father who hath sent me,
 42 he hath testified of me: ye have neither heard his voice at any time, nor
 43 seen his form. And ye have not his word abiding in you; for whom he
 44 hath sent, ye believe not. Search the scriptures: in them ye are assured
 45 ye have eternal life: and it is they that testify of me. Yet ye will not
 46 come to me, that ye may have life. I receive not honour from men,
 47 But I know you, that ye have not the love of God in you. For I am

V. 27. *Because he is the Son of man*—He is appointed to judge Mankind, because He was made Man.

V. 28. *The time is coming*—When not two or three, but all shall rise.

V. 29. *The resurrection of life*—That Resurrection which leads to Life everlasting.

V. 30. *I can do nothing of myself*—It is impossible I should do any thing separately from my Father. *As I hear*—Of the Father, and see, so I judge and do; because I am essentially united to Him. See ver. 19.

V. 31. *If I testify of myself*—That is, if I alone (which indeed is impossible) *my testimony is not valid*.

V. 32. *There is another*—The Father, ver. 37. *and I know that*, even in your Judgment, his Testimony is beyond Exception.

V. 33. *He bare testimony*—That I am the Christ.

V. 34. *But I have no need to receive, &c.* *But these things*—Concerning John, whom ye yourselves reverence; *I say that ye may be saved*—So really and seriously did He will their Sal-

vation. Yet they were not saved. Most, if not all, of them died in their Sins.

V. 35. *He was a burning and a shining light*—Inwardly burning with Love and Zeal; outwardly shining in all Holiness. *And even ye were willing for a season*—A short Time only.

V. 37. *He hath testified of me*—Namely at my Baptism. I speak not of my supposed Father Joseph. Ye are utter Strangers to Him of whom I speak.

V. 38. *Ye have not his word*—All who believe have the Word of the Father (the same with the Word of the Son) *abiding in them*, that is, deeply ingrafted in their Hearts.

V. 39. *In them ye are assured ye have eternal life*—Ye know they shew you the Way to eternal Life. And these very Scriptures testify of me.

V. 40. *Yet ye will not come to me*—As they direct you.

V. 41. *I receive not honour from men*—I need it not. I seek it not from you for my own Sake.

V. 42. *But I know you*—With this Ray He pierces the Hearts of the Hearers. And this doubtless He spake with the tenderest Compassion.

V. 43. *If*

43 come in my Father's name, and ye receive me not: if another shall come
 44 in his own name, him ye will receive. How can ye believe, while ye re-
 ceive honour one of another, and seek not the honour that is from God
 45 only? Think not that I will accuse you to the Father: there is one that
 46 accuseth you *even* Moses, in whom ye trust. For had ye believed Moses,
 47 ye would have believed me; for he wrote of me. But if ye believe not
 his writings, how shall ye believe my words?

VI. * After these things, Jesus went over the sea of Galilee, *the sea* of Tibe-
 2 rias, And a great multitude followed him, because they had seen the mira-
 3 cles which he did on the diseased. But Jesus went up into a mountain, and
 4 sat there with his disciples. And the passover, a feast of the Jews, was nigh.
 5 Jesus then lifting up his eyes, and seeing a great multitude coming to him,
 6 saith to Philip, Whence shall we buy bread, that these may eat? (But this
 7 he said trying him; for he himself knew what he intended to do.) Philip
 answered him, Two hundred pennyworth of bread is not sufficient for them,
 8 that each of them may take a little. One of his disciples, Andrew, Simon
 9 Peter's brother, saith to him, Here is a lad, who hath five barley-loaves
 10 and two small fishes: but what are they among so many? Jesus said, Make
 the men sit down. (Now there was much grass in the place) So the men
 11 sat down, in number about five thousand. Then Jesus took the loaves, and
 having given thanks, distributed to the disciples, and the disciples to them
 12 that were sat down, and likewise of the fishes as much as they would. When
 they were filled, he saith to his disciples, Gather up the fragments which re-
 13 main, that nothing be lost. They therefore gathered *them*, and filled twelve
 baskets with the fragments of the five barley-loaves, which remained over
 14 and above to them that had eaten. Then those men having seen the miracle
 which Jesus did, said, Of a truth this is the prophet that was to come into the
 15 world. Jesus therefore knowing, that they were about to come and take
 him by force to make him a king, again retired to the mountain all alone.

V. 43. *If another shall come*—Any false Christ.

V. 44. *While ye receive honour*—That is, while ye seek the Praise of Men rather than the Praise of God. At the Feast of Pentecost, kept in Commemoration of the giving of the Law from Mount Sinai, their Sermons used to be full of the Praises of the Law, and of the People to whom it was given. How mortifying then must the following Words of our LORD be to them, while they were thus exulting in Moses and his Law?

V. 43. *There is one that accuseth you*—By his Writings.

V. 46. *He wrote of me*—Every where; in all his Writings; particularly Deut. xviii. 15. 18.

V. 1. *After these things*—The History of between ten and eleven Months is to be supplied here from the other Evangelists.

V. 3. *Jesus went up*—Before the People overtook Him.

V. 5. *Jesus saith to Philip*—Perhaps he had the Care of providing Victuals for the Family of the Apostles.

V. 15. *He retired to the mountain all alone*—Having ordered his Disciples to cross over the Lake.

* Mat. xiv. 13. Mark vi. 32. Luke ix. 10.

V. 22. *Who*

16 *In the evening, his disciples went down to the sea, And entring into
 17 the vessel, they went over the sea toward Capernaum: And it was now
 18 dark, and Jesus was not come to them. And the sea ran high, a great wind
 19 blowing. And having rowed about five and twenty or thirty furlongs,
 they see Jesus walking on the sea, and drawing nigh to the vessel: and
 20 they were afraid. But he saith to them, Is it I; be not afraid. Then
 21 they willingly received him into the vessel; and immediately the vessel
 was at the land to which they were bound.

22 The day following, the multitude who had stood on the other side of
 the sea, because they saw there was no other vessel there, save that one
 into which his disciples went, and that Jesus went not into the vessel
 23 with his disciples, but *that* his disciples were gone away alone: (But
 there came other little vessels from Tiberias, near the place where they
 24 had eaten bread, after the Lord had given thanks) When they saw,
 that Jesus was not there, neither his disciples, they also went aboard the
 vessels, and came to Capernaum seeking Jesus.

25 And having found him on the other side of the sea, they said to him,
 26 Rabbi, when camest thou hither? Jesus answered them and said, Verily
 I say to you, Ye seek me, not because ye saw the miracles, but because ye
 27 did eat of the loaves, and were satisfied. Labour not for the meat which
 perisheth, but for that which endureth to everlasting life, which the Son
 28 of man will give you; for him hath God the Father sealed. Then said
 they to him, What shall we do, that we may work the works of God?
 29 Jesus answered and said to them, This is the work of God, that ye believe
 30 on him whom he hath sent. They said therefore to him, What sign dost
 thou then, that we may see and believe thee? What dost thou work?
 31 Our fathers ate manna in the wilderness, as it is written, † He gave them

V. 22. *Who had stood on the other side*—They were forced to stay a while, because there were then no other Vessels; and they staid the less unwillingly, because they saw Jesus was not embarked.

V. 26. Our LORD does not satisfy their Curiosity, but corrects the wrong Motive they had in seeking Him: *Because ye did eat*—Merely for temporal Advantage. Hitherto Christ had been gathering Hearers: He now begins to try their Sincerity, by a figurative Discourse concerning his Passion, and the Fruit of it, to be received by Faith.

V. 27. *Labour not for the meat which perisheth*—For bodily Food: Not for that only, not chiefly:

* Mat. xiv. 22. Mark vi. 45.

not at all, but in Subordination to Grace, Faith, Love, the *meat which endureth to everlasting life*. Him hath the Father sealed—By this very Miracle, as well as by his whole Testimony concerning Him. See ch. iii. 33. Sealing is a Mark of the Authenticity of a Writing.

V. 28. *The works of God*—Works pleasing to God.

V. 29. *This is the work of God*—The Work most pleasing to God, and the Foundation of all others: *That ye believe*—He expresses it first properly, afterwards figuratively.

V. 30. *What sign dost thou?*—Amazing, after what they had just seen!

V. 31. *Our fathers ate manna*—This Sign

† Psalm lxxviii. 74.

Moses

32 bread from heaven to eat. Then said Jesus to them, Verily, verily I say
 unto you, Moses gave you not the bread from heaven; but my Father giv-
 33 eth you the true bread from heaven. For the bread of God is he that com-
 34 eth down from heaven, and giveth life to the world. Then said they to
 35 him, Lord, ever give us this bread. And Jesus said to them, I am the
 bread of life. He that cometh to me shall never hunger, and he that be-
 36 lieveth on me shall never thirst. But I told you, that tho' ye have seen
 37 me, ye believe not. All that the Father giveth me, will come to me, and
 38 him that cometh to me, I will in no wise cast out. For I came down from
 39 heaven, not to do my own will, but the will of him that sent me. And
 this is the will of him that sent me, That of all which he hath given me, I
 40 should lose nothing, but should raise it up at the last day. And this is the
 will of him that sent me, that every one who seeth the Son, and believeth on
 him, should have everlasting life: and I will raise him up at the last day.
 41 The Jews then murmured about him, because he said, I am the bread
 42 which came down from heaven. And they said, Is not this Jesus, the son
 of Joseph, whose father and mother we know? How then saith he, I came
 43 down from heaven? Jesus answered and said to them, Murmur not among
 44 yourselves. No man can come unto me, unless the Father who hath sent
 45 me, draw him; and I will raise him up at the last day. It is written in

*Moses gave them. He gave them bread from heaven—*From the lower, sublunary Heaven; to which Jesus opposes the highest Heaven: In which Sense he says seven Times (ver. 32, 33, 38, 50, 58, 62.) That He Himself came down from heaven.

V. 32. *Moses gave you not the bread from heaven—*It was not Moses, who gave the Manna to your Fathers; but my Father, who now giveth the true bread from heaven.

V. 33. *He that—giveth life to the world—*Not (like the Manna) to one People only: And that from Generation to Generation. Our LORD does not yet say, I am that Bread; else the Jews would not have given Him so respectful an Answer, ver. 34.

V. 34. *Give us this bread—*Meaning it still, in a literal Sense: Yet they seem now to be not far from believing.

V. 35. *I am the bread of life—*Having and giving Life: *He that cometh—he that believeth—*Equivalent Expressions: *Shall never hunger, thirst—*Shall be satisfied, happy, for ever.

V. 36. *I have told you—*Namely, ver. 26.

V. 37. *All that the Father giveth me—*All that feel themselves lost, and follow the Drawings of the Father, He in a peculiar Manner giveth to the Son: *Will come to me—*By Faith. *And him that thus cometh to me, I will in no wise cast out—*I will give him Pardon, Holiness, and Heaven, if he endure to the End.

V. 39. *Of all which he hath already given me—*(See ch. xvii. 6, 12.) If they endure to the End. But Judas did not.

V. 40. Here is the Sum of the three foregoing Verses. *This is the will of him that sent me—*This is the whole of what I have said: This is the eternal, unchangeable Will of God. Every one who truly believeth, shall have everlasting Life. *Every one that seeth and believeth—*The Jews saw, and yet believed not, *And I will raise him up—*As this is the Will of Him that sent me, I will perform it effectually.

V. 44. *Christ* having checked their murmuring, continues what he was saying, ver. 40. *No man comes to me, unless my Father draw him—*No Man can believe in *Christ*, unless God give him Power: He draws us first, by Good Desires.

V. 45. *Every*

in the prophets, * And they shall be all taught of God. Every man therefore
 46 that hath heard and learned of the Father cometh to me. Not that any man
 hath seen the Father, save he who is from God; he hath seen the Father.
 47 Verily, verily I say unto you, he that believeth on me hath everlasting
 48 life. I am the bread of life. Your fathers ate manna in the wilderness,
 49 and yet died. This is the bread which cometh down from heaven, that
 50 a man may eat of it, and not die. I am the living bread which came
 51 down from heaven: If any man eat of this bread, he shall live for ever,
 and the bread that I will give, is my flesh, which I will give for the life
 of the world.

52 The Jews then debated among themselves, saying, How can this man
 53 give us *his* flesh to eat? But Jesus said to them, Verily, verily I say unto
 you, unless ye eat the flesh of the Son of man, and drink his blood, ye have
 54 no life in you. He that eateth my flesh, and drinketh my blood, hath
 55 eternal life, and I will raise him up at the last day. For my flesh is meat
 56 indeed, and my blood is drink indeed. He that eateth my flesh and drink-
 57 eth my blood, abideth in me, and I in him. As the living Father hath
 sent me, and I live by the Father, so he that eateth me, even he shall live
 58 by me. This is the bread which came down from heaven; not as your fa-
 thers ate manna, and died: he that eateth of this bread, shall live for ever.
 59 These things he said in the synagogue, teaching at Capernaum.

60 Many of his disciples hearing *it*, said, This is an hard saying: who can
 61 hear it? Jesus knowing in himself that his disciples murmured about
 62 this, said to them, Doth this offend you? *What* if ye shall see the Son

V. 45. *Every man that hath heard*—The secret Voice of God, he, and he only believeth.

V. 46. *Not that any man*—Must expect him to appear in a visible Shape. *He who is from God*—In a more eminent Manner than any Creature.

V. 50. *Not die*—Not spiritually; not eternally.

V. 51. *If any man eat of this bread*—That is, believe in me: *He shall live for ever*—In other Words, He that believeth to the End shall be saved. *My flesh which I will give you*—This whole Discourse concerning his Flesh and Blood refers directly to his Passion, remotely to the LORD's Supper.

V. 52. Observe the Degrees: The Jews are tried here; the Disciples, ver. 60, 66. the Apostles, ver. 67.

V. 53. *Unless ye eat the flesh of the Son of man*—Spiritually: Unless ye draw continual Vir-

tue from thence by Faith. *Eating his flesh* is only another Expression for believing.

V. 55. *Meat—drink indeed*—With which the Soul of a Believer is as truly fed, as his Body with Meat and Drink.

V. 57. *I live by the Father*—Being one with Him. *He shall live by me*—Being one with me. Amazing Union!

V. 58. *This is*—That is, I am *the bread*—Which is not like the Manna your Fathers ate, who died notwithstanding.

V. 60. *This is an hard saying*—Hard to the Children of the World, but sweet to the Children of God. Scarce ever did our LORD speak more sublimely, even to the Apostles in private. *Who can hear*—Endure it?

V. 62. *What if ye shall see the Son of man ascend where he was before?*—How much more incredible will it then appear to you, that he should give you his Flesh to eat?

* *Isaiah* . 13.

V. 63. *It*

63 of man ascend where he was before? It is the Spirit that quickeneth: the
 flesh profiteth nothing: the words that I have spoken, *they* are spirit and
 64 *they* are life. But there are some of you who believe not. (For Jesus
 had known from the beginning, who they were that believed not, and
 65 who would betray him.) And he said, Therefore said I to you, That
 no man can come to me, unless it be given him by my Father.
 66 From this *time* many of his disciples went back and walked no more
 67 with him. Then said Jesus to the twelve, Are ye also minded to go away?
 68 Then Simon Peter answered him, saying, Lord, to whom shall we go?
 69 Thou hast the words of eternal life. And we have believed and known,
 70 that thou art the Christ, the son of the living God. Jesus answered them,
 71 Have not I chosen you twelve? Yet one of you is a devil. He spake of
 Judas Iscariot, *the son* of Simon; for he it was that would betray him,
 being one of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk
 2 in Judea, because the Jews sought to kill him. Now the Jews feast
 3 of tabernacles was nigh. His brethren therefore said to him, Depart hence
 and go into Judea, that thy disciples *there* also may see the works which

V. 63. *It is the Spirit*—The spiritual Meaning of these Words, by which God giveth Life. *The flesh*—The bare, carnal, literal Meaning, *profiteth nothing*. *The words which I have spoken, they are spirit*—Are to be taken in a spiritual Sense; and, when they are so understood, *they are life*—That is, a Means of spiritual Life to the Hearers.

V. 64. *But there are some of you who believe not*—And so receive no Life by them, because you take them in a gross literal Sense. *For Jesus knew from the beginning*—Of his Ministry: *Who would betray him*—Therefore it is plain, God does foresee future Contingencies:

“But his Fore-knowledge causes not the
 “Fault

“Which had no less prov'd certain unfor-
 “known.”

V. 65. *Unless it be given*—And it is given to those only, who will receive it on God's own Terms.

V. 69. *From this time many of his disciples went back*—So our LORD now began to purge his Floor: The Proud and Careless were driven away, and those remained who were meet for the Master's Use.

V. 68. *Thou hast the words of eternal life*—

Thou and thou alone speakest the Words which shew the Way to Life everlasting.

V. 69. *And we*—Who have been with Thee from the Beginning, whatever others do, *have known*—Are absolutely assured, *that thou art the Christ*.

V. 70. *Jesus answered them*—And yet even ye have not all acted suitably to this Knowledge. *Have I not chosen, or elected you twelve*—But they might fall from even that Election. *Yet one of you*—On this gracious Warning, *Judas* ought to have repented: *Is a devil*—Is influenced by one.

V. 1. *After these things Jesus walked in Galilee*—That is, continued there, for some Months after the Second Passover: *For he would not walk*—Continue in *Judea*; *because the Jews*—Those of them who did not believe; and in particular the chief Priests, Scribes, and Pharisees, *sought an Opportunity to kill him*.

V. 2. *The feast of tabernacles*—The Time, Manner, and Reason of this Feast may be seen, Lev. xxiii. 34, &c.

V. 3. *His brethren*—So called according to the Jewish Way of speaking. They were his Cousins, the Sons of his Mother's Sister. *Depart hence*—From this obscure Place.

V. 4. *For*

4 thou dost. For no man doth any thing in secret, but desireth to be publickly known: if thou dost these things, shew thyself to the world. (For
5 neither did his brethren believe on him.) Jesus saith to them, My time is
6 not yet come: your time is always ready. The world cannot hate you, but
7 me it hateth; because I testify of it, that its works are evil. Go ye up to
8 the feast; I go not up to this feast yet; because my time is not yet fully
9 come. Having said these things to them, he abode in Galilee.

10 But when his brethren were gone up, then he also went up to the
11 feast, not openly, but as it were privately. Then the Jews sought him
12 at the feast, and said, Where is he? And there was much murmuring
among the multitude concerning him: for some said, He is a good man,
13 others said, Nay; but he seduceth the people. However, no man spake
openly of him, for fear of the Jews.

14 Now at the middle of the feast, Jesus went up into the temple and
15 taught. And the Jews marvelled, saying, How doth this man know
16 letters, having never learned? Jesus answered them and said, My doc-
17 trine is not mine, but his that sent me. If any man be willing to do his
will, he shall know of the doctrine, whether it be of God, or whether I
18 speak of myself. He that speaketh of himself, seeketh his own glory;
but he that seeketh the glory of him that sent him, the same is true, and
19 there is no unrighteousness in him. Did not Moses give you the law?
20 Yet none of you keepeth the law. Why seek ye to kill me? The peo-

V. 4. *For no man doth any thing*—Of this Kind, in secret; but rather desireth to be of public Use. *If thou really dost these things*—These Miracles which are reported; *shew thyself to the world*—To all Men.

V. 6. *Jesus saith, Your time is always ready*—This or any Time will suit you.

V. 7. *The world cannot hate you*—Because ye are of the World. *But me it hateth*—And all that bear the same Testimony.

V. 10. *He also went up to the feast*—This was his last Journey but one to Jerusalem. The next Time He went up, He suffered.

V. 11. *The Jews*—The Men of Judea, particularly of Jerusalem.

V. 12. *There was much murmuring among the multitude*—Much whispering; many private Debates with each other, among those who were come from distant Parts.

V. 13. *However no man spake openly of him*—Not in Favour of Him: *for fear of the Jews*—Those that were in Authority.

V. 14. *Now at the middle of the feast*—Which lasted eight Days. It is probable, this was on the Sabbath-day. *Jesus went up into the temple*—Directly, without stopping any where else.

V. 15. *How does this man know letters, having never learned?*—How comes He to be so well acquainted with sacred Literature, as to be able thus to expound the Scripture, with such Propriety and Gracefulness, seeing He has never learnt this, at any Place of Education?

V. 16. *My doctrine is not mine*—Acquired by any Labour of Learning; *but his that sent me*—Immediately infused by Him.

V. 17. *If any man be willing to do his will, he shall know of the doctrine, whether it be of God*—This is an universal Rule, with regard to all Persons and Doctrines. He that is thoroughly willing to do it, shall certainly know, what the Will of God is.

V. 18. *There is no unrighteousness in him*—No Deceit or Falshood.

V. 19. *But ye are unrighteous; for ye violate*

- ple answered and said, Thou hast a devil. Who seeketh to kill thee?
- 21 Jesus answered and said to them, I did one work, and ye all marvel at it.
- 22 Moses gave you circumcision, (not that it is of Moses, but of the fathers)
- 23 and ye circumcise a man on the sabbath. If a man receive circumcision on the sabbath, that the law of Moses may not be broken: Are ye angry
- 24 at me, because I entirely healed a man on the sabbath? Judge not according to appearance, but judge righteous judgment.
- 25 Then said some of them of Jerusalem, Is not this he whom they seek
- 26 to kill? And lo he speaketh boldly, and they say nothing to him. Do
- 27 the rulers know indeed, that this is the Christ? Howbeit, we know this man, whence he is: but when Christ cometh, none knoweth whence he is.
- 28 Then cried Jesus in the temple as he taught, saying, Do ye both know me, and know whence I am? And yet I am not come of myself, but he that
- 29 sent me is true, whom ye know not. But I know him; for I am from
- 30 him, and he hath sent me. Then they sought to seize him; but no man
- 31 laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do
- 32 more miracles than these which this man hath done? The Pharisees heard the people whispering such things concerning him, and the Pharisees
- 33 and the chief priests sent officers to seize him. Then said Jesus to them,
- 34 Yet a little time I am with you, and *then* I go to him that sent me. Ye shall seek, and shall not find me, and where I am, ye cannot come.

late the very Law which ye profess so much Zeal for.

V. 20. *The people answered, Thou hast a devil—A lying Spirit. Who seeketh to kill thee?*—These, coming from distant Parts, probably did not know the Design of the Priests and Rulers.

V. 21. *I did*—At the Pool of Bethesda: *One work*—Out of many: *And ye all marvelled at it*—Are amazed, because I did it on the Sabbath-day.

V. 22. *Moses gave you circumcision*—The Sense is, Because Moses enjoined you Circumcision (tho' indeed it was far more antient than him) you think it no Harm to circumcise a Man on the Sabbath: And are ye angry at me (which Anger had now continued sixteen Months) for doing so much greater a Good, for healing a Man, Body and Soul, on the Sabbath?

V. 27. *When Christ cometh, none knoweth whence he is*—This Jewish Tradition was true, with regard to his Divine Nature: In that Re-

spect, none could declare his generation. But it was not true with regard to his Human Nature; for both his Family and the Place of his Birth were plainly foretold.

V. 28. *Then cried Jesus*—With a loud and earnest Voice. *Do ye both know me, and know whence I am?*—Ye do indeed know whence I am a Man. But ye know not my Divine Nature, nor that I am sent from God.

V. 29. *I am from him*—By eternal Generation: *And he hath sent me*—His Mission follows from his Generation. These two Points answer those: *Do ye know me? Do ye know whence I am?*

V. 30. *His hour*—The Time of his Suffering.

V. 33. *Then said Jesus*—Continuing his Discourse (from the 29th Verse) which they had interrupted.

V. 33. *Ye shall seek me*—Whom ye now despise. These Words are as it were the Text, which is commented upon, in this and the following Chapter. *Where I am*—Christ's so frequently

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach
36 the Greeks? What saying is this that he said, Ye shall seek me, and shall not find *me*? And where I am, ye cannot come?

37 On the last, the great *day* of the feast, Jesus stood and cried, saying,
38 If any man thirst, let him come to me and drink. He that believeth on me, out of his belly (as the scripture hath said) shall flow rivers of living
39 water. This he spake of the Spirit, which they who believed on him were to receive: for the Holy Ghost was not yet *given*, because Jesus was
40 not yet glorified. Many of the people therefore hearing this discourse,
41 said, Certainly this is the prophet. Others said, This is the Christ. But
42 some said, Doth Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and from * Bethlehem,
43 the town where David was? So there was a division among the people
44 concerning him. And some of them would have seized him; but no
45 man laid hands on him. So the officers came to the chief priests and Pha-
46 risees; and they said to them, Why have ye not brought him? The
47 officers answered, Never man spake like this man. The Pharisees an-
48 swered, Are ye also deceived? Hath any of the rulers believed on him,
49 or of the Pharisees? But this populace, who know not the law, are

quently saying while on Earth, *where I am*, when He spake of his being in Heaven, intimates his perpetual Presence there in his Divine Nature; tho' his going thither was a future Thing, with regard to his Human Nature.

V. 35. *Will he go to the dispersed among the Greeks*—The Jews scattered abroad in Heathen Nations, Greece particularly. Or, *Will he teach the Greeks?*—The Heathens themselves?

V. 37. *On the last day, the great day of the feast*—On this Day there was the greatest Concourse of People, and they were then wont to fetch Water from the Fountain of *Siloam*, which the Priests poured out on the Great Altar, singing one to another, *With joy shall ye draw water from the wells of salvation*. On this Day likewise they commemorated God's miraculously giving Water out of the Rock, and offered up solemn Prayers for seasonable Rains.

V. 38. *He that believeth*—This answers to *let him come to me*. And whosoever doth come to Him by Faith, his inmost Soul shall be filled with *living Water*, with Abundance of Peace,

Joy, and Love, which shall likewise flow from Him to others. *As the scripture hath said*—Not expressly, in any one particular Place. But here is a general Reference to all those Scriptures which speak of the *Effusion of the Spirit* by the *Messiah*, under the Similitude of *pouring out Water*.

V. 39. *The Holy Ghost was not yet given*—That is, Those Fruits of the Spirit were *not yet given* even to true Believers, in that full Measure.

V. 40. *The prophet*—Whom we expect to be the Fore-runner of the *Messiah*.

V. 42. *From Bethlehem*—And how could they forget, that *Jesus* was born there? Had not *Herod* given them terrible Reason to remember it?

V. 48. *Hath any of the rulers or of the Pharisees*—Any Man of Quality, or of Learning, *believed on him*?

V. 49. *But this populace, who know not the law*—This ignorant Rabble; *are accursed*—Are by that Ignorance exposed to the Curse of being thus seduced.

* Micah v. 2.

50 accursed. Nicodemus (he that came to him by night, being one of them)
 51 saith to them, Doth our law judge a man before it hear him, and know
 52 what he doth? They answered and said to him, Art thou also a Galilean?
 53 Search and see, that out of Galilee ariseth no prophet. And every man
 VIII. went to his own house. But Jesus went to the mount of Olives.

2 And early in the morning he returned to the temple, and all the peo-
 3 ple came to him, and sitting down he taught them. And the Scribes
 and Pharisees bring a woman taken in adultery, and having set her in
 4 the midst, They say to him, Master, this woman was taken actually
 5 committing adultery. Now * Moses hath commanded us in the law, to
 6 stone such. What therefore sayest thou? This they spoke tempting him,
 that they might have to accuse him. But Jesus stooping down, wrote
 7 with his finger on the ground. And as they continued asking him, he
 raised himself and said to them, He that is without sin among you, let
 8 him first cast a stone at her. Then stooping down again, he wrote on
 9 the ground. But they who heard *it*, went out one by one, beginning at
 the eldest; and Jesus was left alone, and the woman standing in the

V. 50. *Nicodemus, he that came to him by night*, having now a little more Courage, *being one of them*, being present as a Member of the Great Council, *saith to them*—Do not we ourselves act as if we *knew not the Law*, if we pass Sentence on a Man before we hear him?

V. 52. *They answered*—By personal Reflection; the Argument they could not answer, and therefore did not attempt it. *Art thou also a Galilean?*—One of his Party? *Out of Galilee ariseth no prophet*—They could not but know the contrary. They knew *Jonah* arose out of *Gath-hepher*; and *Nabum* from another Village in *Galilee*. Yea, and *Thisbe*, the Town of *Elijah*, the *Tishbite*, was in *Galilee* also. They might likewise have known, that *Jesus* was not born in *Galilee*, but at *Bethlehem*, even from the public Register there, and from the Genealogies of the Family of *David*. They were conscious this poor Answer would not bear Examination, and so took Care to prevent a Reply.

V. 53. *And every man went to his own house*—So that short, plain Question of *Nicodemus*, spoiled all their Measures, and broke up the Council! *A word spoken in season, how good is it?* Especially, when God gives it his Blessing.

V. 5. *Moses hath commanded us to stone such*—

If they spoke accurately, this must have been a Woman, who having been *betrothed to an Husband*, had been guilty of this Crime before the Marriage was compleated; for such only *Moses* commanded to be stoned. He commanded indeed, that other Adulteresses should be put to Death; but the Manner of Death was not specified.

V. 6. *That they might have to accuse him*—Either of usurping the Office of a Judge, if He condemned her; or, of being an Enemy to the Law, if He acquitted her. *Jesus stooping down, wrote with his finger on the ground*—God wrote once in the Old Testament; *Christ* once in the New: Perhaps the Words which He afterward spoke, when they continued asking Him. By this silent Action, He, 1. fixt their wandering, hurrying Thoughts, in order to awaken their Conscience; and 2. signified, That He was not then come to condemn, but to save the World.

V. 7. *He that is without sin*—He that is not guilty (his own Conscience being the Judge) either of the same Sin, or of some nearly resembling it.

V. 9. *Jesus was left alone*—By all those Scribes and Pharisees who had proposed the Question. But many others remained, to

whom

* Deut. xxii. 23.

10 midst. Then Jesus raising himself up, and seeing none but the woman, said to her, Woman, where are thine accusers? Hath no man condemned thee? She saith, No man, Sir. And Jesus saith unto her, Neither do I condemn thee. Go, and sin no more.

12 Then spake Jesus again to them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou testifiest of thyself; thy testimony is not valid. Jesus answered and said to them, Tho' I testify of myself, yet my testimony is valid: for I know whence I came, and whither I go: but ye know not whence I came, or whither I go. Ye judge after the flesh: I judge no man. And yet if I judge, my judgment is valid; for I am not alone: but I and the Father that sent me. Even in your law it is written, * The testimony of two men is valid. I am one that testify of myself, and the Father that sent me testifieth of me. Then said they to him, Where is thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye would have known my Father also. These words spake he in the treasury, as he taught in the temple. And no man seized him; for his hour was not yet come.

whom our LORD directed his Discourse presently after.

V. 10. *Hath no man condemned thee?*—Has no judicial Sentence been passed upon thee?

V. 11. *Neither do I condemn thee*—Neither do I take upon me to pass any such Sentence. Let this Deliverance lead thee to Repentance.

V. 12. *He that followeth me shall not walk in darkness*—In Ignorance, Wickedness, Misery: But shall have the light of life—He that closely, humbly, steadily follows me, shall have the divine Light continually shining upon him, diffusing over his Soul, Knowledge, Holiness, Joy, till he is guided by it to Life everlasting.

V. 13. *Thou testifiest of thyself: thy testimony is not valid*—They retort upon our LORD his own Words (ch. v. 31.) *If I testify of myself, my testimony is not valid.* He had then added, *There is another who testifieth of me.* To the same Effect, he replies here (ver. 14.) *Tho' I testify of myself, yet my testimony is valid; for I am inseparably united to the Father. I know—And from firm and certain Knowledge proceeds the most unexceptionable Testimony: Whence I came, and whither I go*—To these two Heads may be referred all the Doctrine concerning Christ. The former is treated of, ver. 16, &c.

the latter, ver. 21, &c. *I know whence I came from Eternity: ye know not even whence I came as I appear now.*

V. 15. *Ye judge after the flesh*—As the Flesh, that is, corrupt Nature dictates. *I judge no man*—Not thus; not now; not at my first Coming.

V. 16. *I am not alone*—No more in judging, than in testifying: *But I and my Father that sent me*—His Father is in him, and he is in the Father (ch. xiv. 10, 11.) And so the Father is no more alone without the Son, than the Son is without the Father (*Prov. viii. 22, 23, 30.*) His Father and He are not one and another God, but one God (tho' distinct Persons) and so inseparable from each other. And tho' the Son came from the Father, to assume Human Nature, and perform his Office as the Messiah upon Earth, as God is sometimes said to come from Heaven, for particular Manifestations of Himself; yet Christ did not leave the Father, nor the Father leave Him, any more than God leaves Heaven, when He is said to come down to the Earth.

V. 19. *Then said they to him, Where is thy Father?* Jesus answered—Shewing the Perverseness of their Question; and teaching, That they

* Deut. xix. 15.

- 21 Then said Jesus again to them, I go, and ye shall seek me, and shall
 22 die in your sin. Whither I go ye cannot come. The Jews said there-
 fore, Will he kill himself? Because he saith, Whither I go, ye cannot
 23 come. And he said to them, Ye are from beneath; I am from above:
 24 ye are of this world; I am not of this world. Therefore I said, Ye shall
 die in your sins; for if ye believe not that I AM, ye shall die in your
 25 sins. Then said they to him, Who art thou? And Jesus saith to them,
 26 Even what I say to you from the beginning. I have many things to say
 and to judge of you: but he that sent me is true, and I speak to the
 27 world the things which I have heard from him. They understood not,
 28 that he spake to them of the Father. Jesus therefore said to them,
 When ye shall have lifted up the Son of man, then shall ye know that I
 AM, and *that* I do nothing of myself, but as my Father hath taught
 29 me, I speak these things. And he that sent me is with me: the Father
 30 hath not left me alone; for I do always the things that please him. As
 he spake these words, many believed on him.
- 31 Then said Jesus to the Jews who believed on him, If ye continue in
 32 my word, ye are my disciples indeed: And ye shall know the truth,
 33 and the truth shall make you free. They answered him, We are
 Abraham's offspring, and were never enslaved to any man: how sayest

they ought first to know the Son, if they would know the Father. *Where the Father is*—He shews ver. 23. Meantime He plainly intimates, that the Father and He were distinct Persons, as they were Two Witnesses: And yet One in Essence, as the Knowledge of Him includes the Knowledge of the Father.

V. 21. *To them*—To a fresh Company.

V. 23. *Ye are*—Again He passes over their Interruption, and proves what He advanced ver.

21. *From beneath*—From the Earth. *I am from above*—Here He directly shews whence He came, even from Heaven, and whither He goes.

V. 24. *If ye believe not that I AM*—Here (as in the 58th verse) our LORD claims the divine Name, I AM, *Exod. iii. 14.* But the Jews, as if He had stopt short, and not finished the Sentence, answered, *Who art thou?*

V. 25. *Even what I say to you from the beginning*—The same which I say to you, as it were in one Discourse, with one even Tenor from the Time I first spake to you.

V. 26. *I have many things to say and to judge of you*—I have much to say concerning your in-

excusable Unbelief: *but he that sent me is true*—Whether ye believe or no. *And I speak the things which I have heard from him*—I deliver truly what He hath given me in Charge.

V. 27. *They*—The fresh Company with whom He began to converse, ver. 21. *understood not*—That by Him that sent Him, He meant God the Father. Therefore in the 28th and 29th verses, He speaks plainly of the Father, and again claims the divine Name, I AM.

V. 28. *When ye shall have lifted up*—On the Cross, *ye shall know*—And so many of them did, *that I AM*—GOD over all; *and that I do nothing of myself*—Being One with the Father.

V. 29. *The Father hath not left me alone*—Never, from the Moment I came into the World.

V. 32. *The truth*—Written in your Hearts by the Spirit of GOD, *shall make you free*—From Guilt, Sin, Misery, Satan.

V. 33. *They*—The other Jews that were by, (not those that believed) as appears by the whole Tenor of the Conversation. *We were never enslaved to any man*—A bold, notorious Untruth, At that very time they were enslav'd to the Romans.

V. 34. *Jesus*

34 thou, Ye shall be made free. Jesus answered them, Verily, verily I say
 35 unto you, he that committeth sin, is the slave of sin: And the slave abid-
 36 eth not in the house for ever; *but* the Son abideth ever. If therefore
 37 the Son shall make you free, ye will be free indeed. I know that ye are
 Abraham's offspring; yet ye seek to kill me, because my word hath no
 38 place in you. I speak that which I have seen with my Father, and ye
 39 do that which ye have heard from your father. They answered and said
 to him, Abraham is our father. Jesus saith to them, If ye were the chil-
 40 dren of Abraham ye would do the works of Abraham. But now ye seek
 to kill me, a man who have told you the truth which I have heard from
 41 God. Abraham did not thus. Ye do the deeds of your father. They
 said to him, We were not born of fornication; we have one Father, *even*
 42 God. Jesus said to them, If God were your Father, ye would love me;
 for I proceeded forth, and come from God. I am come not of myself,
 43 but He hath sent me. Why do ye not understand my discourse? *Even*
 44 because ye cannot hear my word. Ye are of *your* Father the devil, and
 your will is, to do the desires of your father. He was a murderer from
 the beginning, and abode not in the truth; for there is no truth in him.
 When he speaketh a lie, he speaketh of his own; for he is a liar, and
 45 the father of it. But because I speak the truth, ye believe me not.
 46 Which of you convicteth me of sin? And if I speak the truth, why do-

V. 34. *Jesus answered*—Each Branch of their Objection first concerning Freedom, then concerning their being Abraham's Offspring, ver. 37, &c. *He that committeth sin, is, in fact, the slave of sin.*

V. 35. *And the slave abideth not in the house*—All Sinners shall be cast out of GOD's House, as the Slave was out of Abraham's: *But I the Son abide therein for ever.*

V. 36. *If I therefore make you free, ye shall partake of the same Privilege*; being made free from all Guilt and Sin, ye shall abide in the House of GOD for ever.

V. 37. *I know that ye are Abraham's offspring*—As to the other Branch of your Objection, *I know that ye are Abraham's offspring*, after the Flesh; but not in a spiritual Sense. Ye are not Followers of the Faith of Abraham: My Word hath no Place in your Hearts.

V. 41. *Ye do the deeds of your Father*—He is not named yet. But when they presumed to call GOD their Father, then he is expressly called the Devil, ver. 44.

V. 42. *I proceeded forth*—As GOD, and come—As Christ.

V. 43. *Ye cannot*—Such is your Stubbornness and Pride, *hear*—Receive, obey, *my word*. Not being *desirous to do my will*, ye cannot understand my Doctrine, ch. vii. 17.

V. 44. *He was a murderer*—In Inclination, *from the beginning*—Of his becoming a Devil; *and abode not in the truth*—Commencing Murderer and Liar at the same Time. And certainly *he was a killer of men* (as the Greek Word properly signifies) *from the beginning* of the World: for from the very Creation he designed and contrived the Ruin of Men. *When he speaketh a lie, he speaketh of his own*—For he is the proper Parent, and as it were, Creator of it. See the Origin not only of Lies, but of Evil in general.

V. 45. *Because I speak the truth*—Which Liars hate.

V. 46. *Which of you convicteth me of sin?*—And is not my Life as unproveable as my Doctrine? Does not my whole Behaviour confirm the Truth of what I teach?

V. 47. *He*

47 ye not believe me? He that is of God, heareth God's words; ye there-
 48 fore hear *them* not, because ye are not of God. Then answered the
 Jews and said to him, Say we not well, That thou art a Samaritan, and
 49 hast a devil? Jesus answered, I have not a devil; but I honour my Fa-
 50 ther, and ye dishonour me. I seek not my own glory; there is one that
 51 seeketh *it* and judgeth. Verily, verily I say unto you, if a man keep my
 52 word, he shall never see death. Then said the Jews to him, Now we
 know that thou hast a devil. Abraham is dead and the prophets; yet
 53 thou sayest, If a man keep my word, he shall never taste of death. Art
 thou greater than our father Abraham, who is dead? The prophets also
 54 are dead. Whom makest thou thyself? Jesus answered, If I honour
 myself, my honour is nothing: it is my Father that honoureth me, of
 55 whom ye say, He is our God. Yet ye have not known him: but I
 know him. And if I should say I know him not, I should be a liar
 56 like you; but I know him, and keep his word. Your father Abraham
 57 longed to see my day; and he saw *it* and was glad. Then said the Jews
 to him, Thou art not yet fifty years old, and hast thou seen Abraham?
 58 Jesus said to them, Verily, verily I say unto you, before Abraham was,
 59 I AM. Then they took up stones to cast at him; but Jesus concealed
 himself, and went out of the temple, going thro' the midst of them, and
 so passed on.

V. 47. *He that is of God*—That either loves or fears Him, *heareth*—With Joy and Reverence, *God's words*—Which I preach.

V. 48. *Say we not well*—Have we not just Cause to say, *thou art a Samaritan*—An Enemy to our Church and Nation; *and hast a devil*—Art possessed by a proud and lying Spirit?

V. 49. *I honour my Father*—I seek his Honour only.

V. 50. *I seek not my own glory*—That is, as I am the *Messiah*, I consult not my own Glory. I need not. For my Father consulteth it, and will pass Sentence on *me* accordingly.

V. 51. *If a man keep my word*—So will my Father consult my Glory. We keep his Doctrine, by believing, his Promises by hoping, his Commands by obeying. *He shall never see death*—That is, Death eternal. He shall live for ever. Hereby He proves, that He was no Samaritan. For the Samaritans in general were Sadducees.

V. 54. *If I honour myself*—Referring to their Words, *Whom makest thou thyself?*

V. 56. *He saw it*—By Faith, in Types, Fi-

gures, and Promises. As particularly in *Melchisedec*: In the Appearance of *Jehovah* to him in the Plains of *Mamre*, (*Gen. xviii. 1.*) And in the Promise, that *in his Seed all the nations of the earth should be blessed*. Possibly he had likewise a peculiar Revelation, either of *Christ's* first or second Coming.

V. 57. *Thou art not yet fifty years old*—At the most. Perhaps the Gravity of our LORD's Countenance, together with his Afflictions and Labours, might make Him appear older than He really was. *Hast thou seen Abraham?*—Which they justly supposed must have been, if *Abraham* had seen Him.

V. 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct Answer to the Objection of the *Jews*, and shews how much greater He was than *Abraham*.

V. 59. *Then took they up stones*—To stone Him as a Blasphemer; *but Jesus concealed himself*—Probably by becoming invisible; *and so passed on*—With the same Ease, as if none had been there.

V. 2. *Who*

IX. And as he passed on, he saw a man blind from his birth. And his
 2 disciples asked him, saying, Master, who sinned, this man, or his parents,
 3 that he was born blind? Jesus answered, Neither hath this man sinned,
 nor his parents; but that the works of God might be made manifest thro'
 4 him. I must work the works of him that sent me, while it is day; the
 night is coming, when no man can work. While I am in the world, I am
 5 the light of the world. Having said this, he spat on the ground, and made
 6 clay with the spittle, and anointed the eyes of the blind man with the clay,
 7 And said to him, Go wash at the pool of Siloam, (which is by interpre-
 tation, Sent.) He went therefore, and washed, and came seeing.
 8 Then the neighbours and they who had seen him before, when he was
 9 blind, said, Is not this he who used to sit begging? Some said, This is
 10 he: others, He is like him: *but* he said, I am *he*. They said to him, How
 11 were thine eyes opened? He answered and said, A man called Jesus

V. 2. *Who sinned, this man, or his parents, that he was born blind?*—That is, was it for his own Sins, or for the Sins of his Parents? They suppose (as many of the *Jews* did, tho' without any Ground from Scripture) that he might have sinned in a pre-existent State, before he came into this World.

V. 3. *Jesus answered, Neither hath this man sinned, nor his parents*—It was not the Manner of our LORD to answer any Questions that were of no Use, but to gratify an idle Curiosity. Therefore He determines nothing concerning this. The Scope of his Answer is, It was neither for any Sins of his own, nor of his Parents; but that the Power of GOD might be displayed.

V. 4. *The night is coming—Christ is the Light.* When the Light is withdrawn, Night comes, *When no man can work*—No Man can do any thing toward working out his Salvation after this Life is ended. Yet *Christ* can work always. But He was to work upon Earth, only during *the day*, or Season, which was appointed for Him.

V. 5. *I am the light of the world*—I teach Men inwardly by my Spirit, and outwardly by my Preaching, what is the Will of God; and I shew them, by my Example, how they must do it.

V. 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a Man that had Sight. But what could it do toward curing the Blind? It reminds us, That God is no farther from the Event, when He

works either with or without Means, and that all the Creatures are only that, which his Almighty Operation makes them.

V. 7. *Go, wash at the pool of Siloam*—Perhaps our LORD intended to make the Miracle more taken Notice of. For a Croud of People would naturally gather round him, to observe the Event of so strange a Prescription. And it is exceedingly probable, the Guide who must have led him in traversing a great Part of the City, would mention the Errand he was going upon, and so call those who saw him to a greater Attention.

From the Fountain of *Siloam*, which was without the Walls of *Jerusalem*, a little Stream flowed into the City, which was received in a Kind of Basin, near the Temple, and called, the Pool of *Siloam*. Which is, by interpretation, *Sent*—And so was a Type of the *Messiah*, who was sent of GOD. *He went and washed, and came seeing*—He believed, and obeyed, and found a Blessing. Had he been wise in his own Eyes, and reasoned like *Naaman*, on the Impropriety of the Means, he had justly been left in Darkness. LORD, may our proud Hearts be subdued to the Methods of thy recovering Grace! May we leave Thee to chuse, how Thou wilt bestow Favours, which it is our highest Interest to receive on any Terms.

V. 11. *A man called Jesus*—He seems to have been before totally ignorant of Him.

made clay and anointed my eyes, and said to me, Go to the pool of Si-
 12 ~~loam~~ and wash. And I went, and washed, and received sight. Then
 said they to him, Where is he? He said, I know not.

13 They bring to the Pharisees the man who had aforetime been blind.

14 (It was the sabbath, when Jesus made the clay and opened his eyes.)

15 Again the Pharisees also asked him, How he had received his sight? He

16 said to them, He put clay on my eyes, and I washed, and see. There-

fore said some of the Pharisees, This man is not of God, because he keep-

eth not the sabbath. Others said, How can a man that is a sinner do such

17 miracles? And there was a division among them. They say to the blind

man again, What sayest thou of him, for that he hath opened thine eyes?

18 He said, He is a prophet. But the Jews did not believe concerning him,

that he had been blind and received his sight, till they had called the pa-

19 rents of him who had received his sight. And they asked them, saying,

Is this your son, who ye say was born blind? How then doth he now

20 see? His parents answered them, and said, We know that this is our

21 son, and that he was born blind. But how he now seeth, we know not,

or who hath opened his eyes we know not. He is of age: ask him; he

22 will speak concerning himself. His parents said this, because they feared

the Jews; for the Jews had already agreed, That if any man should own

23 him *to be* Christ, he should be put out of the synagogue. Therefore said

his parents, He is of age; ask him.

24 Therefore they called a second time the man that had been blind, and

25 said to him, Give glory to God; we know that this man is a sinner. He

answered and said, That he is a sinner I know not: one thing I know,

26 that I was blind and now see. They said to him again, What did he to

27 thee? How opened he thine eyes? He answered them, I have told you

already, and ye did not hearken: why would ye hear *it* again? Are ye

28 also willing to be disciples? Then they reviled him and said, Thou art

29 a disciple of that *fellow*; but we are disciples of Moses. We know that

30 God spake to Moses; but we know not this *fellow*, whence he is. The

V. 14. *Anointing the eyes with any Kind of Medicine on the Sabbath, was particularly forbidden by the Tradition of the Elders.*

V. 16. *This man is not of God—Not sent of God. How can a man that is a sinner—That is, such a Sinner, as to be incapable of being sent of God, do such miracles?*

V. 17. *What sayest thou of him, for that he*

bath opened thine eyes?—What Inference dost thou draw herefrom?

V. 22. *He should be put out of the synagogue—That is, be excommunicated.*

V. 27. *Are ye also—As well as I, at length convinced, and willing to be his disciples?*

V. 29. *We know not whence he is—By what Power or Authority He does these Things.*

V. 30. *The*

man answered and said to them, Why herein is a marvellous thing, that
 31 ye know not whence he is; altho' he hath opened my eyes! We know
 that God heareth not sinners; but if a man be a worshipper of God, and
 32 do his will, him he heareth. Since the world began it was not heard that
 33 any man opened the eyes of one that was born blind. If this man were not
 34 of God, he could do nothing. They answered and said to him, Thou wast
 altogether born in sins, and dost thou teach us? And they cast him out.
 35 Jesus heard that they had cast him out; and having found him, he said
 36 to him, Dost thou believe on the Son of God? He answered and said,
 37 Sir, who is he, that I may believe on him? Jesus said to him, Thou hast
 38 both seen him, and he that talketh with thee is he. And he said, Lord,
 39 I believe. And he worshipped him. Jesus said, For judgment am I come
 into the world, that they who see not may see, and that they who see
 40 may become blind. And some of the Pharisees that were with him
 41 heard this, and said to him, Are we blind also? Jesus said to them, If
 ye had been blind ye would have had no sin. But now ye say, We see:
 therefore your sin remaineth.

X. Verily, verily I say to you, he that entereth not by the door into the
 sheepfold, but climbeth up some other way, he is a thief and a robber.

V. 30. *The man answered*—Utterly illiterate as he was. And with what Strength and Clearness of Reason? So had God opened the Eyes of his Understanding, as well as his bodily Eyes. *Why herein is a marvellous thing, that ye*—The Teachers and Guides of the People, should not know, that a Man who has wrought a Miracle, the like of which was never heard of before, must be from Heaven, sent by God.

V. 31. *We*—Even we of the Populace, *know that God heareth not sinners*—Not impenitent Sinners, so as to answer their Prayers in this Manner. The honest Courage of this Man in adhering to the Truth, tho' he knew the Consequence (ver. 22.) gives him Claim to the Title of a Confessor.

V. 33. *He could do nothing*—Of this Kind; nothing miraculous.

V. 34. *Born in sins*—And therefore, they supposed, born blind. *They cast him out*—Of the Synagogue; excommunicated him.

V. 35. *Having found him*—For he had sought him.

V. 36. *Who is he, that I may believe?*—This

implies some Degree of Faith already. He was ready to receive whatever Jesus said.

V. 37. *Lord, I believe*—What an excellent Spirit was this Man of? Of so deep and strong an Understanding: (As he had just shewn, to the Confusion of the Pharisees:) And yet of so teachable a Temper!

V. 39. *For judgment am I come into the world*—That is, The Consequence of my Coming, will be, that by the just Judgment of God, while the Blind in Body and Soul receive their Sight, they who boast they see, will be given up to still greater Blindness than before.

V. 41. *If ye had been blind*—Invincibly ignorant; if ye had not had so many Means of knowing; *ye would have had no sin*—Comparatively to what ye have now. *But now ye say*—Ye yourselves acknowledge, *ye see: therefore your sin remaineth*—Without Excuse, without Remedy.

V. 1. *He that entereth not by the door*—By Christ. He is the only lawful Entrance. *Into the sheep-fold*—The Church. *He is a thief and a robber*—In God's Account. Such were all those Teachers, to whom our LORD had just been speaking.

2 But he that entreth in by the door is the shepherd of the sheep. To
 3 him the door-keeper openeth, and the sheep hear his voice, and he calleth
 4 his own sheep by name, and leadeth them out. And when he hath led
 forth his own sheep, he goeth before them, and the sheep follow him:
 5 for they know his voice. They will not follow a stranger, but will flee
 6 from him; for they know not the voice of strangers. This parable spake
 Jesus to them; but they understood not what things they were which
 he spake to them.

7 Therefore Jesus said to them again, Verily, verily I say unto you, I am
 8 the door of the sheep. Whosoever are come before me, are thieves and
 9 robbers; but the sheep did not hear them. I am the door; if any one
 enter in by me, he shall be safe, and shall go in and out, and find pasture.
 10 The thief cometh not, but to steal, and to kill, and to destroy: I am
 come, that they may have life, and that they may have it abundantly:
 11 I am the good shepherd: the good shepherd layeth down his life for the

V. 3. *To him the door-keeper openeth*—Christ is considered as the Shepherd, ver. 11. As the door in the first and following Verses. And as it is not unworthy of Christ, to be stiled the Door, by which both the Sheep and the true Pastor enter, so neither is it unworthy of God the Father, to be stiled the Door-keeper. See Acts xiv. 27. Col. iv. 3. Rev. iii. 8. Acts xvi. 14. And the sheep hear his voice—The Circumstances that follow exactly agree with the Customs of the antient eastern Shepherds. They called their sheep by name, went before them, and the Sheep followed them. So real Christians hear, listen to, understand, and obey the Voice of a Shepherd whom Christ hath sent. And He counteth them his own, dearer than any Friend or Brother; calleth, advises, directs each by name, and leadeth them out, in the Paths of Righteousness, beside the Waters of Comfort.

V. 4. *He goeth before them*—In all the Ways of God, teaching them in every Point, by Example, as well as by Precept; and the sheep follow him—They tread in his Steps: For they know his voice—Having the Witness in themselves, that his Words are the wisdom and the power of God. Reader, Art thou a Shepherd of Souls? Then answer to God. Is it thus with thee and thy Flock?

V. 5. *They will not follow a stranger*—One whom Christ hath not sent, who doth not answer the preceding Description. Him they will not follow—And who can constrain them to it? But will flee from him—As from the Plague.

For they know not the voice of strangers—They cannot relish it; it is harsh and grating to them. They find nothing of God therein.

V. 6. *They*—The Pharisees, to whom our Lord more immediately spake, as appears from the Close of the foregoing Chapter.

V. 7. *I am the door*—Christ is both the Door, and the Shepherd, and all Things.

V. 8. *Whosoever are come*—Independently on me, assuming any Part of my Character, pretending, like your Elders and Rabbi's, to a Power over the Consciences of Men, attempting to make Laws in the Church, and to teach their own Traditions as the Way of Salvation: All those Prophets and Expounders of God's Word, that enter not by the Door of the Sheepfold, but run before I have sent them by my Spirit. Our Lord seems in particular to speak of those that had undertaken this Office since He began his Ministry, are thieves—Stealing temporal Profit to themselves, and robbers—Plundering and murdering the Sheep.

V. 9. *If any one*—As a Sheep, enter in by me—Thro' Faith, he shall be safe—From the Wolf, and from those murdering Shepherds. And shall go in and out—Shall continually attend on the Shepherds whom I have sent; and shall find pasture—Food for his Soul in all Circumstances.

V. 10. *The thief cometh not but to steal, and to kill, and to destroy*—That is, nothing else can be the Consequence of a Shepherd's Coming, who does not enter in by me.

V. 12. But

12 sheep. But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: so the
 13 wolf seizeth them, and scattereth the flock. The hireling fleeth, be-
 14 cause he is an hireling, and careth not for the sheep. I am the good
 15 shepherd, and know my *sheep*, and am known of mine; (As the Fa-
 ther knoweth me, and I know the Father) and I lay down my life for the
 16 sheep. I have also other sheep which are not of this fold: I must bring
 them likewise, and they will hear my voice, and there shall be one flock,
 17 and one shepherd. Therefore doth my Father love me, because I lay
 18 down my life, that I may take it again. No one taketh it from me, but
 I lay it down of myself. I have power to lay it down, and I have power
 19 to take it again. This commission have I received of my Father. There
 20 was again a division among the Jews, because of these sayings. Ma-
 ny of them said, He hath a devil, and is mad: why hear ye him?

V. 12. *But the hireling*—It is not the bare receiving Hire, which denominates any Man an Hireling: (For the labourer is worthy of his hire; Jesus Christ himself being the Judge: Yea, and the Lord hath ordained, that they who preach the Gospel, should live of the Gospel:) But the loving Hire; the loving the Hire more than the Work; the working for the sake of Hire. He is an Hireling, who would not work, were it not for the Hire; to whom This is the Great (if not only) Motive of working. O God! If a Man who works only for Hire, is such a Wretch, a mere Thief and Robber: What is He who continually takes the Hire, and yet does not work at all! *The wolf*—Signifies any Enemy, who by Force or Fraud, attacks the Christian's Faith, Liberty, or Life. *So the wolf seizeth them, and scattereth the flock*—He seizeth some, and scattereth the rest; the two Ways of hurting the Flock of Christ.

V. 13. *The hireling fleeth, because he is an hireling*—Because he loves the Hire, not the Sheep.

V. 14. *I know my sheep*—With a tender Regard and special Care: *and am known of mine*—With an holy Confidence and Affection.

V. 15. *As the Father knoweth me, and I know the Father*—With such a Knowledge as implies an inexpressible Union: *And I lay down my life*—Speaking of the present Time. For his whole Life was only a going to Death.

V. 16. *I have also other sheep*—Whom He foreknew: *which are not of this fold*—Not of the Jewish Church or Nation, but Gentiles.

I must bring them likewise—Into my Church, the General Assembly of those whose Names are written in Heaven. *And there shall be one flock*—(Not one fold, a plain false Print) no corrupt or divided Flocks remaining. *And one shepherd*—Who laid down his Life for the Sheep, and will leave no Hireling among them. This Unity both of the Flock and of the Shepherd, shall be compleated in its Season. The Shepherd shall bring all into one Flock; and the whole Flock shall hear the one Shepherd.

V. 17. *I lay down my life, that I may take it again*—I cheerfully die to expiate the Sins of Men, to the End I may rise again for their Justification.

V. 18. *I lay it down of myself*—By my own free Act and Deed. *I have power to lay it down, and I have power to take it again*—I have an original Power and Right in myself, both to lay it down as a Ransom, and to take it again, after full Satisfaction is made, for the Sins of the whole World. *This commission have I received of my Father*—Which I readily execute.

He chiefly spoke of the Father, before his Suffering: Of his own Glory, after it. Our Lord's receiving this Commission, as Mediator, is not to be considered as the Ground of his Power to lay down and resume his Life. For this He had in Himself, as having an original Right to dispose thereof, antecedent to the Father's Commission. But this Commission was the Reason why He thus used his Power in laying down his Life. He did it in Obedience to his Father.

V. 21. *These*

21 Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?

22 Now the feast of the dedication came on at Jerusalem: and it was
23 winter. And Jesus was walking in the temple, in Solomon's portico.
24 Then came the Jews round about him, and said to him, How long dost
25 thou keep us in suspense? If thou be the Christ, tell us plainly. Jesus
answered them, I have told you; yet ye do not believe: the works that
26 I do in my Father's name, they testify of me. But, as I have told you,
27 ye do not believe, because ye are not of my sheep. My sheep hear my
28 voice, and I know them, and they follow me. And I give them eternal
life, and they shall never perish, neither shall any pluck them out of my
29 hand. My Father, who gave *them* me, is greater than all; and none shall
30 pluck *them* out of my Father's hand. I and the Father are one.
31 Then the Jews again took up stones to stone him. Jesus answered them,
32 Many good works have I shewed you from my Father; for which of those
33 works do ye stone me? The Jews answered him, We stone thee not for
a good work, but for blasphemy, and because thou, being a man, makest
34 thyself God. Jesus answered them, Is it not written in your law, * I said

V. 21. *These are not the words*—The Word in the Original takes in Actions too.

V. 22. *It was the feast of the dedication*—Instituted by Judas Maccabeus (1 Macc. iv. 59.) when he purged and dedicated the Altar and Temple after they had been polluted. So our LORD observed Festivals even of human Appointment. Is it not, at least, Innocent, for us to do the same?

V. 23. *In Solomon's portico*—Josephus informs us, That when Solomon built the Temple, he filled up a Part of the adjacent Valley, and built a Portico over it toward the East. This was a noble Structure, supported by a Wall four hundred Cubits high; and continued even to the Time of Albinus and Agrippa, which was several Years after the Death of Christ.

V. 26. *Ye do not believe, because ye are not of my sheep*—Because ye do not, will not follow me: because ye are proud, unholy, Lovers of Praise, Lovers of the World, Lovers of Pleasure, not of God.

V. 27, 28, 29. *My sheep hear my voice, and I know them, and they follow me, &c.* Our LORD still alludes to the Discourse he had had, before this Festival. As if he had said, My Sheep are they who 1. Hear my voice by Faith: 2. Are

known (that is approved) by me, as loving me; and 3. Follow me, keep my Commandments, with a believing, loving Heart. And to those who 1. Truly believe (observe three Promises annexed to three Conditions) I give eternal Life. He does not say, *I will give*, but *I give*. For *he that believeth*, hath *everlasting life*. Those whom 2. I know truly to love me, shall never perish, provided they abide in my Love. 3. Those who follow me, neither Men nor Devils can pluck out of my Hand. My Father who hath by an unchangeable Decree, given me all that believe, love, and obey, is greater than all in Heaven or Earth, and none is able to pluck them out of his hand.

V. 30. *I and the Father are one*—Not by Consent of Will only, but by Unity of Power, and consequently of Nature. *Are*—This Word confutes Sabellius, proving the Plurality of Persons: *One*—This Word confutes Arius, proving the Unity of Nature in God. Never did any Prophet before, from the Beginning of the World, use any one Expression of himself, which could possibly be so interpreted as this and other Expressions were by all that heard our LORD speak. Therefore if He was not God, He must have been the vilest of Men.

* Psalm lxxxii. 6.

V. 35. *If*

35 ye are gods? If he call them gods, to whom the word of God came
 36 (and the scripture cannot be broken) Say ye of him whom God hath
 sanctified and sent into the world, Thou blasphemest, because I said, I am
 37 the Son of God? If I do not the works of my Father, believe me not.
 38 But if I do, tho' ye believe not me, believe the works; that ye may
 39 know and believe, that the Father *is* in me, and I in him. Therefore
 they sought again to seize him; but he escaped out of their hands.

40 And he went away again beyond Jordan, to the place where John
 41 baptized at first, and there he abode. And many came to him and said,
 John did no miracle: but all things that John spake of this man were
 42 true. And many believed on him there.

XI. Now one Lazarus, of Bethany, the town of Mary and her sister Mar-
 2 tha, was sick. (It was *that* Mary, who anointed the Lord with ointment,
 3 and wiped his feet with her hair, whose brother Lazarus was sick) There-
 fore *his* sisters sent to him, saying, Lord, behold he whom thou lovest is sick.
 4 Jesus hearing *it*, said, This sickness is not to death, but for the glory of
 5 God, that the Son of God may be glorified thereby. Now Jesus loved
 6 Martha, and her sister, and Lazarus. So after he had heard that he was
 7 sick, he abode still two days in the place where he was. Then after
 8 this he saith to the disciples, Let us go into Judea again. The disciples say
 to him, Master, the Jews but now sought to stone thee, and goest thou

V. 35. *If he (God) called them gods, unto whom the word of God came, (that is, to whom GOD was then speaking) And the scripture cannot be broken*—That is, Nothing which is written therein can be censured or rejected.

V. 36. *Say ye of him whom the Father hath sanctified, and sent into the world*—This Sanctification (whereby He is essentially, The Holy One of God) is mentioned as prior to his Mission, and together with it implies, That *Christ* was God in the highest Sense, a Sense infinitely superior to that wherein those Judges were so called.

V. 38. *That ye may know and believe*—In some a more exact Knowledge precedes, in others it follows Faith. *I am in the Father, and the Father in me—I and the Father are one*—These two Sentences illustrate each other.

V. 40. *To the desert place where John baptized, and gave so honourable a Testimony of Him.*

V. 41. *John did no miracle*—An Honour reserved for Him, whose Fore-runner he was.

V. 1. *One Lazarus*—It is probable, *Lazarus* was younger than his Sisters. *Bethany* is named, the Town of *Mary* and *Martha*, and *Lazarus* is mentioned after them. ver. 5. Ecclesiastical History informs us, That *Lazarus* was now thirty Years old, and that he lived thirty Years after *Christ's* Ascension.

V. 2. *It was that Mary, who afterwards anointed, &c.* She was more known than her elder Sister *Martha*, and as such is named before her.

V. 4. *This sickness is not to death, but for the glory of God*—The Event of this Sickness will not be Death, in the usual Sense of the Word, A final Separation of his Soul and Body; but a Manifestation of the glorious Power of God.

V. 7. *Let us go into Judea*—From the Country East of *Jordan*, whither He had retired some time before when the *Jews* sought to stone Him, ch. x. 39, 40.

V. 9. *Are*

9 thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light
 10 of this world. But if any man walk in the night, he stumbleth, because the
 11 light is not in him. Thus he spake, and after that he saith to them,
 12 Our friend Lazarus sleepeth; but I go to awake him. Then the disciples
 13 said, Lord, if he sleep, he will recover. Jesus spake of his death; but they
 14 thought he had spoken of the natural rest in sleep. Then said Jesus to them
 15 plainly, Lazarus is dead. And I am glad for your sake I was not there,
 16 that ye may believe: but let us go to him. Then said Thomas, called Di-
 dymus, to his fellow-disciples, Let us also go, that we may die with him.
 17 When Jesus came, he found he had been now four days in the tomb.
 18 (Now Bethany was near Jerusalem, about fifteen furlongs off.) And
 19 many of the Jews were come to Martha and Mary, to comfort them
 20 concerning their brother. When Martha heard that Jesus was coming,
 21 she went and met him; but Mary sat in the house. Then said Martha
 22 to Jesus, Lord, if thou hadst been here, my brother had not died. But
 I know even now, that whatsoever thou wilt ask of God, God will give
 23 it thee. Jesus saith to her, Thy brother shall rise again. Martha said
 24 to him, I know that he shall rise again in the resurrection at the last day.
 25 Jesus said to her, I am the resurrection and the life; he that believeth
 26 in me, tho' he die, yet shall he live; And whosoever liveth and be-
 27 lieveth in me, shall not die for ever. Believest thou this? She saith to
 him, Yea, Lord, I believe thou art the Christ, the Son of God, who was
 28 to come into the world. Having said this, she went and privately called
 29 Mary her sister, saying, The master is come, and calleth for thee. As
 30 soon as she heard it, she arose quickly and came to him. Jesus was not

V. 9. *Are there not twelve hours in the day?*— is the Death of Good Men in the Language of The Jews always divided the Space from Sun-rise to Sun-set, were the Days longer or shorter, into twelve Parts: So that the Hours of their Day were all the Year the same in Number, tho' much shorter in Winter than in Summer. V. 16. *Thomas in Hebrew, as Didymus in Greek, signifies a Twin. With him—* With Jesus, whom he supposed the Jews would kill. It seems to be the Language of Despair.
 V. 20. *Mary sat in the house*—Probably not hearing what was said.
 V. 22. *Whatsoever thou wilt ask, God will give it thee*—So that she already believed, He could raise him from the Dead.

V. 13. *But if a man walk in the night*—If he have not Light from God; if his Providence does no longer protect him.
 V. 11. *Our friend Lazarus sleepeth*—This He spoke, just when he died. *Sleepeth*—Such

V. 25. *I am the resurrection*—Of the Dead. *And the life*—Of the Living. *He that believeth in me, tho' he die, yet shall he live*—In Life everlasting.

V. 32. *She*

yet come into the town, but was at the place where Martha had met him.
 31 The Jews then who were with her in the house and comforted her, seeing
 Mary, that she rose up quickly and went out, followed her, saying, She is
 32 going to the tomb, to weep there. When Mary was come where Jesus
 was, and saw him, she fell at his feet, saying to him, Lord, if thou hadst
 33 been here, my brother had not died. When Jesus therefore saw her
 weeping, and the Jews weeping who came with her, he groaned deeply,
 34 and troubled himself, And said, Where have ye laid him? They say to
 35 him, Lord, come and see. Jesus wept. Then said the Jews, Behold,
 36 how he loved him! And some of them said, Could not this person, who
 37 opened the eyes of the blind, have even caused that this man should not
 38 have died? Jesus again groaning in himself, cometh to the tomb. It
 39 was a cave, and a stone lay upon it. Jesus saith, Take away the stone.
 Martha, the sister of the deceased, saith to him, Lord, by this time he
 40 stinketh; for he hath been *buried* four days. Jesus saith to her, Said I not
 to thee, if thou wouldest believe, thou shouldest see the glory of God?
 41 Then they took away the stone *from* where the dead lay. And Jesus
 lifted up his eyes and said, Father, I thank thee, that thou hast heard me.
 42 And I knew that thou hearest me always: but I spake this, because of the
 43 people who stand by, that they may believe thou hast sent me. And
 having spoken thus, he cried with a loud voice, Lazarus, come forth.

V. 32. *She fell at his feet*—This *Martha* had not done. So she makes Amends for her Slowness in Coming.

V. 33. *He groaned*—So He restrained his Tears. So He stopt them soon after, ver. 38. *He troubled himself*—An Expression amazingly elegant, and full of the highest Propriety. For the Affections of *Jesus* were not properly Passions, but voluntary Emotions, which were wholly in his own Power. And this tender Trouble which He now voluntarily sustained, was full of the highest Order and Reason.

V. 35. *Jesus wept*—Out of Sympathy with those who were in Tears all around him, as well as from a deep Sense of the Misery Sin had brought upon human Nature.

V. 37. *Could not this person have even caused, that this man should not have died?*—Yet they never dreamed, that He could raise Him again! What a strange Mixture of Faith and Unbelief?

V. 38. *It was a cave*—So *Abraham*, *Isaac*, and *Jacob*, and their Wives, except *Rachel*, were buried in the Cave of *Machpelah* (*Gen.* xlix. 29, 30, 31.) These Caves were com-

monly in Rocks, which abounded in that Country, either hollowed by Nature, or hewn by Art. And the Entrance was shut up with a great Stone, which sometimes had a monumental Inscription.

V. 39. *Lord, by this time he stinketh*—Thus did Reason and Faith struggle together.

V. 40. *Said I not*—It appears by this, That *Christ* had said more to *Martha* than is before recorded.

V. 41. *Jesus lifted up his eyes*—Not as if He applied to his Father for Assistance. There is not the least Shew of this. He wrought the Miracle, with an Air of absolute Sovereignty, as the LORD of Life and Death. But it was as if He had said, I thank Thee, that by the Disposals of thy Providence, thou hast granted my Desire, in this remarkable Opportunity, of exerting my Power, and shewing forth thy Praise.

V. 43. *He cried with a loud voice*—That all who were present might hear. *Lazarus, come forth!*—*Jesus* called him out of the Tomb as easily, as if he had been not only alive, but awake also.

V. 44. *And*

44 And he that had been dead came forth, bound hand and foot with grave-clothes, and his face was wrapt about with a napkin. Jesus saith to them, Loose him, and let him go.

45 Many therefore of the Jews who were come to Mary, and had seen the
46 things, which Jesus had done, believed on him. But some of them went
47 to the Pharisees, and told them what things Jesus had done. Then the chief
priests and elders assembled a council and said, What do we? For this man
48 doth many miracles. If we let him thus alone, all men will believe on him,
49 and the Romans will come and subvert both our place and nation. And
one of them, Caiaphas, being the high priest that year, said to them, Ye
50 know nothing, Nor consider, it is expedient for us, that one man should
51 die for the people, and that the whole nation perish not. He spake not
this of himself, but being high-priest that year, he prophesied, that Jesus
52 should die for the nation: And not for that nation only, but that he might
also gather into one all the children of God that were scattered abroad.
53 Therefore from that day, they consulted together to put him to death.

54 Jesus therefore walked no longer openly among the Jews, but went
thence into the country, near the wilderness, to a city called Ephraim, and
55 there continued with his disciples. And the passover of the Jews was
56 nigh; and many went up to Jerusalem, to purify themselves. Then

V. 44. *And he came forth, bound hand and foot with grave-clothes*—Which were wrapt round each Hand and each Foot. *And his face was wrapt about with a napkin*—If the Jews buried as the Egyptians did, the Face was not covered with it, but it only went round the Forehead, and under the Chin; so that he might easily see his Way.

V. 45. *Many believed on him*—And so the Son of GOD was glorified, according to what our LORD had said, ver. 4.

V. 46. *But some of them went to the Pharisees*—What a dreadful Confirmation of that weighty Truth, *If they hear not Moses and the prophets, neither will they be persuaded, tho' one rose from the dead?*

V. 47. *What do we?—What? Believe.* Yea, but Death yields to the Power of Christ sooner than Infidelity!

V. 48. *All men will believe*—And receive Him as the Messiah. *And this will give such Umbrage to the Romans, that they will come and subvert both our place—Temple; and nation*—Both our Church and State. Were they really afraid of this? Or was it a fair Colour

only? Certainly it was no more. For they could not but know, that He that raised the Dead, was able to conquer the Romans.

V. 49. *That year*—That memorable Year, in which Christ was to die. It was the last and chief of Daniel's Seventy Weeks, the fortieth Year before the Destruction of Jerusalem, and was celebrated for various Causes, in the Jewish History. Therefore that Year is so peculiarly mentioned: *Caiaphas* was the High-priest both before and after it. *Ye know nothing*—He reproves their slow Deliberations, in so clear a Case.

V. 50. *It is expedient, that one man should die for the people*—So GOD over-ruled his Tongue; for he spake not of himself, by his own Spirit only, but by the Spirit of Prophecy. And thus He gave unawares as clear a Testimony to the Priestly, as Pilate did to the Kingly Office of Christ.

V. 52. *That he might gather into one—Church, all the children of God that were scattered abroad*—Thro' all Ages and Nations.

V. 55. *Many went up, to purify themselves*—That they might remove all Hindrances to their eating the Passover.

sought they for Jesus, and said one to another, What think ye? That he
 57 will not come to the feast? Now both the chief priests and Pharisees had
 given order, That if any man knew where he was, he should shew it,
 that they might apprehend him.

XII. Then Jesus, six days before the passover, came to Bethany, where Laza-
 2 rus was, who had been dead, whom he had raised from the dead. There
 they made him a supper, and Martha served; but Lazarus was one of them
 3 who sat at table with him. Then Mary, taking a pound of ointment, of
 very costly spikenard, anointed the feet of Jesus, and wiped his feet with
 4 her hair; and the house was filled with the odour of the ointment. But one
 5 of his disciples, Judas Iscariot, who was about to betray him, saith, Why
 was not this ointment sold for three hundred pence, and given to the poor?
 6 This he said, not because he cared for the poor, but because he was a thief,
 7 and had the purse, and bare what was put therein. Then Jesus said, Let
 8 her alone; against the day of my burial hath she kept this. Ye have the
 poor always with you: but me ye have not always.

9 Now much people of the Jews knew that he was there, and came
 not only for the sake of Jesus, but also to see Lazarus, whom he had
 10 raised from the dead. But the chief priests consulted, how to kill La-
 11 zarus also. Because, on his account, many of the Jews went away, and
 believed on Jesus.

12 * The next day, a great multitude who were come to the feast, having
 13 heard, that Jesus was coming to Jerusalem, † Took branches of palm-
 trees, and went out to meet him, and cried, Hosanna: blessed in the name
 14 of the Lord is he that cometh, the king of Israel. And Jesus having

V. 1. *Six days before the passover*—Namely on the Sabbath; that which was called by the Jews, *The Great Sabbath*. This whole Week was anciently termed, *The great and holy Week*. *Jesus came*—From *Ephraim*. ch. xi. 54.

V. 2. It seems *Martha* was a Person of some Figure, from the great Respect which was paid to her and her Sister, in Visits and Condolances on *Lazarus's* Death, as well as from the costly Ointment mentioned in the next Verse. And probably it was at their House our LORD and his Disciples lodged, when He returned from *Jerusalem* to *Bethany*, every Evening of the last Week of his Life, upon which He was now entered.

V. 3. *Then Mary, taking a pound of ointment*—There were two Persons, who poured Ointment on *Christ*: One, toward the Beginning of his Ministry, at or near *Nain*: (*Luke* vii. 37, &c.) The other, six Days before his last Passover, at *Bethany*; the Account of whom is given here, as well as by *St. Matthew* and *Mark*.

V. 7. *Against the day of my burial*—Which now draws nigh.

V. 10. *The chief priests consulted, How to kill Lazarus also*—Here is the plain Reason, why the other Evangelists, who wrote while *Lazarus* was living, did not relate his Story.

V. 12. *The next day*—On Sunday. *Who were come to the feast*—So that this Multitude

* *Mat.* xxii. 8. *Mark* xi. 8. *Luke* xix. 36. † *Psalms* cxviii. 26.

15 found a young ass, rode thereon, as it written, * Fear not, daughter of
 16 Sion; behold thy king cometh, sitting on an asses colt. These things his
 disciples understood not at first; but when Jesus had been glorified, then
 they remembred, that these things were written of him, and *that* they had
 17 done these things to him. And the multitude who were with him, when he
 called Lazarus out of the tomb, and raised him from the dead, bare witness.
 18 For this cause also the multitude went to meet him, because they heard, he
 19 had done this miracle. The Pharisees therefore said to each other, Per-
 ceive ye how ye prevail nothing? Behold the world is gone after him.
 20 Now among those who came up to worship at the feast, there were
 21 certain Greeks. These came to Philip of Bethsaida in Galilee, and
 22 asked him, saying, Sir, we desire to see Jesus. Philip cometh and telleth
 23 Andrew; and Andrew and Philip tell Jesus. And Jesus answered
 them, saying, The hour is come, that the Son of man should be glorified.
 24 Verily, verily I say unto you, Unless a grain of wheat that falleth into the
 ground die, it remaineth alone; but if it die, it bringeth forth much
 25 fruit. He that loveth his life shall lose it; and he that hateth his life

consisted chiefly of Galileans, not Men of Jerusalem.

V. 15. *Fear not*—For his Meekness forbids Fear, as well as the End of his Coming.

V. 16. *These things his disciples understood not at first*—The Design of God's providential Dispensations, is seldom understood at first. We ought therefore to believe, tho' we understand not, and to give ourselves up to the Divine Disposal. The great Work of Faith is, To embrace those Things which *we know not now, but shall know hereafter*. When he had been glorified—At his Ascension.

V. 17. *When he called Lazarus out of the tomb*—How admirably does the Apostle express, as well the Greatness of the Miracle, as the Facility with which it was wrought? The Easiness of the Scripture Style on the most grand Occurrences, is more sublime than all the Pomp of Orators.

V. 18. *The multitude went to meet him, because they heard*—From those who had seen the Miracle. So in a little Time, both joined together, to go before, and to follow him.

V. 20. *Certain Greeks*—A Prelude of the Gentile Church. That these were circumcised does not appear. But they came up, on purpose to worship the God of Israel.

V. 21. *These came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there, in their Journey to Jerusalem. Or they might believe, a Galilean would be more ready to serve them herein, than a Jew. *Sir*—They speak to him, as to one they were little acquainted with. *We would see Jesus*—A modest Request. They could scarce expect that he would now have Time to talk with them.

V. 23. *The hour is come, that the Son of man should be glorified*—With the Father, and in the Sight of every Creature. But He must suffer first.

V. 24. *Unless a grain of wheat die*—The late Resurrection of Lazarus gave our Lord a natural Occasion of speaking on this Subject. And agreeable to his infinite Knowledge, He singles out, from among so many thousands of Seeds, almost the only one that dies in the Earth: And which therefore was an exceeding proper Similitude, peculiarly adapted to the Purpose for which He uses it. The like is not to be found in any other Grain, except Millet, and the large Bean.

V. 25. *He that loveth his life*—More than the Will of God; *shall lose it eternally*: And *he that hateth his life*—In comparison of the Will of God, shall preserve it.

26 in this world, shall preserve it to life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me
28 from this hour? But for this cause I came, for this hour. Father, glorify thy name. Then a voice came from heaven, I have both glorified
29 and I will glorify *it* again. The multitude who stood and heard *it*, said,
30 It thundered; others said, An angel spake to him. Jesus answered and
31 said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast
32 out. And I, when I am lifted up from the earth, will draw all men to
33 me. (He spake this, signifying what death he should die.). The
34 people answered him, We have heard * out of the law, that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted
35 up? Who is this Son of man? Then Jesus said to them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you; for he that walketh in darkness, knoweth not whither
36 he goeth. While ye have the light, believe in the light, that ye may

V. 26. *Let him follow me*—By hating his Life: *And where I am*—In Heaven. *If any man serve me*—Thus, *him will the Father honour*.

V. 27. *Now is my soul troubled*—He had various Foretastes of his Passion. *And what shall I say?*—Not, what shall I *chuse*? For his Heart was fixed in chusing the Will of his Father: But He laboured for Utterance. The two following Clauses, *Save me from this hour*—*For this cause I came*—Into the World; for the Sake of *this hour* (of Suffering;) seem to have glanced thro' his Mind in one Moment. But human Language could not so express it.

V. 28. *Father, glorify thy name*—Whatever I suffer. Now the Trouble was over. *I have glorified it*—By thy Entrance into *this hour*. *And I will glorify it*—By thy passing thro' it.

V. 29. *The multitude who stood and heard*—A Sound, but not the distinct Words. In the most glorious Revelations there may remain something obscure, to exercise our Faith. *Said, It thundered*—Thunder did frequently attend a Voice from Heaven. Perhaps it did so now.

V. 31. *Now*—This Moment. And from this Moment Christ thirsted more than ever, till his Baptism was accomplished. *Is the*

judgment of this world—That is, now is the Judgment given concerning it, whose it shall be. *Now shall the prince of this world*—Satan, who had gained Possession of it by Sin and Death, *be cast out*—That is, judged, condemned, *cast out* of his Possession, and out of the Bounds of Christ's Kingdom.

V. 32. *Lifted up from the earth*—This is an Hebraism which signifies Dying. Death in general is all that it usually imported. But our LORD made use of this Phrase, rather than others that were equivalent, because it so well suited the particular Manner of his Death. *I will draw all men*—Gentiles as well as Jews, And those who follow my Drawings, Satan shall not be able to keep.

V. 34. *How sayest thou, The Son of man must be lifted up?*—How can these Things be reconciled? Very easily. He first dies, and then *abideth for ever*: *Who is this Son of man?* Is He the Christ?

V. 35. *Then Jesus said to them*—Not answering them directly, but exhorting them to improve what they had heard already. *The light*—I and my Doctrine.

V. 36. *The children of light*—The Children of God, wise, holy, happy.

become children of light. These things spake Jesus, and retiring concealed himself from them.

37 But tho' he had done so many miracles before them, *yet* they believed
38 not on him; So that the word of the prophet Isaiah was fulfilled which
he said, * Lord, who hath believed our report? And to whom hath the
39 arm of the Lord been revealed? Therefore they could not believe, ac-
40 cording to what Isaiah said again, † He hath blinded their eyes, and
hardened their heart, that they might not see with *their* eyes, and under-
41 stand with *their* heart, and be converted, that I might heal them. These
42 things said Isaiah, when he saw his glory, and spake of him. Neverthe-
less many even of the rulers believed on him, but they did not confess
him, because of the Pharisees, lest they should be put out of the synagogue.
43 For they loved the praise of men more than the praise of God.

44 Jesus said with a loud voice, He that believeth on me, believeth not
45 on me, but on him that sent me. And he that seeth me, seeth him that
46 sent me. I am come a light into the world, that whosoever believeth
47 on me, may not continue in darkness. 'If any man hear my words, and
believe not, I judge him not; for I am not come to judge the world,
48 but to save the world. He that rejecteth me, and receiveth not my
words, hath one that judgeth him; the word which I have spoken, that
49 shall judge him at the last day. For I have not spoken of myself, but
the Father who sent me, he gave me commandment, what I should say,
50 and how I should speak. And I know that his commandment is life

V. 37. *Tho' he had done so many miracles before them*—So that they could not but see them.

V. 38. *The arm of the Lord*—The Power of GOD, manifested by *Christ*, in his Preaching, Miracles, and Work of Redemption.

V. 39. *Therefore now they could not believe*—That is, by the just Judgment of GOD, for their Obstinacy and wilful Resistance of the Truth, they were at length so left to the Hardness of their Hearts, that neither the Miracles nor Doctrine of our LORD, could make any Impression upon them.

V. 41. *When he saw his glory*—*Christ's*, *Isai.* vi. 1, &c. And it is there expressly said to be the Glory of the LORD, *Jehovah*, the Supreme GOD.

V. 44. *Jesus said with a loud voice*—This

which follows to the End of the Chapter, is with *St. John* the Epilogue of our LORD's public Discourses, and a kind of Recapitulation of them. *Believeth not on me*—Not on me alone, but also on him that sent me: Because the Father hath sent the Son, and because He and the Father are one.

V. 45. *And he that seeth me*—By the Eye of Faith.

V. 47. *I judge him not*—Not now. For I am not now come, to judge the world, but to save the world. See! *Christ came to save even them that finally perish!* Even these are a Part of that World, which He lived and died to save.

V. 50. *His commandment*—Kept, is life everlasting—That is, the Way to it, and the Beginning of it.

* *Isaiah* liii. 1.

† *Isaiah* vi. 10. *Mat.* xiii. 14. *Acts* xxviii. 26.

everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

XIII. Now before the feast of the passover, Jesus knowing his hour was come, to pass out of this world to the Father, having loved his own who were in the world, loved them to the end. And while they were at supper (the devil having now put it into the heart of Judas Iscariot, *the son* of Simon, to betray him) Jesus knowing the Father had given all things into his hands, and that he was come forth from God, and going to God, riseth from supper, and layeth aside his garments, and taking a towel, girded himself. After that, he poured water into the bason, and began to wash the feet of the disciples, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter, who saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He who hath been bathed, needeth only to wash *his* feet, and is clean all over: and ye are clean; but not all. For he knew who would betray him: therefore he said, Ye are not all clean.

12 So after he had washed their feet, he took his garments, and sitting down again, said to them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for *so* I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.

15 For I have given you an example, that ye also may do as I have done to

V. 1. *Before the feast*—Namely, on *Wednesday* in the paschal Week. *Having loved his own*—His Apostles, *loved them to the end*—Of his Life.

V. 2. *Having now*—Probably now first.

V. 3. *Jesus knowing*—Tho' conscious of his own Greatness, thus humbled Himself.

V. 4. *Layeth aside his garments*—That Part of them, which would have hindered Him.

V. 5. *Into the bason*—A large Vessel was usually placed for this very Purpose, wherever the Jews supped.

V. 7. *What I do, thou knowest not now; but thou shalt know hereafter*—We do not now know perfectly any of his Works, either of Creation, Providence, or Grace. It is enough that we can love and obey now, and that we shall know hereafter.

V. 8. *If I wash thee not*—If thou dost not submit to my Will, *thou hast no part with me*—Thou art not my Disciple. In a more general Sense it may mean, If I do not wash thee in my Blood, and purify thee by my Spirit, thou canst have no Communion with me, nor any Share in the Blessings of my Kingdom.

V. 9. *Lord, not my feet only*—How fain would Man be wiser than God! Yet this was well meant, thro' ignorant Earnestness.

V. 10. And so ye, having been already cleansed, need only *to wash your feet*, that is, to walk holy and undefiled.

V. 14. *Ye ought also to wash one another's feet*—And why did they not? Why do we not read of any one Apostle ever washing the Feet of any other? Because they understood their LORD better.

16 you. Verily, verily I say unto you, the servant is not greater than his
 17 Lord, neither he that is sent greater than he that sent him. If ye know
 18 these things, happy are ye, if ye do them. I speak not of you all: I
 know whom I have chosen, that the scripture may be fulfilled, * He that
 19 eateth bread with me, hath lift up his heel against me. Now I tell you
 20 before it is done, that, when it is done, ye may believe that I am *he*. † Ve-
 rily, verily I say unto you, he that receiveth whomsoever I send, receiveth
 me, and he that receiveth me, receiveth him that sent me.

21 Jesus having said this, was troubled in spirit, and testified, and said, Ve-
 22 rily, verily I say unto you, one of you will betray me. Then the dis-
 23 ciples looked one on another, doubting of whom he spake. Now there
 was lying in the bosom of Jesus, one of the disciples whom Jesus loved.
 24 Simon Peter therefore beckoneth to him, to ask who it was of whom he
 25 spake. He then, leaning on the breast of Jesus, saith to him, Lord,
 26 who is it? Jesus answered, It is he to whom I shall give the sop when
 I have dipped it. And having dipped the sop, he giveth it to Judas
 27 Iscariot, *the son* of Simon. And after the sop, then Satan entered into
 28 him. Then said Jesus to him, What thou dost, do quickly. Now none
 29 at the table knew, why he said this to him. But some thought, as Judas

better. They knew He never designed that this should be literally taken. He designed to teach them the great Lesson of humble Love, as well as to confer inward Purity upon them. And hereby He teaches us, 1. In every possible Way to assist each other in attaining that Purity; 2. To wash each other's Feet, by performing all Sorts of good Offices to each other, even those of the lowest Kind, when Opportunity serves, and the Necessity of any calls for them.

V. 16. *The servant is not greater than his Lord*—Nor therefore ought to think much of either doing or suffering the same Things.

V. 18. *I speak not of you all*—When I call you happy. *I know one of you twelve whom I have chosen*, will betray me; whereby that Scripture will be fulfilled.

V. 20. And I put my own Honour upon you my Ambassadors.

V. 21. *One of you*—The speaking thus indefinitely at first, was profitable to them all.

V. 23. *There was lying in the bosom of Jesus*—That is, sitting next to Him at Table. This Phrase only expresses the then customary Posture at Meals, where the Guests all leaned sideways on Couches. And each was said to

lie in the bosom of him who was placed next above him. *One of the disciples whom Jesus loved*—St. John avoids with great Care, the expressly naming himself. Perhaps our LORD now gave him the first Proof of his peculiar Love, by disclosing this Secret to him.

V. 24. *Simon Peter*—Behind Jesus, who lay between them.

V. 25. *Leaning down*, and so asking him privately.

V. 26. *Jesus answered*—In his Ear. So careful was He not to offend (if it had been possible) even Judas himself. *The sop*—Which He took up while He was speaking. *He giveth it Judas*—And probably the other Disciples thought Judas peculiarly happy! But when even this Instance of our LORD's Tenderness could not move him, then Satan took full Possession.

V. 27. *What thou dost, do quickly*—This is not a Permission, much less a Command. It is only as if He had said, If thou art determined to do it, why dost thou delay? Hereby shewing Judas, that he could not be hid, and expressing his own Readiness to suffer.

V. 28. *None knew why he said this*—Save John and Judas.

* Psalm xli. 9.

† Mat. x. 40.

V. 30. *He*

had the purse, that Jesus had said to him, Buy what we have need of against
30 the feast, or, Give something to the poor. He then having received the
sop, went out immediately. And it was night when he went out.

31 Jesus saith, Now is the Son of man glorified, and God is glorified by
32 him. If God be glorified by him, God will also glorify him with him-
33 self, and will shortly glorify him. Little children, yet a little while I am
with you: ye shall seek me, and as I said to the Jews, * Whither I go
34 ye cannot come, so now I say to you. A new commandment I give you,
That ye love one another; as I have loved you, that ye also love one ano-
35 ther. By this shall all men know that ye are my disciples, if ye have love
36 one to another. Simon Peter saith to him, Lord, whither goest thou?

Jesus answered him, Whither I go, thou canst not follow me now; but
37 thou shalt follow me hereafter. Peter saith to him, Lord, why cannot I
follow thee now, I will lay down my life for thy sake. Jesus answered
38 him, Wilt thou lay down thy life for my sake? Verily, verily I say to
thee, the cock shall not have crowed, till thou hast denied me thrice.

XIV. Let not your heart be troubled: believe in God: believe also in me.

2 In my Father's house are many mansions; if not, I would have told you.

3 I go to prepare a place for you. And if I go and prepare a place for you,
I will come again and receive you to myself, that where I am, ye may be

V. 30. *He went out*—To the chief Priests. But He returned afterward, and was with them when they ate the Passover, *Mat. xxvi. 20*; tho' not at the LORD's Supper.

V. 31. *Jesus saith*—Namely, the next Day; on *Thursday*, in the Morning. Here the Scene, as it were, is opened, for the Discourse which is continued in the following Chapters. *Now*—While I speak this, *the Son of man is glorified*—Being fully entered into his glorious Work of Redemption. This evidently relates to the Glory which belongs to his suffering in so holy and victorious a Manner.

V. 33. *Ye cannot come*—Not yet; being not yet ripe for it.

V. 34. *A new commandment*—Not new in itself; but new in the School of *Christ*; for He had never before taught it them expressly. Likewise new, as to the Degree of it, *As I have loved you*.

V. 36. *Peter saith, Lord, Whither goest thou?*—St. Peter seems to have thought, that *Christ* being rejected by the *Jews*, would go to some

other Part of the Earth to erect his Throne, where He might reign without Disturbance, according to the gross Notions he had of *Christ's* Kingdom. *Thou canst not follow me now*—But Peter would not believe Him. And he did follow Him, *ch. xviii. 15*. But it was *afar off*. And not without great Loss.

V. 38. *The cock shall not have crowed*—That is, Cock-crowing shall not be over, *till thou hast denied me thrice*—His threefold Denial was thrice foretold; first, at the Time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. *Matthew* and *Mark*.

V. 1. *Let not your heart be troubled*—At my Departure. *Believe*—This is the Sum of all his Discourse, which is urged, till they did believe, *ch. xvi. 30*. And then our LORD prays and departs.

V. 2. *In my Father's house are many mansions*—Enough to receive both the holy Angels, and your Predecessors in the Faith, and all that now believe, and a great Multitude which no Man can number.

* Ch. vii. 34.

M m

V. 4. Th

4 also. And whither I go ye know, and the way ye know. Thomas
 5 saith to him, Lord, we know not whither thou goest, and how can we
 6 know the way? Jesus saith, I am the way, and the truth, and the life; no
 7 man cometh to the Father, but by me. If ye had known me, ye would
 have known my Father also: from henceforth ye have known him, and
 8 have seen him. Philip saith to him, Lord, shew us the Father, and it
 9 sufficeth us. Jesus saith to him, Have I been so long with you, and hast
 thou not known me, Philip? He that hath seen me, hath seen the Father:
 10 and how sayest thou, Shew us the Father? Believest thou not, that I *am*
 in the Father, and the Father in me? The words that I speak to you, I speak
 not of myself; and the Father that dwelleth in me, he doth the works.
 11 Believe me, because I *am* in the Father, and the Father in me; but if not,
 12 believe me for the sake of the works. Verily, verily I say unto you, he
 that believeth on me, the works which I do shall he do also; and greater
 13 than these shall he do, because I go to my Father. And whatsoever ye
 shall ask in my name, I will do it, that the Father may be glorified thro'
 14 the Son. If ye shall ask any thing in my name, I will do it.
 15 If ye love me, keep my commandments, And I will ask the Father,
 16 and he will give you another Comforter, to remain with you for ever,
 17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth
 him not, neither knoweth him. But ye know him, for he remaineth with

V. 4. *The way*--Of Faith, Holiness, Sufferings.

V. 5. *Thomas saith*--Taking Him in a gross Sense.

V. 6. To the Question concerning the Way, He answers, *I am the way*; to the Question concerning Knowledge, He answers, *I am the truth*; to the Question Whither, *I am the life*. The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18, &c.

V. 7. *Ye have known*--Ye have begun to know Him.

V. 10. *I am in the Father*--*The words I speak*, &c.--That is, I am One with the Father, in Essence, in Speaking, and in Acting.

V. 11. *Believe me*--On my own Word, *because I am*--GOD. *The works*--This respects not merely the Miracles themselves, but his Sovereign, God-like Way of performing them.

V. 12. *Greater works than these shall he do*--So one Apostle wrought Miracles merely by his Shadow (*Acts* v. 15.) another by Handkerchiefs carried from his Body (*Acts* xix. 12.) and all spake with various Tongues. But the converting one Sinner is a greater Work than all

these. *Because I go to my Father*--To send you the Holy Ghost.

V. 15. *If ye love me, keep my commandments*--Immediately after Faith, He exhorts to Love and Good Works.

V. 16. *And I will ask the Father*--The 21st verse shews the Connexion between this and the preceding verses. *And he will give you another Comforter*--The Greek Word signifies also an Advocate, Instructor, or Encourager. *Another*--For Christ Himself was one. *To remain with you for ever*--With you, and your Followers in Faith, to the End of the World.

V. 17. *The Spirit of truth*--Who has, reveals, testifies, and defends the Truth as it is in Jesus. *Whom the world*--All who do not love or fear GOD, cannot receive, because it seeth him not--Having no spiritual Senses, no internal Eye to discern Him; nor consequently knoweth him. *He shall be in you*--As a constant Guest. Your Bodies and Souls shall be Temples of the Holy Ghost dwelling in you.

- 18 you, and shall be in you. I will not leave you orphans; I come to you.
 19 Yet a little while and the world seeth me no more: but ye see me: be-
 20 cause I live, ye shall live also. At that day ye shall know that I am in my
 21 Father, and you in me, and I in you. He that hath my commandments,
 and keepeth them, he it is that loveth me: and he that loveth me, shall be
 loved by my Father, and I will love him, and will manifest myself to him.
 22 Judas (not Iscariot) saith to him, Lord, how is it, that thou wilt mani-
 23 fest thyself to us, and not to the world? Jesus answered and said to him,
 If any man love me, he will keep my word; and my Father will love
 24 him, and we will come to him, and make our abode with him. He that
 loveth me not, keepeth not my words: and the word which ye hear is
 not mine, but the Father's who sent me.
 25 These things have I spoken to you, while I remained with you. But
 26 the Comforter, the Holy Ghost, whom the Father will send in my name,
 he will teach you all things, and will bring all things to your remem-
 27 brance, whatsoever I have said to you. Peace I leave with you; my
 peace I give unto you; not as the world giveth, give I unto you. Let
 28 not your heart be troubled, neither let it be afraid. Ye heard me say to
 you, I go, and come *again* to you. If ye loved me, ye would have re-
 joiced, because I said, I go to the Father; for my Father is greater than
 29 me. And now I have told you, before it come to pass, that when it is

V. 18. *I will not leave you orphans*—A Word that is elegantly applied to those who have lost any dear Friend. *I come to you*—What was certainly and speedily to be, our LORD speaks of, as if it were already.

V. 19. *But ye see me*—That is, ye shall certainly see me. *Because I live, ye shall live also*—Because I am the living One in my divine Nature, and shall rise again in my human Nature, and live for ever in Heaven; therefore ye shall live the Life of Faith and Love on Earth, and hereafter the Life of Glory.

V. 20. *At that day*—When ye see me after my Resurrection; but more eminently at the Day of Pentecost.

V. 21. *He that hath my commandments*—Written in his Heart. *I will manifest myself to him*—More abundantly.

V. 23. *Jesus answered*—Because ye love and obey me, and they do not, therefore I will reveal myself to you, and not to them. *My Father will love him*—The more any Man loves and obeys, the more GOD will love him. *And we will come to him, and make our abode with him*

—Which implies such a large Manifestation of the divine Presence and Love, that the former in Justification, is as nothing in comparison of it.

V. 26. *In my name*—For my Sake, in my Room, and as my Agent.

V. 27. *Peace I leave with you*—Peace in general, Peace with GOD, and with your own Consciences. *My peace*—In particular: That Peace which I enjoy, and which I create, *I give*—At this instant. *Not as the world giveth*—Unsatisfying, unsettled, transient; but filling the Soul with constant, even Tranquillity. LORD, evermore give us this Peace! How serenely may we pass thro' the most turbulent Scenes of Life, when all is quiet and harmonious within? Thou hast made Peace thro' the Blood of thy Cross: May we give all Diligence to preserve the inestimable Gift inviolate, till it issue in everlasting Peace!

V. 28. *GOD the Father is greater than Him*, As He was Man. As GOD, neither is greater nor less than the other.

V. 29. *I have told you*—Of my Going and Return. V. 30. *The*

30 come to pass, ye may believe. Hereafter I shall not talk much with you; for the prince of this world is coming; but he hath nothing in
31 me: But that the world may know that I love the Father, and as the Father commanded me, so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. Every branch
2 in me that beareth not fruit, he taketh it away; and every one that beareth
3 fruit, he purifieth it, that it may bear more fruit. Now ye are pure thro' the
4 word which I have spoken to you. Abide in me, and I in you. As the branch
cannot bear fruit of itself, unless it abide in the vine, so neither *can* ye, un-
5 less ye abide in me. I am the vine, ye *are* the branches. He that abideth
in me and I in him, he beareth much fruit; but separate from me ye can do
6 nothing. If any one abide not in me, he is cast out as a branch, and is wi-
thered: and they gather and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask whatsoever ye
8 will, and it shall be done for you. Hereby is my Father glorified, that ye
9 bear much fruit: so shall ye be my disciples. As the Father hath loved
10 me, so have I loved you. Abide ye in my love. If ye keep my command-

V. 30. *The prince of this world is coming*—To make his grand Assault. *But he hath nothing in me*—No Right, no Claim, or Power. There is no Guilt in me, to give him Power over me; no Corruption to take Part with his Temptation.

V. 31. *But I suffer him thus to assault me*, 1. Because it is the Father's Commission to me, (ch. x. 18.) 2. To convince the World of my Love to the Father, in being obedient unto death, Phil. ii. 8. *Arise, let us go hence*—Into the City, to the Passover. All that has been related from ch. xiii. 31. was done and said on Thursday without the City. But what follows in the xv. xvi. and xvii. Chapters, was said in the City, on the very Evening of the Passover, just before He went over the Brook Cedron.

V. 1. *I am the true vine*—So *the true bread*, ch. vi. 32. that is, the most excellent.

V. 2. *Every one that beareth fruit, he purifieth—by obeying the truth* 1 Pet. i. 22. and by inward or outward Sufferings, Heb. xii. 10, 11. So Purity and Fruitfulness help each other. *That it may bear more fruit*—For this is one of the noblest Rewards God can bestow on former Acts of Obedience, to make us yet more holy, and fit for farther and more eminent Service.

V. 3. *Ye are pure*—All of you, to whom I

now speak, are purged from the Guilt and Power of Sin; *by the word*—Which applied by the Spirit, is the grand Instrument of purifying the Soul.

V. 4. *Abide in me*—By living Faith producing all Holiness; by which alone ye can be in me.

V. 5. *I am the vine; ye are the branches*—Our LORD in this whole Passage, speaks of no Branches but such as are, or at least were once, united to Him by living Faith.

V. 6. *If any one abide not in me*—By living Faith: Not by Church-Communion only. He may thus abide in Christ, and be withered all the Time, and cast into the fire at last. *He is cast out*—Of the Vineyard, the invisible Church. Therefore he was in it once.

V. 7. *If ye abide in me, ye shall ask*—Prayers themselves are a Fruit of Faith, and they produce more Fruit.

V. 8. *So shall ye be my disciples*—Worthy of the Name. To be a Disciple of Christ is both the Foundation and Height of Christianity.

V. 9. *Abide ye in my love*—Keep your Place in my Affection. See that ye do not forfeit that invaluable Blessing.

V. 10. *If ye keep my commandments ye shall abide*

ments, ye shall abide in my love, even as I have kept my Father's com-
 11 mandments, and abide in his love. I have spoken these things to you,
 12 that my joy might remain in you, and your joy might be full. This is my
 13 commandment, that ye love one another, as I have loved you. No
 one hath greater love than this, that a man lay down his life for his
 14 friends. Ye are my friends, if ye do whatsoever I command you. I
 15 no longer call you servants, for the servant knoweth not what his lord
 doth: but I have called you friends; for all things that I have heard
 16 from my Father, I have made known to you. Ye have not chosen me,
 but I have chosen you, and appointed you that ye may go and bear
 fruit, and your fruit may remain; that whatsoever ye shall ask of the
 17 Father in my name, he may give it you. This I command you, that
 ye love one another.

18 If ye would hate you, ye know it hated me, before *it* hated you.
 19 If ye were of the world, the world would love its own; but because ye
 are not of the world, but I have chosen you out of the world, therefore
 20 the world hateth you. Remember the word that I said to you, * The
 servant is not greater than his lord. If they have persecuted me, they
 will also persecute you: if they have kept my saying, they will keep
 21 yours also. But all these things will they do to you, for my name's sake,
 22 because they know not him that sent me. If I had not come and spoken
 to them, they had not had sin; but now they have no excuse for their sin.

abide in my love—On these Terms, and no other, ye shall remain the Objects of my special Affection.

V. 11. *That my joy might remain in you*—The same Joy which I feel, in loving the Father, and keeping his Commandments.

V. 12. *Your joy will be full, if ye so love one another.*

V. 13. *Greater love*—To his Friends. He here speaks of them only.

V. 14. *Ye are my friends, if ye do whatsoever I command you*—On this Condition, not otherwise. A Thunderbolt for Antinomianism. Who then dares assert, That God's Love, does not at all depend on Man's Works?

V. 15. *All things*—Which might be of Service to you.

V. 16. *Ye*—My Apostles, *have not chosen me, but I have chosen you*—As clearly appears from the Sacred History: *and appointed you, that ye may go and bear fruit*—I have chosen

and appointed you for this End, that ye may go and convert Sinners: *and that your fruit may remain*—That the Fruit of your Labours may remain to the End of the World; yea, to Eternity: *that whatsoever ye shall ask*—The Consequence of your going and bearing Fruit will be, that all your Prayers will be heard.

V. 19. *Because ye are not of the world, therefore the world hateth you*—Because your Maxims, Tempers, Actions are quite opposite to theirs. For the very same Reason must the World in all Ages, hate those who are not of the World.

V. 21. *All these things will they do to you, because they know not him that sent me*—And in all Ages and Nations, they who know not God, will for this cause hate and persecute those that do.

V. 22. *They had not had sin*—Not in this Respect.

* Ch. xiii. 16. Mat. x. 24. Luke vi. 40.

V. 23. *He*

23 He that hateth me, hateth my Father also. If I had not done among them
 24 the works which no other did, they had not had sin: but now have they seen
 25 *them*, and yet hated both me and my Father. So that the word which is
 26 written in their law is fulfilled, * They hated me without a cause. But
 when the Comforter is come, whom I will send to you from the Father,
 the Spirit of truth, who proceedeth from the Father, he shall testify of me.
 27 Ye also testify, because ye have been with me from the beginning.

XVI. I have told you these things, that ye may not be offended. They will
 2 put you out of the synagogues; yea, the time cometh, that whosoever
 3 killeth you, will think he doth God service. These things will they do,
 4 because they have not known the Father nor me. But I have told you
 these things, that when the time shall come, ye may remember I told you
 them. I did not tell you these things at the beginning, because I was with
 5 you. But now I go to him that sent me, and none of you asketh me, Whi-
 6 ther goest thou? But because I have told you these things, sorrow hath
 7 filled your heart. But I tell you the truth; it is expedient for you that I
 go: for if I go not, the Comforter will not come to you; but if I depart,
 8 I will send him to you. And he coming will convince the world of sin,
 9 and of righteousness, and of judgment: Of sin, because they believe not

V. 23. *He that hateth me*—As every Unbeliever doth. For as the Love of God is inseparable from Faith, so is the Hatred of God from Unbelief.

V. 26. *When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me*—The Spirit's coming, and being sent by our LORD from the Father, to testify of him, are personal Characters, and plainly distinguish Him from the Father and the Son: And his Title as *the Spirit of truth*, together with his proceeding from the Father, can agree to none but a Divine Person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called *the Spirit of Christ* (1 Pet. i. 11.) And from his being here said, to be sent by Christ from the Father, as well as sent by the Father in his Name.

V. 2. *The time cometh, that whosoever killeth you, will think he doth God service*—But blessed be God, the Time is so far past, that those who bear the Name of Christ, do not now generally suppose they do Him Service, by killing

each other, for a Difference in Opinion or Mode of Worship.

V. 3. *They have not known the Father nor me*—This is the true Root of Persecution in all its Forms.

V. 4. *I did not tell you these things at the beginning, because I was with you*—To bear the chief Shock in my own Person, and to screen you from it.

V. 5. *None of you asketh me*—Now, when it is most seasonable. Peter did ask this before, ch. xiii. 36.

V. 7. *It is expedient for you*—In respect of the Comforter, ver. 7, &c. and of me, ver. 16, &c. and of the Father, ver. 23, &c.

V. 8. *He*—Observe his twofold Office, toward the World, ver. 8, &c. toward Believers, ver. 12, &c. *will convince*—All of the world—Who do not obstinately resist, by your Preaching and Miracles, of sin, and of righteousness, and of judgment—He who is convinced of sin, either accepts the righteousness of Christ, or is judged with Satan. An abundant Accomplishment of this, we find in the *Acts of the Apostles*.

V. 9. *Of sin*—Particularly of Unbelief, which

* Psalm lxi. 4.

is

10 on me; Of unrighteousness, because I go to the Father, and ye see me
 11 no more; Of judgment, because the prince of this world is judged.
 12 I have yet many things to say to you; but ye cannot bear them now.
 13 But when he, the Spirit of truth is come, he will guide you into all the
 truth; for he will not speak of himself: but whatsoever he shall hear, he
 14 will speak; and he will shew you things to come. He will glorify me;
 15 for he will take of mine, and shew it you. All things that the Father
 hath, are mine: therefore I said, He will take of mine, and shew *it* you.
 16 A little while and ye shall not see me; and again, a little while and ye
 17 shall see me, because I go to the Father. Then *some* of his disciples
 said to each other, What is this that he saith to us? A little while and ye
 shall not see me; and again, a little while and ye shall see me? and, Be-
 18 cause I go to the Father? They said therefore, What is this that he
 19 saith, a little while? We understand not what he saith. Jesus knew they
 were desirous to ask him, and said to them, Ye enquire among you of this,
 that I said, A little while and ye shall not see me; and again, a little
 20 while and ye shall see me. Verily, verily I say unto you, Ye will weep
 and lament; but the world will rejoice: ye will be sorrowful; but your
 21 sorrow shall be turned into joy. A woman when she is in travail, hath sor-
 row, because her hour is come; but when she is delivered of the child,
 she no longer remembreth the anguish, for joy that a man is born into the
 22 world. And ye now therefore have sorrow; but I will see you again,
 23 and your heart shall rejoice, and your joy no one taketh from you. And in

is the Confluence of all Sins, and binds them
 all down upon us.

V. 10. *Of righteousness, because I go to my Fa-
 ther*—Which the Spirit will testify, tho' ye do
 not then see me. But I could not go to Him,
 if I were not righteous.

V. 11. *The prince of this world is judged*—
 And in Consequence thereof dethroned, de-
 prived of the Power he had so long usurped
 over Men. Yet those who reject the Deli-
 verance offered them, will remain Slaves of
 Satan still.

V. 12. *I have yet many things to say*—Con-
 cerning my Passion, Death, Resurrection, and
 the Consequences of it. These Things we
 have, not in uncertain Traditions, but in the
 Acts, the Epistles, and the Revelation. *But ye
 cannot bear them now*—Both because of your
 Littleness of Faith, and your immoderate Sor-
 row.

V. 13. *When he is come*—It is universally al-

lowed, that the Father, Son, and Holy Ghost
 dwell in all Believers. And the internal Agency
 of the Holy Ghost, is generally admitted. That
 of the Father and the Son, as represented in
 this Gospel, deserves our deepest Consideration.

V. 16. *A little while and ye shall not see me*—
 When I am buried, and again a little while and
 ye shall see me—When I am risen, because I go
 to my Father—I die and rise again, in order to
 ascend to my Father.

V. 19. *Jesus said to them*—Preventing their
 Question.

V. 20. *Ye will weep and lament*—When ye
 see me dead; but your sorrow will be turned into
 joy—When ye see me risen.

V. 22. *Ye now therefore have sorrow*—This
 gives us no manner of Authority to assert, all
 Believers *must* come into a State of Darkness.
 They never need lose either their Peace or Love,
 or the Witness that they are the Children of
 God. They never can lose these, but either
 thro'

that day ye shall not question me about any thing. Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give you.
 24 Hitherto ye have asked nothing in my name: ask and ye shall receive, that
 25 your joy may be full. I have spoken these things to you in parables: but the time is coming, when I will no longer speak to you in parables,
 26 but will shew you plainly of the Father. At that day ye shall ask in
 27 my name: and I say not to you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believ-
 28 ed, that I came forth from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.
 29 His disciples say to him, Lo now speakest thou plainly, and speakest
 30 no parable. Now we are sure thou knowest all things, and needest not that any should question thee: by this we believe that thou camest forth
 31 from God. Jesus answered, Ye do now believe. *But* lo the hour is
 32 coming, yea, is already come, that ye shall be scattered every one to his own, and shall leave me alone: and yet I am not alone: for the Father
 33 is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage: I have overcome the world.

XVII. These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

thro' Sin, or Ignorance, or vehement Temptation, or bodily Disorder.

V. 23. *Ye shall not question me about any thing*—Which you do not now understand. You will not need to enquire of me; for you will know all Things clearly. *Whatsoever ye shall ask*—Knowledge, Love, or any thing else, *He will give it.* Our LORD here gives us a Chart blanche. Believer, write down what thou wilt. He had said, ch. xiv. 13. *I will do it*, where the Discourse was of glorifying the Father thro' the Son. Here, speaking of the Love of the Father to Believers, He saith, *He will give it.*

V. 24. *Hitherto ye have asked nothing in my name*—For they had asked him directly for all they wanted.

V. 26. *At that day ye shall ask*—For true Knowledge begets Prayer. *And I say not, that I will pray*—This in no wise implies, that He will not: It means only, The Father Himself now loves you, not only because of my Intercession, but also because of the Faith and Love which He hath wrought in you.

V. 30. *Thou knowest all things*—Even our Hearts. Altho' no Question is asked thee, yet thou answerest the Thoughts of every one. *By this we believe that thou camest forth from God*—They as it were eccho back the Words which He had spoken in the 27th verse, implying, *We believe in God: we believe also in thee.*

Chap. xvii. In this Chapter our LORD prays, 1. For himself, ver. 1—5. 2. For the Apostles, ver. 6—19, and again, ver. 24—26. 3. For all Believers, ver. 20—23. And 4. For the World, ver. 21—23. In this Prayer He comprizes all He had said from ch. xiii. 31. and seals as it were, all He had hitherto done, beholding Things past, present, and to come. This Chapter contains the easiest Words, and the deepest Sense of any in all the Scripture: Yet is here no incoherent Rhapsody, but the whole is closely and exactly connected.

V. 1. *Father*—This Simplicity of Appellation highly became the only begotten Son of God; to which a Believer then makes the nearest Approach, when he is fullest of Love and humble

- 2 As thou hast given him power over all flesh, that he may give eternal
 3 life to all whom thou hast given him. And this is life eternal, to know
 4 thee, the only true God, and Jesus Christ, whom thou hast sent. I
 have glorified thee on earth. I have finished the work which thou
 5 gavest me to do. And now, Father, glorify thou me with thyself, with
 the glory which I had with thee, before the world was.
 6 I have manifested thy name to the men whom thou hast given me
 out of the world. Thine they were, and thou hast given them me, and
 7 they have kept thy word. Now they know, that all things whatsoever
 8 thou hast given me are of thee. For I have given them the words
 which thou gavest me, and they have received *them*, and have known
 surely, that I came forth from thee, and they have believed that thou hast
 9 sent me. I pray for them: I pray not for the world, but for them
 10 whom thou hast given me; for they are thine. And all things that are
 mine are thine, and that are thine are mine; and I am glorified by them.

ble Confidence. *The hour is come*—The appointed Time for it; *glorify thy Son*—The Son glorified the Father, both before and after his own Glorification. When he speaks to the Father, he does not stile himself the Son of Man.

V. 2. *As thou hast given him power over all flesh*—This answers to *Glorify thy Son*. *That he may give eternal life, &c.* This answers to *That thy Son may glorify thee*. *To all whom thou hast given him*—To all Believers. This is a clear Proof, that *Christ* designed his Sacrifice should avail for all; yea, that *all flesh*, every Man, should partake of everlasting Life. For as the Father had given him power over all flesh, so He gave Himself a Ransom for all.

V. 3. *To know*—By loving, holy Faith, *thee the only true God*—The only Cause and End of all Things; not excluding the Son and the Holy Ghost, no more than the Father is excluded from being LORD, 1 Cor. viii. 6. but the false Gods of the Heathens, and *Jesus Christ*—As their Prophet, Priest, and King: *this is life eternal*—It is both the Way to, and the Essence of everlasting Happiness.

V. 4. *I have finished the work*—Thus have I glorified thee, laying the Foundation of thy Kingdom on Earth.

V. 5. *The glory which I had*—He does not say, *received*. He always had it, till he emptied himself of it, in the Days of his Flesh.

V. 6. *I have manifested thy name*—All thy Attributes; and in particular, thy paternal Relation to Believers; *to the men whom thou hast*

given me—The Apostles. And so ver. 12. *They were thine*—By Creation, and by Descent from *Abraham*. *And thou hast given them me*—By giving them Faith in what I have spoken. So ver. 9.

V. 7. *Now they know that all things*—Which I have done and spoken; *are of thee*—And consequently right and true.

V. 8. *They have received them*—By Faith.

V. 9. *I pray not for the world*—Not in these Petitions, which are adapted to the State of Believers only. (He prays for the World at the 21st and 23d verses, *that they may believe—that they may know God hath sent him*.) This no more proves that our LORD did not pray for the *World*, both before and afterward, than his praying for the Apostles alone, (ver. 6—19.) proves that he did not pray for *them also which shall believe thro' their Word*, (ver. 20.)

V. 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong Expressions, too grand for any Creature to use; as implying that all Things whatsoever, inclusive of the Divine Nature, Perfections, and Operations, are the common Property of the Father and the Son. And this is the Original Ground of that peculiar Property, which both the Father and the Son have in the Persons, who were given to *Christ* as Mediator; according to what is said in the Close of the verse, of his being *glorified by them*; namely, believing in Him, and so acknowledging his Glory.

11 And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep thro' thy name them whom thou hast given
 12 me, that they may be one, as we *are*. While I was with them in the world, I kept them thro' thy name. Those whom thou hast given me I have guarded, and none of them is lost, but the son of perdition, that the
 13 scripture might be fulfilled. And now I am coming to thee, and I speak these things in the world, that they may have my joy fulfilled in them.
 14 I have given them thy word, and the world hath hated them, because
 15 they are not of the world, even as I am not of the world. I do not pray, that thou wouldest take them out of the world, but that thou wouldest
 16 keep them from the evil one. They are not of the world, as I am not of the
 17 world. Sanctify them thro' thy truth: thy word is truth. As thou hast
 18 sent me into the world, I also have sent them into the world. And for
 19 their sakes I sanctify myself, that they also may be sanctified thro' the truth.
 20 Neither pray I for these alone, but for them also who will helieve on
 21 me thro' their word: That they all may be one; as thou, Father, art in me, and in thee, that they also may be one in us, that the world may
 22 believe that thou hast sent me. And the glory which thou hast given me,
 23 I have given them, that they may be one, as we are one: I in them, and thou in me, that they may be perfected in one; and that the world may know, that thou hast sent me, and hast loved them as thou hast loved me.
 24 Father, I will that these also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me;

V. 11. *Keep them thro' thy name*—Thy Power, Mercy, Wisdom, *that they may be one*—With us and with each other; one Body, separate from the World: *As we are*—By Resemblance to us, tho' not Equality.

V. 12. *Those whom thou hast given me, I have guarded, and none of them is lost, but the son of perdition*—So one even of them whom GOD had given him is lost. So far was even that Decree from being unchangeable! *That the scripture might be fulfilled*—That is, whereby the Scripture was fulfilled. *The son of perdition* signifies, one that deservedly perishes: as a *son of death* (2 Sam. xii. 5.) *Children of Hell* (Mat. xxiii. 15.) and *children of wrath* (Eph. ii. 3.) signify Persons justly obnoxious to Death, Hell, and Wrath.

V. 13. *In the world*—That is, before I leave the World. *My joy*—The Joy I feel at going to the Father.

V. 15. *That thou wouldest take them out of the*

world—Not yet: *But that thou wouldest keep them from the evil one*—Who reigns therein.

V. 17. *Sanctify*—Consecrate them by the anointing of thy Spirit to their Office, and perfect them in Holiness, by means of thy Word.

V. 19. *I sanctify myself*—I devote myself, as a Victim, to be sacrificed.

V. 20. *For them who will helieve*—In all Ages.

V. 21. *As thou art in me*—This also is to be understood, in a Way of Similitude, and not of Sameness or Equality. *That the world may helieve*—Here Christ prays for the World. Observe the Sum of his whole Prayer, 1. Receive me into thy own and my Glory; 2. Let my Apostles share therein; 3. And all other Believers; 4. And let all the World helieve.

V. 22. *The glory which thou hast given me, I have given them*—The Glory of the only begotten shines in all the Sons of GOD. How great is the Majesty of Christians!

V. 24. Here He returns to the Apostles—I will

25 for thou lovedst me before the foundation of the world. Righteous
 Father, tho' the world hath not known thee, yet I have known thee, and
 26 these have known that thou hast sent me. And I have declared to them
 thy name, and will declare *it*, that the love wherewith thou hast loved
 me, may be in them, and I in them.

XVIII. Jesus having spoken these words, went forth with his disciples over
 the brook Kedron, where was a garden, into which he entred and his disci-
 2 ples. * And Judas also, who betrayed him, knew the place: for Jesus had
 3 often met there with his disciples. Judas then having received a troop of
 soldiers, and officers from the chief priests and Pharisees, cometh thither with
 4 lanterns, and torches, and arms. Then Jesus knowing all things that
 5 were coming upon him, went forth and said to them, Whom seek ye? They
 answered him, Jesus of Nazareth. Jesus saith to them, I am *he*. And Ju-
 6 das also, who betrayed him, stood with them. As soon as he said to them,
 7 I am *he*, they went backward, and fell to the ground. He asked them
 8 again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered,
 9 I have told you, I am *he*: if therefore ye seek me, let these go: That the
 † saying might be fulfilled which he had spoken, Of them whom thou hast
 10 given me, I have lost none. Then Simon Peter, having a sword, drew
 it, and smote the high priest's servant, and cut off his right-ear. The ser-

will—He asks, as having a Right to be heard, and prays, not as a Servant, but a Son: *That they may behold my glory*—Herein is the Happiness of Heaven, 1 *John* iii. 2.

V. 25. *Righteous Father*—The Admission of Believers to God thro' *Christ*, flows even from the Justice of God.

V. 26. *I have declared to them thy name*—Thy new, best Name of Love; *that the love wherewith thou hast loved me—and I*—That thou and *thy Love and I and my Love, may be in them*—That they may love me with that Love.

V. 1. *A garden*—Probably belonging to one of his Friends. He might retire to this private Place; not only for the Advantage of secret Devotion, but also that the People might not be alarmed at his Apprehension, nor attempt in the first Sallies of their Zeal, to rescue him in a tumultuous Manner. *Kedron* was (as the Name signifies), a dark, shady Valley, on the East-side of *Jerusalem*, between the City and the *Mount of Olives*, thro' which a little Brook ran, which took its Name from it. It was

this Brook, which *David*, a Type of *Christ*, went over, with the People, weeping, in his Flight from *Abisalom*.

V. 3. *A troop of soldiers*—A Cohort of Roman Foot.

V. 6. *As soon as he said, I am he, they went backward, and fell to the ground*—How amazing is it, that they should renew the Assault, after so sensible an Experience both of his Power and Mercy! But probably the Priests among them, might persuade themselves and their Attendants, that this also was done by *Beelzebub*; and that it was thro' the Providence of God, not the Indulgence of *Jesus*, that they received no farther Damage.

V. 8. *If ye seek me, let these (my Disciples) go*—It was an eminent Instance of his Power over the Spirits of Men, that they so far obeyed this Word, as not to seize even *Peter*, when he had cut off the Ear of *Malchus*.

V. 10. *Then Simon Peter*—No other Evangelist names him. Nor could they safely. But *St. John*, writing after his Death, might do it, without any such Inconvenience.

* *Mat.* xxvi. 47. *Mark* xiv. 43. *Luke* xxii. 47.

† *Ch.* xvii. 12.

V. 13. *Annas*

- 11 vant's name was Malchus. Then said Jesus to Peter, Put up the sword into its scabbard. The cup which my Father hath given me, shall I not drink it?
- 12 Then the soldiers, and the captain, and the officers of the Jews took
- 13 Jesus and bound him; And led him away to Annas first (for he was
- 14 father-in-law to Caiaphas, who was high priest that year.) Caiaphas was he who had counselled the Jews, that it was expedient one man should
- 15 die for the people. Now Simon Peter followed Jesus, and another disciple. That disciple was known to the high priest, and went with
- 16 Jesus into the palace of the high priest. But Peter stood at the door without: therefore the other disciple, who was known to the high priest, went out, and spake to her that kept the door, and brought in Peter.
- 17 Then saith the maid, who kept the door, to Peter, Art not thou also *one*
- 18 of this man's disciples? He saith, I am not. And the servants and officers, having made a fire of coals (for it was cold) stood and warmed themselves: and Peter stood with them and warmed himself. Then the
- 20 high priest asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake openly to the world; I was continually teaching in the synagogue and in the temple, whither all the Jews resort, and in secret
- 21 have I said nothing. Why askest thou me? Ask them that heard me,
- 22 what I said to them: behold, they know what I said. When he had said thus, one of the officers, who stood by, gave Jesus a blow, saying,
- 23 Answerest thou the high priest so? Jesus answered, If I have spoken
- 24 evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound to Caiaphas the high priest.)
- 25 And Simon Peter was standing and warming himself. They said to him, Art not thou also one of his disciples? He denied and said, I am
- 26 not. One of the servants of the high priest (being kinsman to him whose ear Peter had cut off) saith, Did not I see thee in the garden
- 27 with him? Peter denied again, and immediately the cock crew.

V. 13. *Annas* had been High-priest before his Son-in-law *Caiaphas*. And tho' he had for some time resigned that Office, yet they paid so much Regard to his Age and Experience, that they brought *Christ* to *Annas* first. But we do not read of any thing remarkable, which passed at the House of *Annas*: For which Reason his being carried thither, is omitted by the other Evangelists.

V. 17. *Art not thou also*—As well as the other, *one of this man's disciples*?—She does not appear to have asked, with any Design to hurt him.

V. 20. *I spake openly*—As to the Manner: *Continually*—As to the Time: *In the synagogue and temple*—As to the Place. *In secret have I said nothing*—No Point of Doctrine, which I have not taught in public.

V. 21. *Why askest thou me?*—Whom thou wilt not believe?

V. 22. *Answerest thou the high priest so?*—With so little Reverence?

V. 24. *Now Annas had sent him to Caiaphas*—As is implied ver. 15. *Bound*—Being still bound, ver. 12.

V. 28. *They*

28 * Then led they Jesus from Caiaphas to the governor's palace, and it
 was early: and they went not into the palace themselves, that they
 29 might not be defiled, but might eat the passover. Pilate therefore went
 out to them, and said, What accusation do ye bring against this man?
 30 They answered and said him, If he were not a malefactor, we would
 31 not have delivered him to thee. Then said Pilate to them, Take ye him,
 and judge him according to your law. The Jews said to him, It is not
 32 lawful for us to put any man to death: So the † saying of Jesus was
 33 fulfilled, which he spake, signifying what death he should die. Then
 Pilate returned into the palace, and called Jesus, and said to him, Art
 34 thou the king of the Jews? Jesus answered him, Sayest thou this of
 35 thyself? or did others tell it thee of me? Pilate answered, Am I a
 Jew? Thy own nation, even the chief priests, have delivered thee to
 36 me. What hast thou done? Jesus answered, My kingdom is not of
 this world: if my kingdom were of this world, my servants would have
 fought, that I might not be delivered to the Jews: but my kingdom is
 37 not from hence. Pilate said to him, Art thou a king then? Jesus an-
 swered, Thou sayest. I am a king. To this end was I born, and for
 this cause came I into the world, that I might bear witness to the truth.
 38 Every one that is of the truth, heareth my voice. Pilate saith to him,
 What is truth? And having said this, he went out again to the Jews,
 39 and saith to them, I find no fault in him. But ye have a custom, that I
 should release to you one at the passover: will ye therefore that I release
 40 to you the king of the Jews? Then cried they all again, saying, Not

V. 28. *They went not into the palace themselves, lest they should be defiled*—By going into an House which was not purg'd from Leaven. Deut. xvi. 4.

V. 31. *It is not lawful for us to put any man to death*—The Power of inflicting capital Punishment had been taken from them that very Year. So the Sceptre was departed from Judah, and transferred to the Romans.

V. 32. *Signifying what death he should die*—For Crucifixion was not a Jewish, but a Roman Punishment. So that had He not been condemned by the Roman Governor, He could not have been crucified.

V. 36. *My kingdom is not of this world*—Is not an external, but a spiritual Kingdom; that I might not be delivered to the Jews—Which Pilate had already attempted to do (ver. 31.) and afterwards actually did, C. xix. 16.

V. 37. *Thou sayest—The Truth. To this end was I born*—Speaking of his human Origin: His divine was above Pilate's Comprehension. Yet it is intimated in the following Words, *I came into the world—That I might witness to the Truth*—Which was both declared to the Jews, and in the Process of his Passion, to the Princes of the Gentiles also. *Every one that is of the truth*—That is, a Lover of it, *heareth my voice*—An universal Maxim. Every sincere Lover of Truth will hear Him, so as to understand and practise what He saith.

V. 38. *What is truth?*—Said Pilate, a Courtier; perhaps meaning, What signifies Truth? Is that a Thing worth hazarding your Life for? So he left Him presently, to plead with the Jews for Him, looking upon Him as an innocent, but weak Man.

* Mat. xxvii. 2. Mark xv. 1. Luke xxiii. 1.

† Ch. iii. 14.

V. 7. By

IX. this man, but Barabbas. Now Barabbas was a robber. * Then Pilate therefore took Jesus and scourged him. And the soldiers having platted a crown of thorns, put it on his head, and put on him a purple robe, And said, Hail, king of the Jews. And they smote him on the cheeks. Pilate went out again, and saith to them, Lo, I bring him forth to you, that ye may know I find no fault in him. Then Jesus came forth, wearing the crown of thorns, and the purple robe. And he saith to them, Behold the man. But when the chief priests and the officers saw him, they cried out, saying, Crucify, crucify him. Pilate saith to them, Take ye him and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, And returned into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer. Then Pilate saith to him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power over me, unless it were given thee from above: therefore he that delivered me to thee, hath the greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not a friend to Cesar. Whosoever maketh himself a king, opposeth Cesar. Pilate hearing this saying, brought Jesus forth, and sat on the judgment-seat, in a place called the Pavement, but in Hebrew, Gabbatha; (It was then the preparation of the passover, and about the third hour:) And saith to the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. Then delivered he him to them, to be crucified.

V. 7. *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest Sense, and therefore accounted Blasphemy.

V. 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent Blood.

V. 9. *Whence art thou?*—That is, whose Son art thou?

V. 11. *Thou couldst have no power over me*—For I have done nothing to expose me to the Power of any Magistrate. Therefore he that delivered me to thee, namely, Caiaphas, knowing this, is more blameable than thou.

V. 13. *Pilate sat down on the judgment seat*

—Which was then without the Palace, in a place called, in Greek, the pavement, on account of a beautiful Piece of Mosaic Work, with which the Floor was adorned; but in Hebrew, Gabbatha, or the High-Place, because it stood on an Eminence, so that the Judge, sitting on his Throne, might be seen and heard by a considerable Number of People.

V. 14. *It was the preparation of the passover*—For this Reason both the Jews and Pilate were desirous to bring the Matter to a Conclusion. Every Friday was called the Preparation (namely, for the Sabbath.) And as often as the Passover fell on a Friday, that Day was called, the Preparation of the Passover.

* Mat. xxvii. 26. Mark xv. 15.

V. 17. Bear-

17 * And they took Jesus and led him away. And he bearing his cross,
 18 went forth to the place, called *the place* of a skull, which is called in He-
 19 brew, Golgotha: Where they crucified him, and two others with him,
 20 one on each side, and Jesus in the midst. And Pilate wrote an in-
 21 scription also, and put it on the cross: and the writing was, JESUS OF
 22 NAZARETH, THE KING OF THE JEWS. Many of the
 23 Jews read this inscription; for the place where Jesus was crucified was
 24 near the city: and it was written in Hebrew, *and Greek, and Latin*. Then
 25 said the chief priests to Pilate, Write not, the king of the Jews; but that
 26 he said, I am the king of the Jews. Pilate answered, What I have writ-
 27 ten, I have written. And the soldiers, when they had crucified Je-
 sus, took his garments and made four parts, to every soldier a part, and
 also *his* vesture: now the vesture was without seam, woven from the top
 24 throughout. They said therefore one to another, Let us not rent it, but
 cast lots for it, whose it shall be; that the scripture might be fulfilled
 which saith, † They parted my raiment among them, and cast lots for my
 vesture. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus, his mother, and his mother's
 26 sister, Mary *the wife* of Cleopas, and Mary Magdalene. Jesus therefore
 seeing his mother, and the disciple standing by whom he loved, saith to
 27 his mother, Woman, behold thy son. Then saith he to the disciple, Be-
 hold thy mother. And from that hour the disciple took her to his own
 home.

V. 17. *Bearing his cross*—Not the whole Cross (for that was too large and heavy) but the transverse Beam of it, to which his Hands were afterwards fastened. This they used to make the Person to be executed carry.

V. 19. *Jesus of Nazareth, the king of the Jews*—Undoubtedly these were the very Words, although the other Evangelists do not express them at large.

V. 20. *It was written in Latin*—For the Majesty of the Roman Empire; *in Hebrew*—Because it was the Language of the Nation; *and in Greek*—For the Information of the Hellenists, who spoke that Language, and came in great Numbers to the Feast.

V. 22. *What I have written, I have written*—That shall stand.

V. 24. *They parted my garments among them*—No Circumstance of David's Life bore any Re-

semblance to this, or to several other Passages in the 22d Psalm. So that in this Scripture, as in some others, the Prophet seems to have been thrown into a preternatural Extasy, wherein personating the *Messiah*, he spoke barely what the Spirit dictated, without any regard to Himself.

V. 25. *His mother's sister*—But we do not read she had any Brother. She was her Father's Heir, and as such transmitted the Right of the Kingdom of David to Jesus: *Mary, the wife of Cleopas*—Called likewise *Alpheus*, the Father, as *Mary* was the Mother of *James*, and *Joses*, and *Simon*, and *Judas*.

V. 27. *Behold thy mother*—To whom thou art now to perform the Part of a Son in my Place, a peculiar Honour which *Christ* conferred on him. *From that hour*—From the Time of our LORD's Death.

* Mat. xxvii. 31. Mark xv. 20. Luke xxiii. 6.

† Psalm xxii. 18.

V. 20. A

28 After this, Jesus knowing that all things were now accomplished, that
 29 the scripture might be fulfilled, saith, I thirst. Now there was set a vessel
 full of vinegar. And filling a sponge with * vinegar, and putting it on a
 30 stalk of hyssop, they put it to his mouth. When Jesus had taken the vi-
 negar, he said, It is finished, and bowing the head, he gave up the ghost.

31 Now because it was the preparation, lest the bodies should remain upon
 the cross on the sabbath (for that sabbath was a great day) the Jews be-
 sought Pilate, that their legs might be broken, and they might be taken
 32 away. Then came the soldiers, and brake the legs of the first, and of the
 33 other who was crucified with him. But coming to Jesus, when they saw
 34 he was dead already, they brake not his legs. But one of the soldiers
 pierced his side with a spear, and forthwith there came out blood and
 35 water. And he that saw, hath testified it, and his testimony is true:
 36 and he knoweth that he saith true, that ye may believe. For these
 things were done that the scripture might be fulfilled, † A bone of it
 37 shall not be broken. And again another scripture saith, ‡ They shall
 look on him whom they have pierced.

38 And after these things, Joseph of Arimathea (being a disciple of Je-
 sus, but secretly, for fear of the Jews) asked Pilate leave to take away
 the body of Jesus: and Pilate gave him leave. He came therefore and
 39 took the body of Jesus. And Nicodemus also came (who at first had
 come to Jesus by night) bringing a mixture of myrrh and aloes, about

V. 29. *A stalk of hyssop*—Which in those Countries grows exceeding large and strong.

V. 30. *It is finished*—My Suffering: The Purchase of Man's Redemption.

V. 31. *Lest the bodies should remain on the cross on the sabbath*—Which they would have accounted a Profanation of any Sabbath, but of that in particular. *For that sabbath was a great day*—Being not only a Sabbath, but the second Day of the Feast of unleavened Bread (from whence they reckoned the Weeks to Pentecost:) And also the Day for presenting and offering the Sheaf of new Corn: So that it was a treble Solemnity.

V. 34. *Forthwith there came out blood and water*—It was strange, seeing He was dead, that Blood should come out; more strange that Water also; and most strange of all, that both should come out immediately, at one Time, and yet distinctly. It was pure and true Water, as well as pure and true Blood. The

Asseveration of the Beholder and Testifier of it, shews both the Truth and Greatness of the Miracle and Mystery.

V. 35. *His testimony is true*—Valid, unexceptionable. *And he knoweth*—And his Conscience beareth him Witness, that he testifieth this, for no other End, than *that ye may believe*.

V. 36. *A bone of it shall not be broken*—This was originally spoken of the paschal Lamb, an eminent Type of Christ.

V. 37. *They shall look on him whom they have pierced*—He was pierced by the Soldier's Spear. They who have been Partakers of the Guilt of that Action (and who has not?) shall either look upon him in this World with penitential Sorrow; or with Terror, when He cometh in the Clouds of Heaven. Rev. i. 7.

V. 38. *Joseph of Arimathea asked Pilate—And Nicodemus also came*—Acknowledging Christ, when even his chosen Disciples forsook Him.

* Psalm lxix. 21.

† Exod. xii. 26.

‡ Zech. xii. 10.

40 an hundred pounds. So they took the body of Jesus, and wrapped it in
 41 linen clothes with the spices, as the manner of the Jews is to bury. Now
 in the place where he was crucified, there was a garden, and in the garden
 42 a new sepulchre, in which no man had ever been laid. There therefore
 they laid Jesus, because of the preparation-day of the Jews; for the se-
 pulchre was nigh.

XX. * The first day of the week cometh Mary Magdalene early, while it
 was yet dark, to the sepulchre, and seeth the stone taken away from the
 2 sepulchre. Then she runneth and cometh to Simon Peter, and to the
 other disciple whom Jesus loved, and saith to them, They have taken
 away the Lord out of the sepulchre, and we know not where they have
 3 laid him. Then Peter went *out* and the other disciple, and ran toward
 4 the sepulchre. They both ran together: but the other disciple outran
 5 Peter, and came first to the sepulchre. And stooping down, he saw the
 6 linen clothes lying, yet went he not in. Then cometh Simon Peter fol-
 lowing him, and went into the sepulchre, and seeth the linen clothes lie,
 7 And the napkin that was about his head, not lying with the linen clothes,
 8 but folded up in a place by itself. Then the other disciple, who came
 9 first to the sepulchre, went in; and he saw and believed. For as yet
 they knew not the scripture, that he must rise again from the dead.
 10 Then the disciples went home again.

11 † But Mary stood without at the sepulchre weeping. And as she
 12 wept, she stooped down into the sepulchre, And seeth two angels in
 white sitting, where the body of Jesus had laid, one at the head, and one
 13 at the feet. And they said to her, Woman, why weepest thou? She
 saith to them, They have taken away my Lord, and I know not where
 14 they have laid him. And having said this, she turned herself back, and
 15 seeth Jesus standing, but knew not that it was Jesus. Jesus saith to her,

Him. In that Extremity, *Joseph* was no longer
 afraid, *Nicodemus* no longer ashamed.

V. 41. *In the place where he was crucified—*
 There was a Garden in the same Tract of Land;
 but the Cross did not stand in the Garden.

V. 42. *Because of the preparation—* That is, they
 chose the rather to lay Him in that *sepulchre*,
 which was *nigh*, because it was the Day before
 the Sabbath, which also was now drawing to an
 End, so that they had not Time to carry Him far.

V. 3. *Peter went out—* Of the City.

V. 6. *Peter seeth the linen clothes lie—and the*

napkin folded up— The Angels who ministred
 to Him when He rose, undoubtedly folded up
 the Napkin and Linen Clothes.

V. 8. *He saw—* That the Body was not there,
and believed— That they had taken it away, as
Mary said.

V. 9. *For as yet—* They had no Thought of
 his rising again.

V. 10. *They went home—* Not seeing what
 they could do farther.

V. 11. *But Mary stood—* With more Con-
 stancy.

* *Mat. xxviii. 1. Mark xvi. 1. Luke xxiv. 1.*

† *Mark xvi. 9.*

O o .

V. 16. *Jesus*

Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell
 16 me where thou hast laid him, and I will take him away. Jesus saith to
 17 her, Mary! She turning, saith to him, Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father and your
 18 Father, and to my God and your God. Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things to her.

19 * The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came
 20 and stood in the midst, and saith to them, Peace be unto you. And having said this, he shewed them his hands and his side. Then were the dis-
 21 ciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you. As the Father hath sent me, even so send I you.
 22 And having said this, he breathed on them, and saith to them, Receive
 23 ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

V. 16. *Jesus saith to her, Mary!*—With his usual Voice and Accent.

V. 17. *Touch me not*—Or rather, *Do not cling to me* (for she held Him by the Feet, *Mat. xxviii. 9.*) Detain me not now. You will have other Opportunities of conversing with me. For *I am not ascended to my Father*—I have not yet left the World. But go immediately to my brethren—Thus does He intimate in the strongest Manner, the Forgiveness of their Fault, even without ever mentioning it. These exquisite Touches, which every-where abound in the evangelical Writings, shew how perfectly *Christ* knew our Frame. *I ascend*—He anticipates it in his Thoughts, and so speaks of it as a Thing already present. *To my Father and your Father, my God and your God*—This uncommon Expression shews, that the only begotten Son has all Kind of Fellowship with God. And a Fellowship with God the Father, some way resembling his own, He bestows upon his Brethren. Yet He does not say, *Our God*: For no Creature can be raised to an Equality with Him: But *my God, and your God*: Intimating, that the Father is His in a singular and incommunicable Manner; and Ours thro' Him, in such a Kind as a Creature is capable of.

V. 21. *Peace be unto you*—This is the Foundation of the Mission of a true Gospel-Mini-

ster, Peace in his own Soul, 2 *Cor. iv. 1.* *As the Father hath sent me, so send I you*—*Christ* was the Apostle of the Father, *Heb. iii. 1.* *Peter* and the rest, the Apostles of *Christ*.

V. 22. *He breathed on them*—New Life and Vigour, and saith, As ye receive this Breath out of my Mouth, so receive ye the Spirit out of my Fulness: *The Holy Ghost* influencing you in a peculiar Manner, to fit you for your great Embassy. This was an Earnest of Pentecost.

V. 23. *Whose soever sins ye remit* (according to the Tenor of the Gospel, that is, supposing them to repent and believe) *they are remitted, and whose soever sins ye retain* (supposing them to remain impenitent) *they are retained.* So far is plain. But here arises a Difficulty. Are not the Sins of one who truly repents, and unfeignedly believes in *Christ* remitted, without sacerdotal Absolution? And are not the Sins of one, who does not repent or believe, retained even with it? What then does this Commission imply? Can it imply any more than, 1. A Power of declaring with Authority the Christian Terms of Pardon? Whose Sins are remitted, and whose retained? As in our daily Form of Absolution: And 2. A Power of inflicting and remitting Ecclesiastical Censures? That is, of excluding from, and re-admitting into, a Christian Congregation.

* *Mark xvi. 14.* *Luke xxiv. 36.*

V. 26. *Eight*

24 But Thomas called^{*} Didymus, one of the twelve, was not with them
 25 when Jesus came. The other disciples therefore said to him, We have
 seen the Lord. But he said to them, Unless I see the print of the nails
 in his hands, and put my finger into the prints of the nails, and thrust
 my hand into his side, I will not believe.

26 And eight days after, his disciples were again within, and Thomas
 with them. Jesus cometh, the doors being shut, and stood in the midst
 27 and said, Peace *be* unto you. Then saith he to Thomas, Reach hither
 thy finger, and behold my hands, and reach hither thy hand, and thrust
 28 it into my side, and be not faithless, but believing. And Thomas an-
 29 swered and said^{to} him, My Lord, and my God. Jesus saith to him,
 Because thou hast seen me, thou hast believed: happy *are* they that
 have not seen, and yet have believed.

30 And Jesus wrought many other miracles also, in the presence of his
 31 disciples, which are not written in this book. But these are written, that
 ye may believe that Jesus is the Christ, the Son of God, and that be-
 lieving ye may have life thro' his name.

XXI. After these things Jesus manifested himself again to the disciples at the
 2 sea of Tiberias; he manifested *himself* thus. There were together Simon
 Peter and Thomas called Didymus, and Nathanael of Cana in Galilee, and
 3 the *sons* of Zebedee, and two other of his disciples. Simon Peter saith
 to them, I go a fishing. They say to him, We also go with thee. They
 went out and entred into the vessel, but caught nothing that night.
 4 When the morning was come, Jesus stood on the shore; but the disciples
 5 knew not that it was Jesus. Then Jesus saith to them, Children, have
 6 ye any meat? They answered him, No. And he said to them, Cast your
 net on the right side of the vessel, and ye shall find. They cast therefore,
 7 and now they were not able to draw it, for the multitude of fishes. Then

V. 26. *Eight days after*—On the next Sunday.

V. 28. *And Thomas said, My Lord and my God*—

The Disciples had said, We have seen the LORD. Thomas now not only acknowledges Him to be the LORD, as he had done before, and to be risen, as his Fellow Disciples had affirmed, but also confesses his Godhead, and that more explicitly than any other had yet done. And all this he did without thrusting his Hand into his Side.

V. 30. *Jesus wrought many miracles, which are not written in this book*—Of St. John: Nor indeed of the other Evangelists.

V. 31. *But these things are written, that ye may believe*—That ye may be confirmed in believ-

ing. Faith cometh sometimes by Reading; tho' ordinarily by *Hearing*.

V. 2. *There were together*—At Home, in one House.

V. 4. *They knew not that it was Jesus*—Probably their Eyes were holden.

V. 6. *They were not able to draw it, for the multitude of fishes*—This was not only a Demonstration of the Power of our LORD, but a kind Supply for them and their Families, and such as might be of Service to them, when they waited afterward in *Jerusalem*. It was likewise an Emblem of the great Success which should attend them as *Fishers of men*.

the disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter hearing that it was the Lord, girt on his upper coat (for he was stript) 8 and threw himself into the sea. And the other disciples came in the vessel (for they were not far from land, about two hundred cubits) drawing 9 the net *full* of fishes. When they came ashore, they see a fire of coals 10 there, and fish laid thereon, and bread. Jesus saith to them, Bring 11 of the fishes which ye have taken now. Simon Peter went on board, and drew the net to land, full of great fishes, an hundred and fifty and three; 12 and tho' there were so many, the net was not broken. Jesus saith to them, Come ye *and* dine. And none of the disciples presumed to ask him, 13 Who art thou? Knowing that it was the Lord. Jesus then cometh and 14 taketh bread, and giveth to them, and fish likewise. This was the third time that Jesus shewed himself to his disciples, after he was risen from the dead.

15 When they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonah, lovest thou me more than these *do*? He saith to him, Yea, Lord, 16 thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, the second time, Simon, *son* of Jonah, lovest thou 17 me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my sheep. He saith to him the third time, Simon, *son* of Jonah, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, 18 Feed my sheep. Verily, verily I say unto thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldest: but when thou art old, thou shalt stretch out thy hands, and another shall gird thee,

V. 7. *Peter girt on his upper coat (for he was stript of it before) Reverencing the Presence of his LORD: and threw himself into the sea—To swim to Him immediately. The Love of Christ draws Men thro' Fire and Water.*

V. 12. *Come ye and dine—Our LORD needed not Food. And none presumed—To ask a needless Question.*

V. 14. *The third time—That He appeared to so many of the Apostles together.*

V. 15. *Simon, son of Jonah—The Appellation Christ had given him, when he made that glorious Confession, Mat. xvi. the Remembrance of which might make him more deeply sensible of his late Denial of Him whom he had so confessed. Lovest thou me?—Thrice our LORD asks*

him, who had denied Him thrice: *More than these—Thy Fellow Disciples do? Peter thought so once, Mat. xxvi. 33. but he now answers only, I love thee, without adding more than these. Thou knowest—He had now learnt by sad Experience, that Jesus knew his Heart. My lambs—The weakest and tenderest of the Flock.*

V. 17. *Because he said the third time—As if He did not believe him.*

V. 18. *When thou art old—He lived about thirty-six Years after this; another shall gird thee—They were tied to the Cross till the Nails were driven in; and shall carry thee—With the Cross; where thou wouldest not—According to Nature; to the Place where the Cross was set up.*

V. 19. *By*

- 19 and carry *thee* whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith to
 20 him, Follow me. Peter turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper, and said, Lord,
 21 who is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith to him, If I will that he tarry
 22 till I come, what *is it* to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say to him, That he should not die: but, If I will that he
 23 tarry till I come, what *is it* to thee?
 24 This is the disciple, who testified of these things, and wrote these
 25 things: and we know that his testimony is true. And there are also many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

V. 19. *By what death he should glorify God*—It is not only by Acting, but chiefly by Suffering, that the Saints glorify God. *Follow me*—Shewing hereby likewise what Death he should die.

V. 20. *Peter turning*—As he was walking after Christ. *Seeth the disciple whom Jesus loved following him*—There is a peculiar Spirit and Tenderness in this plain Passage. Christ orders St. Peter to follow Him in Token of his Readiness to be crucified in his Cause. St. John stays not for the Call; he rises and follows Him too; but says not one Word of his own Love or Zeal. He chose that the Action only should speak this; and even when he records the Circumstance, he tells us not what that Action meant, but with great Simplicity relates the Fact only. If here and there a generous Heart sees and emulates it, be it so; but he is not solicitous that Men should admire it. It was addressed to his beloved Master, and it was enough that He understood it.

V. 22. *If I will that he tarry*—Without dy-

ing, till I come—To Judgment. Certainly he did tarry, till Christ came to destroy Jerusalem. And who can tell, when or how he died? *What is that to thee?*—Who art to follow me long before.

V. 23. *The brethren*—That is, the Christians. Our LORD Himself taught them that Appellation, ch. xx. 17. *Yet Jesus did not say to him, That he should not die*—Not expressly. And St. John himself, at the Time of writing his Gospel, seems not to have known clearly, whether he should die or not.

V. 24. *This is the disciple who testifieth*—Being still alive, after he had wrote. *And we know that his testimony is true*—The Church added these Words to St. John's Gospel, as Tertius did those to St. Paul's Epistle to the Romans, ch. xvi. 22.

V. 25. *If they were to be written particularly*—Every Fact and all the Circumstances of it. *I suppose*—This Expression, which softens the Hyperbole, shews that St. John wrote this Verse.

NOTES

N O T E S

O N T H E

A C T S of the A P O S T L E S.

THIS Book, in which St. *Luke* records the Actions of the Apostles, particularly of St. *Peter* and St. *Paul* (whose Companion in Travel he was) is as it were the Centre between the Gospels and the Epistles. It contains, after a very brief Recapitulation of the Evangelical History, a Continuation of the History of *Christ*, the Event of his Predictions, and a kind of Supplement to what he had before spake to his Disciples, by the Holy Ghost now given unto them. It contains also the Seeds and first Stamina of all those Things, which are enlarged upon in the Epistles.

The Gospels treat of *Christ* the Head: The *Acts* shew, That the same Things befall his Body; which is animated by his Spirit, persecuted by the World, defended and exalted by God.

In this Book is shewn the Christian Doctrine, and the Method of applying it to Jews, Heathens, and Believers; that is, to those who are to be converted, and those who are converted: The Hindrances of it in particular Men, in several Kinds of Men, in different Ranks and Nations: The Propagation of the Gospel, and that grand Revolution among both Jews and Heathens: The Victory thereof, in spite of all Opposition, from all the Power, Malice, and Wisdom of the whole World, spreading from one Chamber into Temples, Houses, Streets, Markets; Fields, Inns, Prisons, Camps, Courts; Chariots, Ships, Villages, Cities, Islands: To Jews, Heathens, Magistrates, Generals, Soldiers, Eunuchs, Captives, Slaves, Women, Children, Sailors: To *Athens*, and at length to *Rome*.

The Parts of it are Seven,

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| <p>1. Pentecost, with its Antecedents, C. i, ii.</p> <p>2. Transactions with the Jews, in Jerusalem, in all Judea, and in Samaria, Ch. iii—ix. 12.</p> <p>3. Transactions at Cefarea, and the Reception of the Gentiles, C. x, xi.</p> <p>4. The first Course of Barnabas and</p> | <p>Paul among the Gentiles, C. xiii, xiv.</p> <p>5. The Embassy to, and Council at Jerusalem, concerning the Liberty of the Gentiles, C. xv.</p> <p>6. The Second Course of St. Paul, C. xvi—xix.</p> <p>7. His Third, as far as Rome, C. xix—xxviii.</p> |
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The

The A C T S.

1. **T**HE former treatise have I composed, O Theophilus, of all things
 2 which Jesus began both to do and to teach, Until the day he was
 3 taken up, after having thro' the Holy Ghost given commandment to the
 4 apostles, whom he had chosen: To whom also he presented himself alive
 5 after his passion, by many infallible proofs, being seen by them forty days,
 6 and speaking of the things pertaining to the kingdom of God. And having
 7 assembled *them* together, he commanded them, not to depart from Jerusa-
 8 lem, but to wait for the promise of the Father, which, *saith he*, ye have
 9 heard from me. For John indeed baptized with water; but ye shall be
 10 baptized with the Holy Ghost, not many days hence. And when they
 were come together, they asked him, saying, Lord, dost thou at this time
 restore the kingdom to Israel? But he said to them, It is not for you to
 know the times or the seasons, which the Father hath put in his own
 power. But ye shall receive power, the Holy Ghost being come upon
 you, and shall be witnesses to me, both in Jerusalem, and in all Judea, and
 Samaria, and to the uttermost part of the earth. And having spoken
 these things, while they beheld, he was taken up, and a cloud received
 him from their sight. And while they were stedfastly looking up to hea-
 ven, as he went up, behold two men, in white apparel stood by them,

V. 1. *The former treatise*—In that important Season, which reached from the Resurrection of Christ to his Ascension, *the former treatise* ends, and this begins: This describing the *Acts* of the Holy Ghost (by the Apostles) as that does the *Acts* of Jesus Christ. *Of all things*—In a summary Manner: *Which Jesus began to do—until the day*—That is, Of all Things which Jesus did, from the Beginning till that Day.

V. 2. *After having given commandment*—In the 3d Verse, St. Luke expresses in general Terms, what Christ said to his Apostles during those forty days. But in the 4th, and following Verses, he declares what He said on the Day of his Ascension. He had brought his former Account down to that Day. And from that Day begins the *Acts* of the Apostles.

V. 3. *Being seen by them forty days*—That is, Many Times during that Space. *And speaking of the things pertaining to the kingdom of God*—Which was the Sum of all his Discourses with them, before his Passion also.

V. 4. *Wait for the promise of the Father,*

which ye have heard from me—When He was with them a little before, as it is recorded, Luke xxiv. 49.

V. 5. *Ye shall be baptized with the Holy Ghost*—And so are all true Believers, to the End of the World.

V. 6. *Dost thou at this time*—At the Time thou now speakest of? *Not many days hence? Restore the kingdom to Israel?*—They still seemed to dream of an outward, temporal Kingdom, in which the Jews should have Dominion over all Nations. It seems, they came in a Body, having before concerted the Design, to ask, When this Kingdom would come?

V. 7. *The times or the seasons*—Times, in the Language of Scripture, denote a longer, Seasons, a shorter Space: *Which the Father hath put in his own power*—To be revealed, when and to whom it pleaseth Him.

V. 8. *But ye shall receive power—and shall be witnesses to me*—That is, Ye shall be impowered to witness my Gospel, both by your Preaching and Suffering.

V. 12. A

11 Who also said, Ye men of Galilee, why stand ye gazing into heaven? This
 12 Jesus who is taken up from you into heaven, shall come, as ye have seen
 him going into heaven. Then they returned to Jerusalem from the mount
 called Olivet, which is from Jerusalem a sabbath-day's journey.

13 * And when they were come in, they went up into the upper-room,
 where both Peter and James, and John and Andrew, Philip and Thomas,
 Bartholomew and Matthew, James *the son* of Alphaeus, and Simon Ze-
 14 lotes, and Jude *the brother* of James tarried. These all continued with
 one accord in prayer and supplication with the women, and Mary, the
 mother of Jesus, and his brethren.

15 And in these days, Peter standing up in the midst of the disciples,
 (the number of persons together was about an hundred and twenty)
 16 said, Men, brethren, this † scripture must needs have been fulfilled,
 which the Holy Ghost spake before by the mouth of David, concerning
 17 Judas, who was guide to them that took Jesus. For he was numbered
 18 with us, and had obtained part of this ministry. Now this man pur-
 chased a field with the reward of iniquity, and falling down on his face,
 19 he burst asunder in the middle, and all his bowels gushed out. And it
 was known to all that dwell at Jerusalem, so that that field is called, in
 20 their own tongue, Akeldama, that is, The field of blood. For it is writ-
 ten in the book of Psalms, ‡ Let his habitation be desolate, and let no
 21 man dwell therein: and, || His bishoprick let another take. Wherefore
 of these men who have been with us all the time that the Lord Jesus was

V. 12. *A sabbath day's journey*—The Jews generally fix this to two thousand Cubits, which is not a Mile.

V. 13. *They went up into the upper-room*—The Upper-rooms, so frequently mentioned in Scripture, were Chambers in the highest Part of the House, set apart by the Jews for private Prayer. These, on account of their being so retired and convenient, the Apostles now used for all the Offices of Religion.

V. 14. *His brethren*—His near Kinsmen, who, for some Time, did not believe: it seems, not till near his Death.

V. 15. *The number of persons together*—Who were together in the Upper-room; *were an hundred and twenty*—But He had undoubtedly many more in other Places: Of whom more

than five hundred saw Him at once after his Resurrection, 1 Cor. xv. 6.

V. 18. *This man purchased a field with the reward of iniquity*—That is, a Field was purchased with the Reward of his Iniquity; tho' very possibly Judas might design the Purchase. *And falling down on his face*—It seems, the Rope broke before, or as he died.

V. 19. *In their own tongue*—This Expression, *that is, The field of blood*, St. Luke seems to have added to the Words of St. Peter, for the Use of Theophilus and other Readers, who did not understand Hebrew.

V. 20. *His bishoprick*—That is, his Apostleship.

V. 21. *All the time that the Lord Jesus was going in and out*—That is, Conversing familiarly: *Over us*—As our Master.

* Mat. x. 2. Mark iii. 14. Luke vi. 13.

‡ Psalm lxxix. 25.

|| Psalm cix. 8.

† Psalm xli. 49.

V. 22. To

22 going in and out over us, Beginning from the baptism of John, till the
 23 day that he was taken up from us, one must be ordained, to be a witness
 24 with us of his resurrection. And they appointed two, Joseph called
 25 Barfabas, who was surnamed Justus, and Matthias. And they prayed
 26 and said, Thou, Lord, who knowest the hearts of all, shew which of
 these two thou hast chosen, To take part of this ministry and apostle-
 ship, from which Judas by transgression fell, to go to his own place. And
 they gave forth their lots, and the lot fell upon Matthias; and he was
 numbered with the eleven apostles.

II. And when the day of Pentecost was come, they were all with one accord
 2 in one place. And suddenly there was a sound from heaven, as of a rushing,
 3 violent wind, and it filled all the house where they were sitting. And there
 appeared to them distinct tongues, as of fire; and it sat upon each of them.
 4 And they were all filled with the Holy Ghost, and began to speak with
 5 other tongues, as the Spirit gave them utterance. And there were dwell-
 ing in Jerusalem Jews, devout men, out of every nation under heaven.
 6 And when this was noised abroad, the multitude came together and were
 confounded, because every man heard them speaking in his own language.

V. 22. *To be a witness with us of his resurrection*—And of the Circumstances which preceded and followed it.

V. 23. *And they appointed two*—So far the Faithful could go by consulting together, but no farther. Therefore here commenced the proper Use of the Lot, whereby a Matter of Importance, which cannot be determined by any ordinary Method, is committed to the Divine Decision.

V. 25. *Fell*—By his *transgression*—Sometime before his Death: *To go to his own place*—That which he had chosen for himself, far from the other Apostles, in the Region of Death.

V. 1. At the Pentecost of Sinai in the Old Testament, and the Pentecost of Jerusalem in the New, were the two grand Manifestations of God, the Legal and the Evangelical: the one from the Mountain, and the other from Heaven; the terrible and the merciful one. *They were all with one accord in one place*—So here was a Conjunction of Company, Minds, and Place; the whole hundred and twenty being present.

V. 2. *And suddenly there was a sound from heaven*—So will the Son of Man come to Judgment. *And it filled all the house*—That is,

all that Part of the Temple, where they were sitting.

V. 3. *And there appeared distinct tongues, as of fire*—That is, small Flames of Fire. This is all which the Phrase, *tongues of fire*, means in the Language of the Seventy. Yet it might intimate God's touching their Tongues as it were (together with their Hearts) with Divine Fire: His giving them such Words as were active and penetrating, even as flaming Fire.

V. 4. *And they began to speak with other tongues*—The Miracle was not in the Ears of the Hearers (as some have unaccountably supposed) but in the Mouth of the Speakers. And this Family praising God together, with the Tongues of all the World, was an Earnest that the whole World should in due Time praise God in their various Tongues. *As the Spirit gave them utterance*—Moses the Type of the Law, was of a slow Tongue. But the Gospel speaks with a fiery and flaming one.

V. 5. *And there were dwelling in Jerusalem Jews*—Gathered from all Parts, by the peculiar Providence of God.

V. 6. *The multitude came together and were confounded*—The Motions of their Minds were swift and various.

P p

V. 9. *Judea*

7 And they were amazed and marvelled, saying one to another, Behold, are
8 not all these who are speaking Galileans? And how hear we every one, in
9 our own native language, Parthians, and Medes, and Elamites, and dwell-
10 lers in Mesopotamia, and Judea, and Cappadocia, Pontus and Asia, Phry-
gia and Pamphylia, Egypt, and the parts of Africk about Cyrene, and
11 Roman sojourners, (Jews and Profelytes) Cretans and Arabians, we hear
12 them speaking in our tongues the wonderful works of God? And they
were all amazed, and were in doubt, saying one to another, What can this
13 mean? But others mocking, said, They are full of sweet wine.

14 Then Peter standing up with the eleven, lifted up his voice, and said to
them, Men of Judea, and all ye that dwell at Jerusalem, be this known to
15 you, and hearken to my words. These are not drunken as ye suppose for
16 it is *but* the third hour of the day. But this is that which was spoken by
17 the prophet Joel, * And it shall come to pass in the last days, saith God, I
will pour out of my Spirit upon all flesh: and your sons and your daughters
shall prophesy, and your young men shall see visions, and your old men

V. 9. *Judea*—The Dialect of which greatly differed from that of *Galilee*. *Asia*—The Country strictly so called.

V. 10. *Roman sojourners*—Born at *Rome*, but now living at *Jerusalem*. These seem to have come to *Jerusalem*, after those who are above-mentioned. All of them were partly *Jews* by Birth, and partly *Profelytes*.

V. 11. *Cretans*—One Island seems to be mentioned for all. *The wonderful works of God*—Probably those which related to the Miracles, Death, Resurrection and Ascension of *Christ*, together with the Effusion of his Spirit, as a Fulfilment of his Promises, and the glorious Dispensations of Gospel-Grace.

V. 12. *They were all amazed*—All the devout Men.

V. 13. *But others mocking*—The World begins with *mocking*, thence proceeds to *cavilling*, ch. iv. 7; to *threats*, ver. 17; to *imprisoning*, ch. v. 18; to *blows*, ver. 40; to *slaughter*, ch. vii. 58. These Mockers appear to have been some of the Natives of *Judea*, and Inhabitants of *Jerusalem* (who understood only the Dialect of the Country) by the Apostle's immediately directing his Discourse to them in the next Verse. *They are full of sweet wine*—So the *Greek Word* properly signifies: There was no *New Wine* so early in the Year as *Pentecost*. Thus natural Men are wont to ascribe

supernatural Things to mere natural Causes: And many Times as impudently and unskillfully, as in the present Case.

V. 14. *Then Peter standing up*—All the Gestures, all the Words of *Peter* shew the utmost Sobriety; *lifted up his voice*—With Cheerfulness and Boldness: *And said to them*—This Discourse has three Parts, each of which (ver. 14, 22, 29.) begins with the same Appellation, *Men*: Only to the last Part he prefixes with more Familiarity, the additional Word, *Brethren*. *Men of Judea*—That is, Ye that were born in *Judea*. *St. Peter spoke in Hebrew*, which they all understood.

V. 15. *It is but the third hour of the day*—That is, Nine in the Morning. And on the solemn Festivals, the *Jews* rarely eat or drank any thing till Noon.

V. 16. *But this is that which was spoken of by the prophet*—But there is another and better Way of accounting for this.

V. 17. The Times of the *Messiah* are frequently called *The last Days*, the Gospel being the last Dispensation of Divine Grace. *I will pour out of my Spirit*—Not on the Day of *Pentecost* only, *upon all flesh*—On Persons of every Age, Sex, and Rank. *And your young men shall see visions*—In young Men the outward Senses are most vigorous, and the bodily Strength is entire, whereby they are best qua-

* Joel ii. 28.

lified

18 shall dream dreams: And in those days I will pour out of my Spirit upon
 19 my servants and upon my handmaids, and they shall prophesy. And I
 will shew prodigies in heaven above, and signs on earth beneath, blood
 20 and fire, and vapour of smoke. The sun shall be turned into darkness, and
 the moon into blood, before the day of the Lord, the great and illustrious
 21 day, come. But whosoever shall call on the name of the Lord, shall be
 22 saved. Men of Israel, hear these words: Jesus of Nazareth, a man
 pointed out to you of God, by miracles, and wonders, and signs, which
 23 God wrought by him in the midst of you, as yourselves also know: Him
 being delivered by the determinate counsel and foreknowledge of God, ye
 24 have taken, and by wicked hands, have crucified and slain: Whom God
 hath raised up, having loosed the pains of death, as it was not possible
 25 that he should be held under it. For David speaketh concerning him,

lified to sustain the Shock which usually attends the Visions of God. In *old men* the internal Senses are most vigorous, suited to Divine Dreams. Not that the Old are wholly excluded from the former, nor the Young from the latter.

V. 18. *And upon my servants*—On those who are literally in a State of Servitude.

V. 19. *And I will shew prodigies in heaven above, and signs on earth beneath*—Great Revelations of Grace are usually attended with great Judgments on those who reject it. In *heaven*—Treated of, ver. 20. *On earth*—Described in this Verse. Such Signs were those mentioned ver. 22, before the Passion of Christ; which are so mentioned as to include also those at the very Time of the Passion and Resurrection, at the Destruction of Jerusalem, and at the End of the World.

Terrible indeed were those Prodigies in particular, which preceded the Destruction of Jerusalem: Such as the flaming Sword hanging over the City, and the fiery Comet, pointing down upon it for a Year; the Light that shone upon the Temple and the Altar in the Night, as if it had been Noon-day; the opening of the great and heavy Gate of the Temple without Hands; the Voice heard from the most Holy Place, *Let us depart hence*; the Admonition of Jesus, the Son of Ananus, crying for seven Years together, *Wo, Wo, Wo*; the Vision of contending Armies in the Air, and of Intrenchments thrown up against a City there represented; the terrible Thunders and Lightnings, and dreadful Earthquakes, which every

one considered as portending some great Evil: All which, thro' the singular Providence of God, are particularly recorded by Josephus. *Blood*—War and Slaughter. *Fire*—Burnings of Houses and Towns, involving all in Clouds of Smoke.

V. 20. *The moon shall be turned into blood*—A bloody Colour: *Before the day of the Lord*—Eminently, The last Day; tho' not excluding any other Day or Season, wherein the LORD shall manifest his Glory, in taking Vengeance of his Adversaries.

V. 21. *But whosoever shall call on the name of the Lord*—This Expression implies the whole of Religion, and particularly Prayer uttered in Faith; *shall be saved*—From all those Plagues; from Sin and Hell.

V. 23. *Him being delivered by the determinate counsel and foreknowledge of God*—The Apostle here anticipates an Objection, Why did God suffer such a Person to be so treated? Did He not know what wicked Men intended to do? And had He not Power to prevent it? Yea, He knew all that those wicked Men intended to do. And He had Power to blast all their Designs in a Moment. But He did not exert that Power, because He *so loved the World!* Because it was the determinate Counsel of his Love, to redeem Mankind from eternal Death, by the Death of his only-begotten Son.

V. 24. *Having loosed the pains of death*—The Word properly means, the Pains of a Woman in Travail. *As it was not possible that he should be held under it*—Because the Scripture must needs be fulfilled.

* I have seen the Lord always before my face, for he is on my right-hand,
 26 that I may not be moved. Therefore my heart is glad, and my tongue
 27 exulteth; yea, and my flesh shall rest in hope. For thou wilt not
 leave my soul in Hades, neither wilt thou suffer thy holy one to see
 28 corruption. Thou hast made known to me the ways of life; thou wilt
 29 fill me with joy by thy countenance. Men *and* brethren, I may
 say to you freely of the patriarch David, that he is both dead and bu-
 30 ried, and his sepulchre is among us to this day. Therefore being a pro-
 phet, and knowing that God had sworn with an oath to him, That of
 31 the fruit † of his loins *one* should sit on his throne, He foreseeing this,
 spake of the resurrection of Christ, that his soul was not left in Hades,
 32 neither did his flesh see corruption. This Jesus God hath raised
 33 up, whereof all we are witnesses. Being therefore exalted by the
 right-hand of God, and having received from the Father the promise of
 the Holy Ghost, he hath shed forth this, which ye now see and hear.
 34 For David is not ascended into the heavens; but he saith himself,
 35 ‡ The Lord said to my Lord, Sit thou on my right-hand, Until
 36 I make thine enemies thy footstool. Therefore let all the house of
 Israel know assuredly, That God hath made this Jesus whom ye cruci-
 fied, both Lord and Christ.

V. 27. *Thou wilt not leave my soul in Hades*—The invisible World. But it does not appear, that ever our LORD went into Hell. His Soul, when it was separated from the Body, did not go thither, but to Paradise. (Luke xxiii. 43.) The Meaning is, Thou wilt not leave my Soul in its separate State, nor suffer my Body to be corrupted.

V. 28. *Thou hast made known to me the ways of life*—That is, Thou hast raised me from the Dead. *Thou wilt fill me with joy by thy countenance*—When I ascend to thy Right-hand.

V. 29. *The patriarch*—A more honourable Title than King.

V. 31. *He foreseeing this, spake of the resurrection of Christ*—St. Peter argues thus, 'Tis plain, David did not speak this of himself. Therefore He spake of Christ's Rising. But how does that Promise of a Kingdom imply his Resurrection? Because He did not receive it before He died, and because his Kingdom was to endure for ever. (2 Sam. vii. 13.)

V. 33. *Being exalted by the right-hand of God*

—By the right-hand, that is, the mighty Power of GOD, our LORD was exalted at his Ascension to GOD's Right-hand in Heaven.

V. 34. *Sit thou on my right-hand*—In this and the following Verse is an Allusion to two ancient Customs; one, to the highest Honour that used to be paid to Persons, by placing them on the Right-hand, as Solomon did Bathsheba, when sitting on his Throne; (1 Kings ii. 19.) and the other, to the Custom of Conquerors, who used to tread on the Necks of their vanquished Enemies, as a Token of their entire Victory and Triumph over them.

V. 35. *Until I make thine enemies thy footstool*—This Text is here quoted with the greatest Address, as suggesting in the Words of David, their great prophetic Monarch, how certain their own Ruin must be, if they went on to oppose Christ.

V. 36. *Lord*—Jesus after his Exaltation is constantly meant by this Word in the New Testament, unless sometimes where it occurs, in a Text quoted from the Old Testament.

* Psalm xvi. 8.

† Psalm lxxxix. 4, &c.

‡ Psalm cx. 1.

37 And hearing *this*, they were pierced to the heart, and said to Peter and
 38 the rest of the apostles, Brethren, what shall we do? And Peter said, Re-
 39 pent, and be baptized every one of you, in the name of Jesus, for the re-
 40 mission of sins, and ye shall receive the gift of the Holy Ghost. For the
 41 promise is to you, and to your children, and to all that are afar off, whom-
 42 soever the Lord our God shall call. And with many other words did he
 43 testify and exhort, saying, Save yourselves from this perverse generation.
 44 Then they, gladly receiving his word, were baptized; and there were ad-
 45 ded *to them* that day about three thousand souls.
 46 And they continued stedfast in the teaching of the apostles, and the fel-
 47 lowship, and the breaking of bread, and the prayers. And fear came up-
 48 on every soul, and many wonders and signs were wrought by the apostles.
 49 And all that believed were together, and had all things common, And
 50 sold their possessions and goods, and parted them to all, as any one had
 51 need. And continuing daily with one accord in the temple, and breaking
 52 the bread at home, they ate their meat with gladness and singleness of

V. 37. *They said to the apostles, Brethren—*
 They did not stile them so before.

V. 38. *Repent—*And hereby return to God:
*Be baptized—*Believing in the name of Jesus—
And ye shall receive the gift of the Holy Ghost—
 See the Three-One God clearly taught! *The*
gift of the Holy Ghost does not mean in this Place,
 the Power of speaking with Tongues. For *the*
promise of this was not given to all that were afar
 off, in distant Ages and Nations: But rather the
 constant Fruits of Faith, even Righteousness,
 and Peace, and Joy in the Holy Ghost. *Whomso-*
ever the Lord our God shall call—(Whether they
 are Jews or Gentiles) By his Word and by his Spi-
 rit: And who are not disobedient to the heaven-
 ly Calling. But it is observable St. Peter did not
 yet understand the very Words He spoke.

V. 40. *And with many other words did he testify*
*and exhort—*In such an accepted Time we should
 add Line upon Line, and not leave off, till the
 Thing is done. *Save yourselves from this perverse*
*generation—*Many of whom were probably
 mocking still.

V. 41. *And there were added—*To the hun-
 dred and twenty.

V. 42. *And they continued stedfast—*So their
 daily Church Communion consisted in these four
 Particulars, 1. Hearing the Word, 2. Having all
 Things common, 3. Receiving the LORD's Sup-
 per, 4. Prayer.

Ye diff'rent Sects, who all declare,
 Lo here is *Christ*, and *Christ* is there;
 Your stronger Proofs divinely give,
 And shew me, Where the *Christians* live!

V. 43. *And fear came upon every soul—*Of
 those who did not join with them; whereby
 Persecution was prevented, till it was needful
 for them.

V. 45. *And sold their possessions—*Their Lands
 and Houses; *and goods—*Their Moveables;
*and parted them to all, as any one had need—*To say
 the *Christians* did this, only till the Destruction
 of *Jerusalem*, is not true; for many did it long
 after. Not that there was any positive Com-
 mand for so doing: it needed not; for Love con-
 strained them. It was a natural Fruit of that
 Love wherewith each Member of the Commu-
 nity loved every other as his own Soul. And if
 the whole Christian Church had continued in
 this Spirit, this Usage must have continued thro'
 all Ages. To affirm therefore, that *Christ* did not
design it should continue, is neither more nor less
 than to affirm, that *Christ* did not *design this Love*
should continue. I see no Proof of this.

V. 46. *Continuing daily—breaking the bread—*In
 the LORD's Supper, as did many Churches for
 some Ages. *They ate their meat with gladness and*
*singleness of heart—*They carried the same happy
 and holy Temper thro' all their common Ac-
 tions: Eating and working with the same Spi-
 rit.

47 heart, Praising God, and having favour with all the people. And the Lord added daily to the church those who were saved.

III. Now Peter and John went up together into the temple, at the hour
2 of prayer, the ninth *hour*. And a certain man, lame from his mother's
womb, was carried, whom they laid daily at the gate of the temple, called
3 Beautiful, to ask alms of them that were entring into the temple, Who
4 seeing Peter and John about to go into the temple, asked an alms. And Pe-
5 ter looking stedfastly upon him, with John, said, Look on us. And he gave
6 heed to them, expecting to receive something of them. Then said Peter,
Silver and gold have I none; but what I have, I give thee: In the name
7 of Jesus Christ of Nazareth, rise up and walk. And taking him by the
right-hand, he lifted *him* up, and immediately his feet and ankle-bones
8 were strengthened, And leaping up, he stood and walked, and went with
9 them into the temple, walking, and leaping, and praising God. And all
10 the people saw him walking and praising God. And they knew him, that
this was he who had sat for alms at the beautiful gate of the temple, and
were filled with wonder and amazement at that which had befallen him.

11 And as he held Peter and John, all the people ran together to them, in
12 the portico that is called Solomon's, greatly wondering. And Peter seeing
it, answered the people, Ye men of Israel, why marvel ye at this? Or why
do ye fix your eyes on us, as if by our own power or piety we had made
13 this man to walk? The God of Abraham, and Isaac, and Jacob, the God
of our fathers, hath glorified his son Jesus, whom ye delivered up, and

rit, wherewith they prayed and received the Lord's Supper.

V. 47. *The Lord added daily such as were saved*—From their Sins; from the Guilt and Power of them.

V. 1. *The ninth hour*—The Jews divided the Time from Sun-rise to Sun-set into twelve Hours; which were consequently of unequal Length at different Times of the Year, as the Days were longer or shorter. The third Hour therefore was Nine in the Morning; the ninth Three in the Afternoon; but not exactly. For the third was the middle Space between Sun-rise and Noon; which, if the Sun rose at five, (the earliest Hour of its rising in that Climate) was half an Hour after Eight: If at Seven (the latest Hour of its rising there) was half an Hour after Nine. The chief Hours of Prayer were the third and ninth; at which Seasons the Morning and Evening Sacrifices were offered,

and Incense (a Kind of Emblem representing Prayer) burnt on the golden Altar.

V. 2. *At the gate of the temple called Beautiful*—This Gate was added by Herod the Great, between the Court of the Gentiles and that of Israel. It was thirty Cubits high, and fifteen broad, and made of Corinthian Brasses, more pompous in its Workmanship and Splendour than those that were covered with Silver and Gold.

V. 6. *Then said Peter, Silver and gold have I none*—How unlike his supposed Successor! Can the Bishop of Rome either say or do the same?

V. 12. *Peter addressed the people*—Who were running together, and enquiring into the Circumstances of the fact.

V. 13. *The God of our fathers*—This was wisely introduced in the Beginning of his Discourse, that it might appear they taught no new Religion, inconsistent with that of Moses, and were far from having the least Design to divert

renounced him in the presence of Pilate, when he was determined to release
 14 *him*. But ye renounced the holy one and the just, and desired a murderer
 15 to be granted you, And killed the Prince of life, whom God hath raised
 16 from the dead, whereof we are witnesses. And his name, thro' faith in
 his name, hath strengthened this man, whom ye see and know; yea, the
 faith which is by him, hath given him this perfect soundness, in the pre-
 17 sence of you all. And now, brethren, I know that thro' ignorance ye did
 18 *it*, as did also your rulers. But God hath thus fulfilled the things which
 he foretold by the mouth of all his prophets, that Christ should suffer.
 19 Repent ye therefore and be converted, that your sins may be blotted out,
 that the times of refreshing may come from the presence of the Lord,
 20 And he may send to you Jesus Christ, who was before appointed,
 21 Whom heaven must receive, till the times of the restitution of all things,
 22 which God hath spoken by the mouth of his holy prophets. For
 Moses truly said to the fathers, * The Lord your God shall raise you up
 a prophet of your brethren, like unto me; him shall ye hear in all
 23 things, whatsoever he shall say to you. And every soul who will not

divert their Regards from the God of *Israel*.
Hath glorified his Son—By this Miracle, *whom*
ye delivered up—When God had given Him to
 you, and when ye ought to have received Him
 as a most precious Treasure, and to have pre-
 served Him with all your Power.

V. 14. *Ye renounced the holy one*—Whom God
 had marked out as such; *and the just one*—Even
 in the Judgment of Pilate.

V. 16. *His name*—Himself: His Power and
 Love. *The faith which is by him*—Of which
 He is the Giver, as well as the Object.

V. 17. *And now, brethren*—A Word full of
 Courtesy and Compassion, *I know*—He speaks
 to their Heart, *that thro' Ignorance ye did it*—
 Which lessened, tho' it could not take away the
 Guilt. *As did also your rulers*—The Prejudice
 lying from the Authority of the chief Priests
 and Elders, He here removes, but with great
 Tenderness. He does not call them *our* but
your Rulers. For as the *Jewish Dispensation*
 ceased at the Death of *Christ*, consequently so
 did the Authority of its Rulers.

V. 18. *But God*—Who was not ignorant,
 permitted this which He had foretold, to bring
 Good out of it.

V. 19. *Be converted*—This Term, so com-
 mon in modern Writings, very rarely occurs in
 Scripture: Perhaps not once in the Sense we
 now use it, for an entire Change from Vice to

Holiness. *That the times of refreshing*—Wherein
 God largely bestows his refreshing Grace, *may*
come—To you also. To others they will as-
 surely come, whether ye repent or no.

V. 20. *And he may send*—The Apostles gene-
 rally speak of our LORD's second Coming, as
 being just at hand. *Who was before appointed*—
 Before the Foundation of the World.

V. 21. *Till the times of the restitution of all*
things—The Apostle here comprizes at once,
 the whole Course of the Times of the New
 Testament, between our LORD's Ascension,
 and his Coming in Glory. The most eminent
 of these were the apostolic Age, and that of
 the spotless Church, which will consist of all
 the *Jews* and *Gentiles* united, after all Persecu-
 tions and Apostasies are at an End.

V. 22. *The Lord shall raise you up a prophet*
like unto me—And that, in many Particulars.
Moses instituted the *Jewish Church*: *Christ* in-
 stituted the *Christian*. With the prophesying of
Moses was soon joined the Effect, the Deliver-
 ance of *Israel* from *Egypt*. With the prophesying
 of *Christ* that grand Effect, the Deliverance
 of his People from Sin and Death. Those who
 could not bear the Voice of God, yet desired
 to hear that of *Moses*. Much more do those
 who are wearied with the Law, desire to hear
 the Voice of *Christ*. *Moses* spake to the People
 all and only those Things which God had
 com-

24 hear that prophet, shall be destroyed from among the people. Yea, and
all the prophets from Samuel and them that followed, whosoever have
25 spoken, have also foretold these days. Ye are the sons of the prophets
and of the covenant which God made with our fathers, saying to Abra-
26 ham, * And in thy seed shall all the families of the earth be blessed. God
having raised up his Son, hath sent him to you first, to bless you, by
turning every one of you from your iniquities.

IV. And as they were speaking to the people, the priests, and the captain
2 of the temple, and the Sadducees came upon them, Being grieved that
they had healed the lame man; and preached thro' Jesus the resurrection
3 from the dead. And they laid hands on them, and put them in hold till
4 the next day: for it was now evening. But many of them who had
heard the word believed: And the number of the men was about five
5 thousand. And on the morrow were gathered together at Jerusalem
6 their rulers, and elders, and scribes, And Annas the high-priest, and
Caiaphas, and John, and Alexander, and as many as were of the kindred
7 of the high-priest. And having set them in the midst, they asked, By
8 what power, or by what name, have ye done this? Then Peter, filled
with the Holy Ghost, said to them, Ye rulers of the people, and elders

commanded him: So did *Christ*. But tho' He was like *Moses*, yet was He infinitely superior to him, in Person, as well as in Office.

V. 23. *Every soul who will not hear that prophet, shall be destroyed from among the people*—One cannot imagine a more masterly Address than this, to warn the *Jews* of the dreadful Consequence of their Infidelity, in the very Words of their favourite Prophet, out of a pretended Zeal for whom they rejected *Christ*.

V. 24. *These days*—The Days of the *Messiah*.

V. 25. *Ye are the sons of the prophets and of the covenant*—That is, Heirs of the Prophecies. To you properly, as the first Heirs, belong the Prophecies and the Covenant.

V. 26. *To bless you, by turning you from your iniquities*—Which is the great Gospel-Blessing.

V. 1. *And as they were speaking to the people, the priests—came upon them*—So wisely did God order, that they should first bear a full Testimony to the Truth in the Temple, and then in the Great Council; to which they could have had no Access, had they not been brought before it as Criminals.

V. 2. *The priests being grieved*—That the Name of Jesus was preached to the People; especially

they were offended at the Doctrine of his Resurrection; for as they had put Him to Death, his rising again proved Him to be the *just one*, and so brought his blood upon their heads. The priests were grieved, lest their Office and Temple Services should decline, and Christianity take root, thro' the Preaching of the Apostles, and their Power of working Miracles. The captain of the temple—Being concerned to prevent all Sedition and Disorder, the Sadducees—Being displeased, at the overturning all their Doctrines, particularly with regard to the Resurrection.

V. 4. *The number of the men*—Beside Women and Children, were about five thousand—So many did our LORD now feed at once, with the Bread from Heaven!

V. 5. *Rulers, and elders, and scribes*—Who were eminent for Power, for Wisdom, and for Learning.

V. 6. *Annas, who had been the high-priest, and Caiaphas, who was so then.*

V. 7. *By what name*—By what Authority, have ye done this?—They seem to speak ambiguously on Purpose.

V. 8. *Then Peter filled with the Holy Ghost*—That Moment. God moves his Instruments,

* Gen. xii. 3.

not

9 of Israel, If we are examined this day, of the benefit done to the im-
 10 potent man, by what means he is healed, Be it known to you all, and
 to all the people of Israel, that by the name of Jesus Christ of Nazareth,
 whom ye crucified, whom God hath raised from the dead, by him doth
 11 this man stand before you whole. * This is the stone which was set at
 12 nought by you builders, which is become the head of the corner. And
 there is salvation in no other; for there is no other name under heaven
 given among men, whereby we must be saved.

13 And seeing the boldness of Peter and John, and understanding that
 they were illiterate and uneducated men, they marvelled, and took
 14 knowledge of them, that they had been with Jesus. And beholding
 the man who had been healed, standing with them, they had nothing to
 15 say against *it*. But having ordered them to go out of the council, they
 16 conferred among themselves, saying, What shall we do to these men?
 For that indeed a signal miracle hath been wrought by them, *is* manifest
 17 to all that dwell at Jerusalem, and we cannot deny *it*. Yet that it spread
 no farther among the people, let us severely threaten them, that they
 18 speak no more to any man in this name. And having called them, they
 charged them, Not to speak at all, nor teach in the name of Jesus.
 19 But Peter and John answering, said to them, Whether it be just in the
 20 sight of God, to obey you rather than God, judge ye. For we cannot
 21 but speak the things, which we have seen and heard. And having

not when they please, but just when He sees it needful. *Ye rulers*—He gives them the Honour due to their Office.

V. 10. *Be it known to you all*—Probably the Herald of God proclaimed this with a loud Voice. *Whom God hath raised from the dead*—They knew in their own Consciences that it was so. And tho' they had hired the Soldiers to tell a most senseless and incredible Tale to the contrary, (*Mat. xxviii. 12—15.*) yet it is observable, they did not, so far as we can learn, dare to plead it before *Peter and John*.

V. 12. *There is no other name whereby we must be saved*—The Apostle uses a beautiful Gradation, from the temporal Deliverance which had been wrought for the poor Cripple, by the Power of *Christ*, to that of a much nobler and more important Kind, which is wrought by *Christ* for impotent and sinful Souls. He there- in follows the admirable Custom of his great

LORD and Master, who continually took Occasion from earthly to speak of spiritual Things.

V. 13. *Illiterate and uneducated men*—Even by such Men (tho' not by such only) hath God in all Ages caused his Word to be preached before the World.

V. 17. *Yet that it spread no farther*—For they look upon it as a mere Gangrene. So do all the World upon genuine Christianity. *Let us severely threaten them*—Great Men, ye do nothing. They have a greater than you to flee to.

V. 18. *They charged them, Not to speak*—Privately; *nor teach*—Publicly.

V. 19. *Whether it be just to obey you rather than God, judge ye*—Was it not by the same Spirit, that *Socrates*, when they were condemning him to Death, for teaching the People, saith, “O ye *Athenians*, I embrace and love you: but I will obey God rather than you.” And if you would spare my Life, on Condi-

* Psalm cxviii. 22.

threatened them again, they let *them* go, finding nothing how they might punish them, because of the people; for they all glorified God
 22 for that which was done. For the man on whom this miracle of healing had been wrought, was above forty years old.

23 And being let go, they went to their own company, and related all that
 14 the chief priests and elders had said to them. And when they heard *it*, they lifted up their voice to God with one accord, and said, Lord, thou *art* the God who madest heaven and earth, and the sea, and all that in them is:
 25 Who saidst by the mouth of thy servant David, * Why did the heathen
 26 rage, and the people imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and
 27 against his Christ. For of a truth, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against thy
 28 holy child Jesus, whom thou hast anointed, To do whatsoever thy hand
 29 and thy counsel before determined to be done. And now, Lord, behold their threatenings, and give thy servants to speak thy word with all bold-
 30 nefs, While thou stretchest forth thy hand to heal, and signs and wonders
 31 are done thro' the name of thy holy child Jesus. And while they were praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness.

32 And the multitude of them that believed were of one heart, and of one
 33 soul: and not so much as one said that ought of the things which he had, was his own, but they had all things common. And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great

“ tion I should cease to teach my Fellow-citi-
 “ zens, I would die a thousand Times rather
 “ than accept the Proposal.”

V. 21. *They all glorified God*—So much wiser were the People than those who were over them!

V. 24. The Sense is, LORD, thou hast all Power. And thy Word is fulfilled. Men do rage against thee. But it is in vain.

V. 27. *Whom thou hast anointed*—To be King of Israel.

V. 28. The Sense is, But they could do no more than thou wast pleased to permit, according to thy *determinate counsel*, to save Mankind by the Sufferings of thy Son. And what was needful for this End, thou didst *before determine* to permit to be done.

V. 30. *Thou stretchest forth thy hand*—Exertest thy Power.

V. 31. *They were all filled*—Afresh; and *spake the word with boldness*—So their Petition was granted.

V. 32. *And the multitude of them that believed*—Every individual Person, *were of one heart and one soul*—Their Love, their Hopes, their Passions joined: *And not so much as one*—In so great a Multitude. This was a necessary Consequence of that Union of Heart; *said that ought of the things which he had was his own*—It is impossible any one should, while all were of one soul. So long as that truly Christian Love continued, they could not but *have all things common*.

V. 33. *And great grace*—A large Measure of the inward Power of the Holy Ghost, *was upon them all*—Directing all their Thoughts, Words, and Actions.

34 power, and great grace was upon them all: For neither was there any one among them that lacked: for whosoever were possessors of houses or lands sold them, and brought the prices of the things that were sold,
35 And laid them down at the feet of the apostles, and distribution was made to every one, according as any had need.

36 And Joses, by the apostles surnamed Barnabas, which is, being interpreted,
37 ed, a son of consolation, a Levite, a Cyprian by birth, Having an estate, sold *it*, and brought the money, and laid it at the feet of the apostles.

V. But a certain man named Ananias, with Sapphira his wife, sold a
2 possession, And kept back *part* of the price, his wife also being privy
3 to *it*, and, bringing a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why hath Satan filled thy heart, to lie to the Holy
4 Ghost? And to keep back *part* of the price of the land? While it remained, did it not remain thine? And when it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou
5 hast not lied to men, but to God. And Ananias hearing these words, fell down and expired; and great fear came on all that heard these things.
6 And the young men arose, wound him up, and carrying *him* out, buried

V. 34. *For neither was there any one among them that lacked*—We may observe, this is added as the Proof, that *Great Grace was upon them all*. And it was the immediate, necessary Consequence of it: Yea, and must be; to the End of the World. In all Ages and Nations, the same Cause, the same Grace, cannot but produce the same Effect. *For whosoever were possessors of houses or lands, sold them*—Not that there was any particular Command for this. But there was great Grace and great Love; of which this was the natural Fruit.

V. 35. *And distribution was made*—At first, by the Apostles themselves; afterwards by them whom they appointed.

V. 36. *A son of consolation*—Not only on account of his so largely assisting the Poor with his Fortune; but also of those peculiar Gifts of the Spirit, whereby he was so well qualified, both to comfort and to exhort.

V. 37. *Having an estate*—Probably of a considerable Value. It is not unlikely, that it was in Cyprus. Being a Levite, he had no portion, no distinct Inheritance, in Israel.

V. 1. *But a certain man named Ananias*—It is certain, not a Believer; for all that believed were of one heart, and of one soul: Probably, not

baptized; but intending now to offer himself for Baptism.

V. 2. *And bringing a certain part*—As if it had been the whole: Perhaps, saying it was so.

V. 3. *To lie to the Holy Ghost*—Who is in us. *And to keep back*—Here was the first Instance of it. This was the first Attempt to bring Propriety of Goods into the Christian Church.

V. 4. *While it remained, did it not remain thine?*—It is true, *Whosoever* among the Christians (not one excepted) *had houses or lands sold them, and laid the price at the feet of the Apostles*. But it was in his own Choice, to be a Christian or not: And consequently either to sell his Land, or keep it. *And when it was sold, was it not in thy power?*—For it does not appear, that he professed himself a Christian, when he sold it. *Why hast thou conceived this thing in thy heart?*—So profanely to dissemble on so solemn an Occasion? *Thou hast not lied to men only, but to God also*. Hence the Godhead of the Holy Ghost evidently appears: Since lying to Him (ver. 3.) is lying to God.

V. 5. *And Ananias fell down and expired*—And this Severity was not only just, considering that Complication of Vain-glory, Covetousness,

7 him. And it was about the space of three hours after, when his
 8 wife, not knowing what was done, came in. And Peter said to her, Tell
 me, if ye sold the land for so much? And she said, Yea, for so much.
 9 And Peter said to her, Why have ye agreed together, to tempt the Spirit
 of the Lord? Behold, the feet of them that have buried thy husband *are*
 10 at the door, and shall carry thee out. And immediately she fell at his
 feet and expired; and the young men coming in, found her dead, and
 11 carrying *her* out, buried her by her husband. And great fear came upon
 all the church, and upon all that heard these things.

12 And many signs and wonders were wrought among the people by the
 hands of the apostles: (and they were all with one accord in Solomon's por-
 13 tico: And none of the rest durst join themselves to them; but the people
 14 magnified them, And multitudes both of men and women believing
 15 were the more added to the Lord:) So that they brought out the sick
 along the streets, and laid *them* on beds and couches, that even the shadow
 16 of Peter coming by, might overshadow some of them. And multitudes
 also of the cities round about, came together to Jerusalem, bringing per-
 sons sick and troubled by unclean spirits; and they were all healed.

17 But the high priest arising, and all that were with him, which was
 18 the sect of the Sadducees, were filled with zeal, And laid their hands
 19 on the apostles, and put them into the common prison. But an angel
 of the Lord opened the prison-doors, by night, and bringing them
 20 forth, said, Go, stand and speak in the temple the words of this life.
 21 And hearing this, they went into the temple early in the morning and

ousness, Fraud, and Impiety, which this Ac-
 tion contained; but it was also wise and gra-
 cious, as it would effectually deter any others
 from following his Example. It was likewise
 a convincing Proof of the upright Conduct of
 the Apostles, in managing the Sum with
 which they were intrusted: And in general
 of their Divine Mission. For none can ima-
 gine that *Peter* would have had the Assurance
 to pronounce, and much less the Power to
 execute such a Sentence, if he had been guil-
 ty himself of a Fraud of the same Kind; or
 had been belying the Holy Ghost in the whole
 of his Pretensions to be under his immediate
 Direction.

V. 7. *About the space of three hours*—How
 precious a Space! The Woman had a longer
 Time for Repentance.

V. 8. *If ye sold the land for so much*—Naming
 the Sum.

V. 11. *The church*—This is the first Time
 it is mentioned: And here is a native Specimen
 of a New Testament Church; called by
 the Gospel, grafted into *Christ* by Baptism,
 animated by Love, united by all kind of Fel-
 lowship, and disciplined by the Death of *Ana-
 nias* and *Sapphira*.

V. 12. *And they were all*—All the Believers.
None of the rest—No Formalists or Hypocrites,
durst join themselves—In an outward Shew only,
 like *Ananias* and *Sapphira*.

V. 14. But so much *the more* were true Be-
 lievers *added*, because Unbelievers kept at a
 Distance.

V. 17. *The high priest—and the sect of the
 Sadducees*—A goodly Company for the Priest!
 He and these Deniers of any Angel or Resur-
 rection, *were filled with zeal*—Angry, bitter,
 persecuting Zeal.

V. 20. *The words of this*—That is, these
 Words

taught. But the high priest being come, and they that were with him, called together the council, even the whole senate of the children of Israel, and sent to the prison, to have them brought. But when the officers came, they found them not in the prison; and returning they said, Truly we found the prison shut with all safety, and the keepers standing before the doors; but having opened *them*, we found no man within. When the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them, what this should be? Then came one and told them, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people. Then the captain going with the officers brought them, not with violence, for they feared the people, lest they should be stoned. And having brought them, they set *them* before the council. And the high priest asked them, Did not we strictly command you, Not to teach in this name? And lo, ye have filled Jerusalem with your doctrine, and would bring the blood of this man upon us. Then Peter and the *other* apostles answering said, We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom ye slew, hanging *him* on a tree. Him hath God exalted, a Prince and a Saviour with his right-hand, to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things, and also the Holy Ghost, whom God hath given to them that obey him. When they heard this, they gnashed their teeth, and took counsel to slay them. But a certain Pharisee, named Gamaliel, a doctor of the law,

Words of Life: Words which shew the Way to Life everlasting.

V. 23. *We found the prison shut*—The Angel probably had shut the Doors again.

V. 24. *They doubted what this should be*—They were even at their Wits End. The World in persecuting the Children of God, entangle themselves in numberless Difficulties.

V. 28. *Did we not strictly charge you, Not to teach?*—See the poor Cunning of the Enemies of the Gospel. They make Laws and Interdicts at their Pleasure, which those who obey God cannot but break: And then take Occasion thereby, to censure and punish the Innocent, as guilty. *Ye would bring the blood of this man upon us*—An artful and invidious Word. The Apostles did not desire to accuse any Man. They simply declared the naked Truth.

V. 29 *Then Peter*, in the Name of all the

Apostles, *said*—He does not now give them the Titles of Honour, which he did before, (ch. iv. 8.) but enters directly upon the Subject, and justifies what he had done. This is, as it were, a Continuation of that Discourse, but with an Increase of Severity.

V. 30. *Hath raised up Jesus*—Of the Seed of David, according to the Promises made to our Father.

V. 31. *Him hath God exalted*—From the Grave to Heaven; *To give repentance*—Whereby Jesus is received as a Prince; *and forgiveness of sins*—Whereby He is received as a Saviour.

V. 32. *And also the Holy Ghost*—A much greater Witness.

V. 34. *But a certain Pharisee*—And as such, believing the Resurrection of the Dead; *a doctor, or Teacher, of the law*—That is, a Scribe, and indeed one of the highest Rank; *Had in honour*

had in honour by all the people, rising up in the council, ordered, to
 35 put the apostles out a little space: And said to them, Ye men of Israel,
 take heed to yourselves, what ye are about to do, touching these men.
 36 For before these days rose up Theudas, boasting himself to be some-
 body, to whom was joined a number of men, about four hundred, who
 was slain, and all who hearkened to him were scattered and came to no-
 37 thing. After this man rose up Judas of Galilee, in the days of the
 enrolment, and drew away much people after him; he also perished, and
 38 all who had hearkened to him were dispersed. And now I say to you,
 Refrain from these men, and let them alone; for if this counsel or this
 39 work be of men, it will come to nought. But if it be of God, ye cannot
 overthrow it, *and take heed* lest ye be found even fighting against God.
 40 And to him they agreed. And having called the apostles, and scourged
them, they charged *them* not to speak in the name of Jesus, and let them
 41 go. And they departed from the presence of the council, rejoicing that
 42 they were counted worthy to suffer shame for his name. And they ceased
 not to teach and preach Jesus Christ daily, in the temple, and from house
 to house.

VI. Now in these days, the disciples multiplying, there arose a murmuring
 of the Hellenists against the Hebrews, because their widows were neg-

honour by all the people—Except the Sadducees;
rising up in the council—So God can raise De-
 fenders of his Servants, whensoever and where-
 soever He pleases.

V. 36. *Before these days*—He prudently men-
 tions the Facts first, and then makes the In-
 ference.

V. 38. *Let them alone*—In a Cause, which
 is manifestly good, we should immediately
 join. In a Cause, on the other Hand, which is
 manifestly evil, we should immediately oppose.
 But in a sudden, new, doubtful Occurrence,
 this Advice is eminently useful. *If this counsel
 or this work*—He seems to correct Himself, as
 if it were some sudden *Work*, rather than a
Counsel or Design. And so it was. For the
 Apostles had no *Counsel*, Plan, or Design of
 their own; but were mere Instruments in the
 Hand of God, *working* just as He led them,
 from Day to Day.

V. 41. *Rejoicing—to suffer shame*—This is
 a sure Mark of the Truth; Joy in Affliction,
 such as is true, deep, pure.

V. 1. *There arose a murmuring*—Here was

the first Breach made, on those who were be-
fore of one heart, and of one soul. Partiality
 crept in unawares on some; and Murmuring
 on others. Ah LORD! how short a Time
 did pure, genuine, undefiled Christianity re-
 main in the World! O the Depth! How un-
 searchable are thy Counsels! Marvellous are
 thy Ways, O King of Saints! The *Hellenists*
 were *Jews* born out of *Palestine*. They were
 so called, because they used the *Greek* as their
 Mother Tongue.

In this Partiality of the *Hebrews*, and Mur-
 muring of the *Hellenists*, were the Seeds of a
 General Persecution sown. Did God ever in
 any Age or Country, withdraw his restraining
 Providence, and let loose the World upon the
Christians, till there was a Cause among them-
 selves? Is not an Open, General Persecution,
 always both Penal and Medicinal? A Punish-
 ment of those that will not accept of milder
 Reproofs, as well as a Medicine to heal their
 Sickness? And at the same Time a Means both
 of purifying and strengthening, those whose
 Heart is still right with God?

V. 2. *It*

2 lected in the daily ministration. Then the twelve calling the multitude of
 3 the disciples together, said, It is not right, that we should leave the word
 4 of God, and serve tables. Therefore, brethren, look out from among you
 5 seven men of good report, full of the Holy Ghost and wisdom, whom we
 6 will set over this business. But we will constantly attend to prayer, and
 7 to the ministry of the word. And the saying pleased the whole multi-
 8 tude; and they chose Stephen, a man full of faith, and of the Holy Ghost,
 9 and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and
 10 Nicolas, a proselyte of Antioch: Whom they set before the apostles,
 11 and having prayed, they laid their hands upon them. And the word of
 God grew, and the number of disciples was multiplied in Jerusalem great-
 ly: and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles
 9 among the people. But there arose certain of the synagogue, which is
 10 called *that* of the Libertines, and Cyrenians, and Alexandrians, and of
 11 them of Cilicia and Asia, disputing with Stephen. And they were not
 able to withstand the wisdom and the Spirit by which he spake. Then
 they suborned men who said, We have heard him speaking blasphemous

V. 2. *It is not right that we should leave the word of God, and serve tables*—In the first Church, the primary Business of Apostles, Evangelists, and Bishops, was to preach the Word of God; the secondary, to take a kind of paternal Care (the Church being then like a Family) for the Food, especially of the Poor, the Strangers, and the Widows. Afterwards, the Deacons of both Sexes, were constituted for this latter Business. And whatever Time they had to spare from this, they employed in Works of Spiritual Mercy. But their proper Office was, to take Care of the Poor. And when some of them afterwards preached the Gospel, they did this not by Virtue of their Deaconship, but of another Commission, that of Evangelists, which they probably received, not before, but after they were appointed *Deacons*. And it is not unlikely, that others were chosen *Deacons*, or *Stewards*, in their Room, when any of these commenced *Evangelists*.

V. 3. *Of good report*—That there may be no Room to suspect them of Partiality or Injustice. *Full of the Holy Ghost and wisdom*—For it is not a light Matter, to dispense even the Temporal Goods of the Church. To do even this well, a large Measure both of the Gifts and

Grace of God is requisite. *Whom we will set over this business*—It would have been happy for the Church, had its Ordinary Ministers in every Age, taken the same Care to act in Concert with the People committed to their Charge, which the Apostles themselves, Extraordinary as their Office was, did on this and other Occasions.

V. 4. *We will constantly attend to prayer, and to the ministry of the word*—This is doubtless the proper Business of a Christian Bishop: to speak to God, in Prayer; to Men, in preaching his Word, as Ambassador for Christ.

V. 5. *And they chose*—Partly *Hebrews*, partly *Hellenists*, as their very Names shew. *And Nicolas a proselyte*—To whom the Proselytes would the more readily apply.

V. 7. *And the word of God grew*—The Hindrances being removed.

V. 9. *There arose certain of the synagogue, which is called*—It was one and the same Synagogue which consisted of these several Nations. *Saul of Cilicia* was doubtless a Member of it; whence it is not at all improbable, That *Gamaliel* presided over it. *Libertines*—So they were stiled, whose Fathers were once Slaves; and

12 words against Moses and against God. And they stirred up the people, and the elders, and the scribes, and coming upon *him*, dragged him
13 away, and brought *him* to the council, And set up false witnesses who
said, This man ceaseth not to speak words against the holy place and
14 the law. For we have heard him say, That Jesus of Nazareth will
15 destroy this place, and change the rites which Moses delivered us. And
all that were sitting in the council, looking stedfastly on him, saw his face,
as the face of an angel.

VII. Then said the high priest, Are these things so? And he said, Men,
2 brethren, and fathers, hearken. The God of glory appeared to our
father Abraham, * being in Mesopotamia, before he dwelt in Haran,

and afterwards made free. This was the Case of many *Jews*, who had been taken captive by the *Romans*.

V. 14. *We have heard him say*—So they might. But yet the Consequence they drew would not follow.

V. 15. *As the face of an angel*—Covered with supernatural Lustre. They reckoned his preaching of *Jesus* to be the *Christ*, was destroying *Moses* and the *Law*; and GOD bears Witness to him, with the same Glory as he did to *Moses*, when He gave the Law by him.

V. 2. *And he said*—St. *Stephen* had been accused of Blasphemy against *Moses*, and even against GOD; and of speaking against the Temple and the Law, threatening that *Jesus* would destroy the one, and change the other. In answer to this Accusation, rehearsing as it were the Articles of his historical Creed, he speaks of GOD with high Reverence, and a grateful Sense of a long Series of Acts of Goodness to the *Israelites*; and of *Moses* with great Respect, on account of his important and honourable Employments under GOD: Of the Temple with Regard, as being built to the Honour of GOD; yet not with such Superstition as the *Jews*; putting them in Mind, That no Temple could comprehend GOD—And was going on, no Doubt, when he was interrupted by their Clamour, to speak to the last Point, The Destruction of the Temple, and the Change of the Law by *Christ*. *Men, brethren, and fathers, hearken*—The Sum of his Discourse is this; I acknowledge the Glory of GOD revealed to the Fathers, ver. 2; the Calling of *Moses*; ver. 34, &c. the Dignity of the Law, ver. 8, 38, 44; the Holiness of *this place*, ver. 7, 45, 47. And indeed the Law is more

antient than the Temple; the Promise more antient than the Law. For GOD shewed himself the GOD of *Abraham*, *Isaac*, *Jacob*, and their Children freely (ver. 2, &c. 9, &c. 17, &c. 32, 34, 45.) and they shewed Faith and Obedience to GOD, (ver. 4, 20, &c. 23.) particularly by their Regard for the Law, (ver. 8.) and the promised Land, (ver. 16.) Meantime GOD never confined his Presence to this one Place, or to the Observers of the Law. For He hath been acceptably worshipped, before the Law was given, or the Temple built, and out of this Land. (ver. 2, 9, 33, 44.) And that our Fathers and their Posterity were not tied down to this Land, their various Sojournings (ver. 4, &c. 14, 29, 44.) and Exile (ver. 43.) shew. But you and your Fathers have always been evil; (ver. 9.) have withstood *Moses*, (ver. 25, &c. 39, &c.) have despised the Land, (ver. 39.) forsaken GOD, (ver. 40, &c.) superstitiously honoured the Temple, (ver. 48.) resisted GOD and his Spirit, (ver. 50.) killed the Prophets and the *Messiah* Himself, (ver. 51.) and kept not the Law, for which ye contend, (ver. 53.) Therefore GOD is not bound to you; much less to you alone. And truly this solemn Testimony of *Stephen*, is most worthy of his Character, as *a man full of the Holy Ghost, and of faith, and power*: in which tho' he does not advance so many regular Propositions, contradictory to those of his Adversaries, yet he closely and nervously answers them all. Nor can we doubt but he would, from these Premises, have drawn Inferences touching the Destruction of the Temple, the Abrogation of the ceremonial Law, the Punishment of that rebellious People: and above all, touching *Jesus of Nazareth*, the true *Messiah*, had not

* Gen. xii. 1.

3 And said to him, Come out of thy country, and from thy kindred, and
 4 come into a land, which I will shew thee. And coming out of the
 land of the Chaldeans, he dwelt in Haran. And from thence, after his
 father was dead, he removed him into this land, wherein ye now dwell.
 5 And he gave him no inheritance in it, no, not to set his foot on; yet he
 promised to give it him for a possession, even to his seed after him,
 6 when he had no child. And God spake thus: That * his seed should
 sojourn in a strange land, (and they will inflave them and treat *them*
 7 evil) four hundred years. And the nation to whom they shall be in
 bondage, will I judge, said God. And after that, they shall come forth,
 8 and serve me in this place. † And he gave him the covenant of cir-
 cumcision, and so he begat Isaac, and circumcised him the eighth day,
 9 and Isaac Jacob, and Jacob the twelve patriarchs. ‡ And the pa-
 triarchs moved with envy, sold Joseph into Egypt; but God was with
 10 him, And delivered him out of all his affliction, and gave him favour
 and wisdom in the sight of Pharaoh king of Egypt, and he made him
 11 governor over Egypt, and all his house. Now there came a famine over
 all the land of Egypt and Canaan, and great affliction, and our fathers
 12 found no sustenance. But Jacob hearing there was corn in Egypt, sent
 13 our fathers first. And the second *time*, Joseph was made known to his
 14 brethren, and Joseph's kindred was discovered to Pharaoh. Then Jo-
 seph sending, called his father Jacob to him, and all his kindred, seventy-
 15 five souls. So Jacob went down into Egypt, and died, he and our fa-
 16 thers, And were carried over to Shechem, and laid in the sepulchre
 that Abraham bought for a sum of money, of the sons of Hamor, *the*

not his Discourse been interrupted by the Clamours of the Multitude, stopping their Ears, and rushing upon him. *Men, brethren, and fathers*—All who are here present, whether ye are my Equals in Years, or of a more advanced Age. *The God of glory*—The glorious God, appeared to Abraham, before he dwelt in Haran—Therefore Abraham knew God, long before he was in this Land.

V. 3. *Which I will shew thee*—Abraham knew not where he went.

V. 4. *After his father was dead*—While Terah lived, Abraham lived partly with him, partly in Canaan: But after he died, altogether in Canaan.

V. 5. *No, not to set his foot on*—For the Field mentioned, ver. 16. he did not receive by a Di-

* Gen. xv. 13.

† Gen. xvii. 10.

‡ Gen. xxxviii. 28.

vine Donation, but bought it; even thereby shewing that he was a Stranger in the Land.

V. 7. *They shall serve me*—Not the Egyptians.

V. 8. *And so he begat Isaac*—After the Covenant was given, of which Circumcision was the Seal.

V. 9. *But God was with him*—Tho' he was not in this Land.

V. 12. *Sent our fathers first*—Without Benjamin.

V. 14. *Seventy-five souls*—So the Seventy Interpreters (whom St. Stephen follows) one Son and a Grandson of Manasseh, and three Children of Ephraim, being added to the Seventy Persons, mentioned Gen. xli. 27.

V. 16. *And were carried over to Shechem*—It seems, that St. Stephen, rapidly running over

17 *father* of Shechem. * And when the time of the promise which God had sworn to Abraham drew near, the people grew and multiplied in
 18 Egypt, Till another king arose, who had not known Joseph. He
 19 dealing subtilly with our kindred, evil intreated our fathers, by causing
 20 their *male* infants to be exposed, that they might not live. † In
 which time Moses was born, and was exceeding beautiful, who was
 21 nursed three months in his father's house. And when he was exposed
 Pharaoh's daughter took him up, and brought him up for her own son.
 22 And Moses was educated in all the wisdom of the Egyptians, and was
 23 mighty in words and in deeds. But when he was full forty years
 old, it came into his heart to visit his brethren, the children of Israel.
 24 And seeing one wronged, he defended and avenged him that was op-
 25 pressed, smiting the Egyptian. For he supposed his brethren would
 have understood, that God would deliver them by his hand; but they
 26 understood *it* not. And the next day, he shewed himself to them, as
 they were quarrelling, and would have persuaded them to peace, saying,
 27 Sirs, ye are brethren: why do ye wrong one another? But he that
 wronged his neighbour thrust him away, saying, Who made thee a prince

so many Circumstances of History, has not Leisure (nor was it needful where they were so well known) to recite them all distinctly: Therefore he here contracts into one, two different Sepulchres, Places and Purchases, so as in the former History, to name the Buyer, omitting the Seller, in the latter, to name the Seller, omitting the Buyer. *Abraham* bought a Burying-place of the Children of *Heth*, Gen. xxiii. There *Jacob* was buried. *Jacob* bought a Field of the Children of *Hamor*. There *Joseph* was buried. You see here, how St. *Stephen* contracts these two Purchases into one. This concise manner of speaking, strange as it seems to us, was common among the *Hebrews*: Particularly, when in a Case notoriously known, the Speaker mentioned but part of the Story, and left the rest, which would have interrupted the Current of his Discourse, to be supplied in the Mind of the Hearer. *And laid in the sepulchre that Abraham bought*—The first Land which these Strangers bought was for a Sepulchre. They fought for a Country in Heaven. Perhaps the whole Sentence might be rendered thus: *So Jacob went down into Egypt and died, he and our fathers, and were carried over to Shechem, and laid by the sons* (that is, Descendents) of *Ha-*

mor the father of Shechem, in the sepulchre that Abraham bought for a sum of money.

V. 18. *Another king*—Probably of another Family.

V. 19. *Exposed*—Cast out to perish by Hunger, or wild Beasts.

V. 20. *In which time*—A sad, but a seasonable Time.

V. 21. *Pharaoh's daughter took him up*—By which means, being designed for a Kingdom, he had all those Advantages of Education, which he could not have had, if he had not been exposed.

V. 22. *In all the wisdom of the Egyptians*—Which was then celebrated in all the World, and for many Ages after. *And mighty in words*—Deep, solid, weighty, tho' not of a ready Utterance.

V. 23. *It came into his heart*—By an Impulse from God.

V. 24. *Seeing one wronged*—Probably by one of the Task-masters.

V. 25. *They understood it not*—Such was their Stupidity and Sloth: Which made him afterwards unwilling to go to them.

V. 26. *He shewed himself*—Of his own Accord, unexpectedly.

V. 27. *Who made thee*—"Under the Pretence

* *Exod.* i. 7.

† *Exod.* ii. 2.

28 and a judge over us? Wilt thou kill me, as thou didst the Egyptian
 29 yesterday? And Moses fled at that saying, and was a sojourner in the
 30 land of Midian, where he begat two sons. * And forty years being
 expired, the angel of the Lord appeared to him, in the wilderness, in a
 31 flame of fire in a bush. And Moses seeing *it*, wondered at the sight.
 But as he drew near to behold it, the voice of the Lord came to him,
 32 *I am* the God of thy fathers, the God of Abraham, and the God of
 Isaac, and the God of Jacob. And Moses trembled, and durst not be-
 33 hold. Then said the Lord to him, Put off thy shoes from thy feet;
 34 for the place where thou standest is holy ground. I have surely seen
 the evil treatment of my people which is in Egypt, and have heard their
 groaning, and am come down to deliver them. And now come; I
 35 will send thee into Egypt. This Moses, whom they refused, saying,
 Who made thee a prince and a judge, the same did God send, *to be* a
 ruler and a deliverer, by the hand of the angel, who appeared to him
 36 in the bush. He brought them out, doing wonders and signs, in the
 land of Egypt, and in the Red Sea, and in the wilderness forty years.
 37 This is that Moses who said to the children of Israel, † The Lord your
 God will raise you up, out of your brethren, a prophet like me: him
 38 shall ye hear. ‡ This is he that was in the church in the wilderness,
 with the Angel who spake to him in mount Sinai, and *with* our fathers;
 39 who received the living oracles to give to us: || Whom our fathers
 would not obey, but thrust *him* from them, and in their hearts turned

"tence of the Want of a Call by Man, the
 "Instruments of God are often rejected."

V. 30. *The angel*—The Son of God; *in a
 flame of fire*—Signifying the Majesty of God
 then present.

V. 33. *Then said the Lord, Put off thy shoes*—
 An antient Token of Reverence; *for the place is
 holy ground*—The Holiness of Places depends on
 the peculiar Presence of God there.

V. 35. *This Moses whom they refused*—Name-
 ly, forty Years before. Their Fathers did it,
 and God imputes it to them. So God fre-
 quently imputes the Sins of the Fathers, to those
 of their Children who are of the same Spirit,
 Rom. i. 32. *Him did God send to be a deliverer*
 —Which is much more than a Judge; *by
 the hand of*—That is, by means of *the angel*—
 This Angel who spake to Moses on Mount
 Sinai, expressly called himself *Jehovah*, a Name
 which cannot, without the highest Presump-
 tion, be assumed by any created Angel, since

*he whose name alone is Jehovah, is the most High
 over all the earth* (Psalm lxxxiii. 18.) It was
 therefore the Son of God who delivered the
 Law to Moses, under the Character of *Jeho-
 vah*, and who is here spoken of, as the Angel
 of the Covenant, in respect of his Mediator-
 ial Office.

V. 35. *The Lord will raise you up a prophet*—
 St. Stephen here shews, That there is no Op-
 position between Moses and Christ.

V. 38. *This is he—Moses. With the angel
 and with our fathers*—As a Mediator between
 them. *Who received the living oracles*—Every
 Period beginning with, *And the Lord said unto
 Moses*, is properly an Oracle. But the Ora-
 cles here intended are chiefly, The Ten Com-
 mandments. These are termed *Living*, be-
 cause all *the Word of God*, applied by his Spirit,
is living and powerful, Heb. iv. 12. enlightning
 the Eyes, rejoicing the Heart, converting the
 Soul, raising the Dead.

* Exod. iii. 2. † Deut. xviii. 15. ‡ Exod. xix. 3. || Exod. xxxii. 1. V. 40. *Make*

40 back into Egypt, Saying to Aaron, Make us gods to go before us; for
 this Moses, who brought us out of the land of Egypt, we know not
 41 what is become of him. And they made a calf in those days, and
 offered sacrifice to the idol, and rejoiced in the works of their hands.
 42 And God turned and gave them up, to worship the host of heaven; as
 it is written in the book of the prophets, * Have ye offered victims and
 sacrifices to me, for forty years in the wilderness, O house of Israel?
 43 Yea, ye took up the shrine of Moloch, and the star of your god Rem-
 phan, figures which ye made to worship them: and I will carry you
 44 away beyond Babylon. Our fathers had the tabernacle of the testi-
 mony in the wilderness, as he had appointed who spake to Moses, to
 45 make it according to the model which he had seen: † Which also our
 fathers having received, brought in with Joshua into the possession of the
 Gentiles, whom God drove out from the face of our fathers, till the days
 46 of David: Who found favour with God, and petitioned to find an
 47 habitation for the God of Jacob. But Solomon built him an house.

V. 40. *Make us gods to go before us*—Back into Egypt.

V. 41. *And they made a calf*—In Imitation of Apis, the Egyptian God: *and rejoiced in the works of their hands*—In the God they had made.

V. 42. *God turned*—From them in Anger; *and gave them up*—Frequently, from the Time of the Golden Calf, to the Time of Amos, and afterwards. *The host of heaven*—The Stars are called an Army or Host, because of their Number, Order, and powerful Influence. *In the book of the prophets*—Of the twelve Prophets, which the Jews always wrote together in one Book. *Have ye offered*—The Passage of Amos referred to, (ch. v. 25, &c.) consists of two Parts; of which the former confirms ver. 41. of the Sin of the People, the latter, the Beginning of ver. 42. concerning their Punishment. *Have ye offered to me*—They had offered many Sacrifices; but God did not accept them as offered to Him; because they sacrificed to Idols also; and did not sacrifice to Him with an upright Heart.

V. 43. *Ye took up*—Probably not long after the Golden Calf: But secretly; else Moses would have mentioned it. *The shrine*—A small, portable Chappel, in which was the Image of their God—*Moloch* was the Planet Mars, which they worshipped under an human Shape. *Rem-*

phan, that is, Saturn, they represented by a Star. *And I will carry you beyond Babylon*—That is, beyond Damascus (which is the Word in Amos) and Babylon. This was fulfilled by the King of Assyria, 2 Kings xvii. 6.

V. 44. *Our fathers had the tabernacle of the testimony*—The testimony was properly, The Two Tables of Stone, on which the Ten Commandments were written. Hence the Ark which contained them, is frequently called *the ark of the testimony*; and the whole Tabernacle in this Place. *The tabernacle of the testimony*—according to the model which he had seen—When he was caught up in the Visions of God.

V. 45. *Which our fathers having received*—From their Ancestors; *brought into the possession of the Gentiles*—Into the Land, which the Gentiles possessed before. So that God's Favour is not a necessary Consequence of inhabiting this Land. All along St. Stephen intimates two Things, 1. That God always loved good Men in every Land: 2. That He never loved bad Men even in This.

V. 46. *Who petitioned to find an habitation for the God of Jacob*—But he did not obtain his Petition. For God remained without any Temple, till Solomon built him an House. Observe how wisely the Word is chosen, with respect to what follows.

* Amos v. 25.

† Josh. iii. 14.

V. 48. *Tit*

48 Yet the most High dwelleth not in temples made with hands, as saith
 49 the prophet, * Heaven is my throne, and earth my footstool. What
 house will ye build me, saith the Lord; or what is the place of my rest?
 50 Hath not my hand made all these things? Ye stiff-necked and un-
 51 circumcised in heart and ears, ye always resist the Holy Ghost: as your
 52 fathers, so do ye. Which of the prophets have not your fathers persecut-
 ed? And they have slain them that shewed before of the coming of the
 Just One, of whom ye have now been the betrayers and murderers:
 53 Who have received the law by the administration of angels, and have not
 54 kept it. And hearing these things they were cut to the heart, and
 55 gnashed *their* teeth upon him. But he being full of the Holy Ghost,
 looking stedfastly up to heaven, saw the glory of God, and Jesus standing
 56 on the right-hand of God: And said, Behold I see the heavens opened,
 57 and the Son of man standing on the right-hand of God. Then they cried
 with a loud voice, and stopped their ears, and rushed upon him with one
 58 accord, And casting *him* out of the city, stoned *him*: and the witnesses
 laid down their clothes at the feet of a young man, whose name was Saul.
 59 And they stoned Stephen, invoking and saying, Lord Jesus, receive my

V. 48. *Yet the most High inhabiteth not temples made with hands*—As Solomon declared at the very Dedication of the Temple, 1 Kings viii. 27. *The most High*—Whom as such no Building can contain.

V. 49. *What is the place of my rest?*—Have I need to rest?

V. 51. *Ye stiff-necked*—Not bowing the Neck to God's Yoke; and *uncircumcised in heart*—So they shewed themselves, ver. 54. and ears—As they shewed, ver. 57. So far were they from receiving the Word of God into their Hearts, that they would not hear it even with their Ears. *Ye*—And your Fathers, *always*—As often as ever ye are called, *resist the Holy Ghost*—Testifying by the Prophets of Jesus, and the whole Truth. This is the Sum of what he had shewn at large.

V. 53. *Who have received the law, by the administration of angels*—God, when He gave the Law on Mount Sinai, was attended with thousands of his angels, Gal. iii. 19. Psalm. lxxviii. 17.

V. 55. *But he, looking stedfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious Representation, God miraculously operating on his Imagination, as on Ezekiel's, when he sat in his house at Babylon, and saw

Jerusalem, and seemed to himself transported thither, ch. viii. 1—4. And probably other Martyrs, when called to suffer the last Extremity, have had extraordinary Assistance of some similar Kind.

V. 56. *I see the Son of man standing*—As it were just ready to receive him. Otherwise He is said to sit at the Right-Hand of God.

V. 57. *They rushed upon him*—Before any Sentence passed.

V. 58. *The witnesses laid down their clothes at the feet of a young man, whose name was Saul*—O Saul, couldst thou have believed, if one had told thee, that thou thyself shouldst be stoned in the same Cause? And shouldst triumph in committing thy Soul likewise, to that Jesus whom thou art now blaspheming? His dying Prayer reached thee, as well as many others. And the Martyr Stephen, and Saul the Persecutor (afterwards his Brother both in Faith and Martyrdom) are now joined in everlasting Friendship, and dwell together in the happy Company of those, who have made their robes white in the blood of the Lamb.

V. 59. *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit*—This is the literal Translation of the Words, the Name

60 spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep: And Saul was consenting to his death.

VIII. And at that time there was a great persecution against the church, which was in Jerusalem. And they were all scattered abroad thro' the
2 regions of Judea and Samaria, except the apostles. And devout men bu-
3 ried Stephen, and made great lamentation over him. But Saul made ha-
vock of the church, entering into every house, and haling men and wo-
4 men, committed *them* to prison. Therefore they that were scattered abroad, went every where, preaching the word.

5 And Philip coming down to a city of Samaria, preached Christ to them.
6 And the people with one accord gave heed to the things which Philip
7 spoke, hearing and seeing the miracles which he did. For unclean spirits,
crying with a loud voice, came out of many that had them, and many
8 sick of the palsy and lame were healed. And there was great joy in that
9 city. But a certain man, named Simon, had been before in the city,
using magic, and astonishing the Samaritans, saying, that he was some
10 great one. To whom they all gave heed, from the least to the greatest,
11 saying, This man is the great power of God. They gave heed to him,
12 because he had a long time astonished them with witchcraft. But when
they believed Philip, preaching the things of the kingdom of God, and
13 the name of Jesus Christ, they were baptized, both men and women. And
Simon himself believed also; and being baptized, he continued with Phi-
lip, and was astonished, beholding the signs and mighty miracles which

of God not being in the Original. Nevertheless such a solemn Prayer to *Christ*, in which a departing Soul is thus committed into his Hands, is such an Act of Worship, as no good Man could have paid to a mere Creature: *Stephen* here worshipping *Christ*, in the very same Manner in which *Christ* worshipped the Father on the Cross.

V. 1. *At that time there was a great persecution against the church*—Their Adversaries, having tasted Blood, were the more eager. *And they were all scattered*—Not all the Church: If so, who would have remained, for the Apostles to teach, or *Saul* to persecute? But *all* the Teachers except the apostles, who, tho' in the most Danger, staid with the Flock.

V. 2. *Devout men*—Who feared God more than Persecution. And yet, were they not of little Faith? Else they would not have made so great lamentation.

V. 3. *Saul made havock of the church*—Like some furious Beast of Prey. So the *Greek Word* properly signifies. *Men and women*—Regarding neither Age nor Sex.

V. 4. *Therefore they that were scattered abroad went every where*—These very Words are re-assumed, after as it were a long Parenthesis, ch. xi. 19. and the Thread of the Story continued.

V. 5. *Stephen* being taken away, *Philip* his next Colleague, (not the Apostle) rises in his Place.

V. 9. *A certain man—using magic*—So there was such a Thing as Witchcraft once! In *Asia* at least, if not in *Europe* or *America*.

V. 12. *But when they believed*—They then saw and felt the real Power of God, and submitted thereto.

V. 13. *And Simon believed*—That is, was convinced of the Truth.

V. 14. *And*

14 were done. And the apostles who were at Jerusalem, hearing that Sa-
 15 maria had received the word of God, sent to them Peter and John: Who
 being come down, prayed for them, that they might receive the Holy
 16 Ghost. For as yet he was fallen upon none of them: only they had been
 17 baptized in the name of the Lord Jesus. Then they laid hands on them,
 18 and they received the Holy Ghost. And Simon seeing that thro' laying
 on of the hands of the apostles the Holy Ghost was given, offered them
 19 money, Saying, Give me also this power, that on whomsoever I lay
 20 hands, he may receive the Holy Ghost. But Peter said to him, Thy mo-
 ney perish with thee, because thou hast thought to purchase the gift of
 21 God with money. Thou hast neither part nor lot in this matter: for thy
 22 heart is not right before God. Repent therefore of this thy wickedness,
 and pray God, if perhaps the thought of thy heart may be forgiven thee.
 23 For I see thou art in the gall of bitterness, and the bond of iniquity. And
 24 Simon answering said, Pray ye to the Lord for me, that none of these
 25 things which ye have spoken, may come upon me. They then, hav-
 ing testified and spoken the word of the Lord, returned toward Jerusa-
 lem, and preached the gospel in many villages of the Samaritans.
 26 And an angel of the Lord spake to Philip, saying, Arise, and go to-
 ward the south by the way leading down from Jerusalem to Gaza, which
 27 is desert. And he arose and went. And lo an Ethiopian, an eunuch of
 great authority under Candace, queen of the Ethiopians, who was over

V. 14. *And the apostles hearing that Samaria—* The Inhabitants of that Country, *had received the word of God—* By Faith, *sent Peter and John—* He that sends must be either superior, or at least equal to him that is sent. It follows, that the College of the Apostles was equal, if not superior to Peter.

V. 15. *The Holy Ghost—* In his miraculous Gifts? Or his sanctifying Graces? Probably in both.

V. 18. *Simon offered them money—* And hence the procuring any ministerial Function, or ecclesiastical Benefice by Money is term'd *Simony*.

V. 21. *Thou hast neither part—* By Purchase, *nor lot—* Given gratis, *in this matter—* This Gift of God. *For thy heart is not right before God—* Probably St. Peter discerned this, long before he declared it; altho' it does not appear, that God gave to any of the Apostles an universal Power of discerning the Hearts of all they conversed with; any more than an universal Power of healing all the Sick

they came near. This we are sure *Paul* had not; tho' he was not inferior to the chief of the Apostles. Otherwise he would not have suffered the Illness of *Epaphroditus* to have brought him *so near to death* (*Phil. ii. 25—27.*) Nor have left so useful a Fellow-Labourer as *Trophimus* sick at *Melitus*, *2 Tim. iv. 20.*

V. 22. *Repent—if perhaps the thought of thy heart may be forgiven thee—* Without all Doubt if he had repented, he would have been forgiven. The Doubt was, Whether he would repent? *Thou art in the gall of bitterness—* In the highest Degree of Wickedness, which is Bitterness, that is, Misery to the Soul; *and in the bond of iniquity—* Fast bound therewith.

V. 26. *The way which is desert—* There were two Ways from Jerusalem to Gaza; one desert, the other thro' a more populous Country.

V. 27. *An eunuch—* Chief Officers were antiently called *Eunuchs*, tho' not always literally such; because such used to be chief Ministers in the eastern Courts. *Candace, queen of the Ethiopians*

28 all her treasure, and had come to Jerusalem to worship, Was return-
 29 ing, and sitting his chariot, read the prophet *Isaiah*. Then the Spirit
 30 said to Philip, Go near and join thyself to this chariot. And Philip run-
 ning to him, heard him read the prophet *Isaiah*, and said, Understandest
 31 thou what thou readest? And he said, How can I, unless some one
 32 guide me? And he desired Philip to come up, and sit with him. The
 portion of scripture which he was reading was this, * He was led as
 a sheep to the slaughter, and like a lamb dumb before his shearer, so he
 33 opened not his mouth. In his humiliation his judgment was taken
 away; and who shall declare his generation? For his life is taken from
 34 the earth. And the eunuch answering Philip, said, I pray thee, of
 whom speaketh the prophet this? Of himself, or of some other man?
 35 Then Philip opening his mouth, and beginning from this scripture,
 36 preached Jesus to him. And as they went on the way, they came to a
 certain water. And the eunuch said, Behold water: what hindereth me
 37 to be baptized? And Philip said, If thou believest with all thy heart, thou
 mayst. And he answering said, I believe that Jesus is the Son of God.
 38 And he commanded the chariot to stop, and they both went down to
 39 the water, both Philip and the eunuch; and he baptized him. And
 when they were come up out of the water, the Spirit of the Lord caught
 away Philip, that the eunuch saw him no more; and he went on his

Ethiopians—So all the Queens of *Ethiopia* were called.

V. 28. *Sitting in his chariot, he read the prophet Isaiah*—It is good to read, hear, seek Information even in a Journey. Why should we not redeem all our Time?

V. 30. *And Philip, running to him, said, Understandest thou what thou readest?*—Probably he did not begin about the Weather, News, or the like. In speaking for God, we may come to the Point at once, without Circumlocution.

V. 31. *He desired Philip to come up and sit with him*—Such was his Modesty, and Thirst after Instruction.

V. 32. *The portion of scripture*—By reading that very Chapter, the fifty-third of *Isaiah*, many *Jews*, yea, and *Atheists* have been converted. Some of them History records. God knoweth them all.

V. 33. *In his humiliation his judgment was taken away*—That is, when he was a Man, he had no Justice shewn him. To take away a Person's Judgment, is a proverbial Phrase for

oppressing him. *And who shall declare, or count, his generation*—That is, who can number his Seed, (*Isai*. liii. 10.) which he hath purchased by laying down his Life?

V. 36. *And as they went on the way, they came to a certain water*—Thus even the Circumstances of the Journey, were under the Direction of God. The Kingdom of God suits itself to external Circumstances, without any Violence, as Air yields to all Bodies, and yet pervades all. *What hindereth me to be baptized?*—Probably he had been circumcised: Otherwise *Cornelius* would not have been the first Fruits of the *Gentiles*.

V. 38. *And they both went down*—Out of the Chariot. It does not follow that he was baptized by Immersion. The Text neither affirms nor intimates any thing concerning it.

V. 39. *The Spirit of the Lord caught away Philip*—Carried him away with a miraculous Swiftmess, without any Action or Labour of his own. This had befallen several of the Prophets.

* *Isaiah* liii. 7.

V. 40. *But*

40 way rejoicing. But Philip was found at Azotus: and passing through, he preached in all the cities till he came to Cesarea.

IX. But * Saul still breathing threatening and slaughter against the disciples of the Lord, going to the high-priest, Desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring both men and women bound to Jerusalem. And as he journeyed, he drew near Damascus; and suddenly there shone about him a light from heaven. And falling to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee to kick against the goads.* And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* to him, Arise, and go into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood astonished, hearing a noise, but seeing no man. And Saul arose from the earth; and his eyes being opened, he saw no man; but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank. And there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold I *am here*,

V. 40. *But Philip was found at Azotus*—Probably none saw him, from his leaving the Eunuch, till he was there.

V. 2. *Bound*—By the Connivance, if not Authority, of the Governor, under Aretas the King. See ver. 14, 24.

V. 3. *And suddenly*--When GOD suddenly and vehemently attacks a Sinner, it is the highest Act of Mercy. So *Saul*, when his Rage was come to the Height, is taught, not to *breath Slaughter*. And what was wanting in Time to confirm him in his Discipleship, is compensated by the inexpressible Terror he sustained. By this also the suddenly-constituted Apostle was guarded against the grand Snare into which Novices are apt to fall.

V. 4. *He heard a voice*—Severe, yet full of Grace.

V. 5. *To kick against the goads* is a Syriac Proverb, expressing an Attempt that brings nothing but Pain.

V. 6. *It shall be told thee*—So GOD Himself sends *Saul* to be taught by a Man, as the An-

gel does *Cornelius*, ch. x. 5. Admirable Condescension! That the LORD deals with us by Men, like ourselves.

V. 7. *The men—stood*—Having risen before *Saul*; for they also fell to the Ground, ch. xxvi. 14. It is probable they all journeyed on Foot. *Hearing a noise*—But not an articulate Voice. And seeing the Light, but not *Jesus Himself*, ch. xxvi. 13, &c.

V. 9. *And he was three days*—An important Season! So long he seems to have been in the Pangs of the New Birth. *Without sight*—By Scales growing over his Eyes, to intimate to him the Blindness of the State he had been in, to impress him with a deeper Sense of the almighty Power of *Christ*, and to turn his Thoughts inward, while he was less capable of conversing with outward Objects. This was likewise a manifest Token to others, of what had happened to him in his Journey, and ought to have humbled and convinced those bigoted *Jews*, to whom he had been sent from the *Sanhedrim*.

* Ch. xxii. 3, &c. Ch. xxvi. 9, &c.

S s

V. II. Be-

11 Lord. And the Lord *said* to him, Arise, go into the street called Straight, and enquire in the house of Judas, for *one* named Saul of Tarsus; for be-
 12 hold, he is praying. And he hath seen in a vision a man named Ana-
 13 nias, coming in, and putting his hand on him, that he may recover his
 14 sight. But Ananias answered, Lord, I have heard by many of this man,
 15 how much evil he hath done to thy saints at Jerusalem. And here also
 16 he hath authority from the chief priests to bind all that call on thy name.
 17 But the Lord said unto him, Go: for he is a chosen vessel to me, to bear
 18 my name before nations and kings, and the children of Israel. For I will
 19 shew him how great things he must suffer for my name's sake. And Ana-
 20 nias went and entered into the house, and putting his hands on him, said,
 21 Brother Saul, the Lord hath sent me, Jesus who appeared to thee in the
 22 way thou camest, that thou mayst recover thy sight, and be filled with
 23 the Holy Ghost. And immediately as it were scales fell from his eyes,
 24 and he recovered his sight, and arose and was baptized. And having re-
 25 ceived food he was strengthened.

20 And he was certain days with the disciples in Damascus: And straight-
 21 way he preached Jesus in the synagogues, that he is the Son of God.
 22 But all that heard were amazed, and said, Is not this he who destroyed
 23 those that call on this name at Jerusalem? And came hither for this in-
 24 tent, that he might bring them bound to the chief priests? But Saul in-
 25 creased the more in strength, and confounded the Jews who dwelt at Da-
 26 mascus, proving that this is the Christ. And when many days were ful-
 27 filled, the Jews consulted together to kill him. But their lying in wait
 was known by Saul: and they guarded the gates day and night to kill him.
 25 Then the disciples taking him by night, let *him* down the wall in a basket.
 26 And coming to Jerusalem, he endeavoured to join himself to the disciples;
 27 but they were all afraid of him, not believing that he was a disciple. But

V. 11. *Behold, he is praying*—He was shewn thus to *Ananias*.

V. 12. *A man called Ananias*—His Name also was revealed to *Saul*.

V. 13. *But he answered*—How natural is it to *reason* against God!

V. 14. *All that call on thy name*—That is, all Christians.

V. 15. *He is a chosen vessel, to bear my name*—That is, to testify of me. It is undeniable, that some Men are unconditionally chosen or elected, to do some Works for God.

V. 16. *For I*—Do thou as thou art com-

manded. I will take Care of the rest; *will shew him*—In fact, thro' the whole Course of his Ministry. *How great things he must suffer*—So far will he be now from persecuting others.

V. 17. *The Lord hath sent me*—*Ananias* does not tell *Saul* all which *Christ* had said concerning him. It was not expedient, that he should know yet to how great a Dignity he was called.

V. 24. *They guarded the gates day and night*—That is, the Governor did, at their Request, 2 Cor. xi. 32.

V. 26. *And coming to Jerusalem*—Three Years after,

Barnabas taking him, brought *him* to the apostles, and declared to them, How he had seen the Lord in the way, and that he had spoken to him, and
 28 how he had preached boldly at Damascus, in the name of Jesus. And he
 29 was with them, coming in and going out at Jerusalem. And preaching boldly in the name of the Lord Jesus, he disputed with the Hellenists: but
 30 they attempted to kill him: *Which* the brethren knowing, brought him
 31 down to Cæsarea, and sent him forth to Tarsus. Then the church through all Judea, and Galilee, and Samaria had peace: and being built up, and walking in the fear of God, and the comfort of the Holy Ghost, *was* multiplied.

32 And as Peter passed through all *parts*, he came down also to the fairs
 33 that dwelt at Lydda. And he found there a certain man named Eneas,
 34 who had kept his bed eight years, being ill of a palsy. And Peter said to him, Eneas, Jesus Christ healeth thee. Arise and make thy bed. And
 35 he arose immediately. And all that dwelt in Lydda and Sharon saw *him*, and turned to the Lord.

36 Now there was at Joppa, a certain disciple named Tabitha, which is by interpretation Dorcas; this woman was full of good works and alms-deeds
 37 which she did. And in those days she was sick and died; whom having
 38 washed, they laid in an upper chamber. And Lydda being near Joppa, the disciples hearing Peter was there, sent to him two men, desiring that
 39 he would not delay to come to them. Then Peter arose and went with them; whom being come, they brought into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments
 40 which Dorcas had made, while she was with them. But Peter having put

after, Gal. i. 18. These three Years St. Paul passes over, ch. xxii. 17. likewise.

V. 27. *To the apostles*—Peter and James, Gal. i. 18, 19. *And declared*—He who has been an Enemy to the Truth, ought not to be trusted, till he gives Proof that he is changed.

V. 31. *Then the church*—The whole Body of Christian Believers, *had peace*—Their bitterest Persecutor being converted. *And being built up*—In holy, loving Faith continually increasing, *and walking in*—That is, speaking and acting only from this Principle, *the fear of God, and the comfort of the Holy Ghost*—An excellent Mixture of inward and outward Peace, tempered with filial Fear.

V. 35. *Lydda* was a large Town, one Day's Journey from Jerusalem. It stood in the fruitful Plain or Valley of Sharon, which extended

from Cæsarea to Joppa, and was noted for its Fruitfulness.

V. 36. *Tabitha, which is by interpretation Dorcas*—She was probably an Hellenist Jew, known among the Hebrews by the Syriac Name *Tabitha*, while the Greeks called her in their own Language, *Dorcas*. They are both Words of the same Import, and signify a Roe or Fawn.

V. 38. *The disciples sent to him*—None of those at Joppa therefore had the Gift of Miracles. Nor is it certain, that they expected a Miracle from him.

V. 39. *While she was with them*—That is, before she died.

V. 40. *Peter having put them all out*—That he might have the better Opportunity of wrestling with God in Prayer, *Said, Tabitha, arise.*

them all out, kneeled down and prayed; and turning to the body, said,
 41 Tabitha, arise. And she opened her eyes, and seeing Peter, sat up. And
 giving her his hand, and having called the faints and widows, he presented
 42 her alive. And it was known through all Joppa, and many believed on the
 43 Lord. And he tarried many days in Joppa, with one Simon, a tanner.

X. And there was a certain man in Cesarea, named Cornelius, a cen-
 2 turion of that called the Italian band, A devout *man*, and fearing God
 with all his house, who gave much alms to the people, and prayed to
 3 God alway. He saw plainly in a vision, about the ninth hour of the
 day, an angel of God coming in to him, and saying to him, Cor-
 4 nelius. And looking stedfastly on him, and being affrighted, he said,
 What is it, Sir? And he said to him, Thy prayers and thine alms are
 5 come up for a memorial before God. And now send men to Joppa,
 6 and call for Simon, who is surnamed Peter. He lodgeth with one
 7 Simon, a tanner, whose house is by the sea. And when the angel who
 spake to him was departed, he called two of his household-servants, and
 8 a devout foldier, of them that waited on him continually. And having
 9 declared to them all these things, he sent them to Joppa. On the
 morrow, as they journeyed and drew nigh to the city, Peter went up on

And she opened her eyes, and seeing Peter, sat up—Who can imagine the Surprise of *Dorcas*, when called back to Life? Or of her Friends, when they saw her alive? For the Sake of themselves, and of the Poor, there was Cause of rejoicing; and much more, for such a Confirmation of the Gospel. But to herself it was Matter of Resignation, not Joy, to be called back to these Scenes of Vanity: Which surely would not have been tolerable, had not a Veil of Oblivion been drawn over the Glories, which her separate Spirit had enjoyed. But doubtless her remaining Days were still more zealously spent in the Service of her Saviour and her God. Thus was a richer Treasure laid up for her in Heaven, and she afterward returned to a more exceeding Weight of Glory, than that from which so astonishing a Providence had recalled her for a Season.

V. 1. *And there was a certain man*—The first Fruits of the *Gentiles in Cesarea*—Where *Philip* had been before, (ch. viii. 40.) So that the Doctrine of Salvation by Faith in *Jesus*, was not unknown there. *Cesarea* was the Seat of the civil Government, as *Jerusalem* was of the ecclesiastical. It is observable, that the

Gospel made its Way first thro' the Metropolitan Cities. So it first seized *Jerusalem* and *Cesarea*: Afterwards *Philippi*, *Athens*, *Corinth*, *Ephesus*, *Rome* itself. A centurion, or Captain, of that called the Italian band—That is, Troop or Company.

V. 2. *Who gave much alms to the people*—That is, to the *Jews*, many of whom were at that Time extremely poor.

V. 3. *He saw in a vision*—Not in a Trance, like *Peter*; plainly, so as to leave one not accustomed to Things of this Kind, no room to suspect any Imposition.

V. 4. *Thy prayers and thine alms are come up for a memorial before God*—Dare any Man say, These were only splendid Sins? Or that they were an Abomination before God? And yet it is certain, in the *Christian* Sense, *Cornelius* was then an Unbeliever. He had not then Faith in *Christ*. So certain it is, that every one who seeks Faith in *Christ*, should seek it in Prayer, and doing Good to all Men: Tho' in Strictness, what is not exactly according to the Divine Rule, must stand in need of Divine Favour and Indulgence.

V. 8. *A devout soldier*—How many such Attendants

10 the house-top, to pray, about the sixth hour. And he became very hungry, and would have eaten; but while they made ready, he fell into a trance,
 11 And saw heaven opened, and a certain vessel like a great sheet, tied at the
 12 four corners, descending to him, and let down on the earth: Wherein
 were all four-footed creatures of the earth, and creeping things, and fowls
 13 of the air. And a voice came to him, Rise, Peter, kill and eat. But Pe-
 14 ter said, In no wise, Sir: for I have never eaten any thing common or
 15 unclean. And the voice *came* to him again, the second time, What God
 16 hath purified, call not thou common. This was done thrice, and the ves-
 17 sel was taken up again to heaven. Now while Peter doubted in him-
 self, what the vision he had seen should mean, behold the men sent by
 18 Cornelius, having enquired out Simon's house, stood at the gate, And
 19 calling asked, Whether Simon, surnamed Peter, lodged there? While
 Peter was musing on the vision, the Spirit said to him, Behold, men seek
 20 thee. Arise therefore and go down, and go with them, doubting nothing;
 21 for I have sent them. Then Peter going down to the men, said, Be-
 22 hold, I am he whom ye seek: for what cause are ye come? And they
 said, Cornelius the centurion, a just man, and fearing God, and of good re-
 port among all the nation of the Jews, was warned of God by an holy an-
 23 gel, to send for thee to his house, and to hear words from thee. And he in-
 vited them in and lodged *them*. And the next day, Peter went away
 24 with them; and certain brethren from Joppa went with him. And the
 day following they entered into Cesarea. And Cornelius was waiting for
 25 them, having called together his kinsmen and near friends. And as Peter

tendants have our modern Officers? *A devout soldier* would now be looked upon as little better than a Deserter from his Colours.

V. 10. *And he became very hungry*—At the usual Meal-time. The Symbols in Visions and Trances, it is easy to observe, are generally suited to the State of the Natural Faculties.

V. 11. *Tied at the corners*—Not all in one Knot, but each fastened as it were up to Heaven.

V. 14. *But Peter said, In no wise, Sir*—When God commands a strange, or seemingly improper Thing, the first Objection frequently finds Pardon. But it ought not to be repeated. This Doubt and Delay of St. Peter, had several good Effects. Hereby the Will of God in this important Point, was made more evident and incontestable. And Peter also, having been so slow of Belief himself, could the more easily bear the doubting of his Brethren, ch. xi. 2, &c.

V. 15. *What God hath purified*—Hath made and declared clean. Nothing but what is clean can come down from Heaven. St. Peter well remembered this Saying, in the Council at Jerusalem, ch. xv. 9.

V. 16. *This was done thrice*—To make the deeper Impression.

V. 17. *While Peter doubted in himself, behold the men*—Frequently the Things which befall us *within* and from *without* at the same Time, are a Key to each other. The Things which thus concur and agree together, ought to be diligently attended to.

V. 19. *Behold men seek thee, arise therefore and go down, and go with them, doubting nothing*—How gradually was St. Peter prepared, to receive this new Admonition of the Spirit! Thus God is wont to lead on his Children by Degrees, always giving them Light for the present Hour.

V. 24. *Cornelius was waiting for them*—
Not

was coming in, Cornelius met him, and falling down at his feet, worshipped
 26 *him*. But Peter raised him up, saying, Arise: I myself also am a man.
 27 And as he talked with him, he went in and found many come together.
 28 And he said to them, Ye know it is unlawful for a Jew to join with or come
 to one of another nation; but God hath shewed me, to call no man common
 29 or unclean. Therefore being sent for, I came without gain-saying. I ask
 30 therefore, for what intent ye have sent for me? And Cornelius said,
 Four days ago I was fasting till this hour, and at the ninth hour I was pray-
 ing in my house, and behold a man stood before me in bright clothing,
 31 And said, Cornelius, thy prayer is heard, and thine alms are remembered be-
 32 fore God. Send therefore to Joppa, and call hither Simon, who is sur-
 named Peter: he lodgeth in the house of Simon a tanner by the sea,
 33 who being come, shall speak to thee. Immediately therefore I sent to
 thee, and thou hast done well in coming. Now therefore we are all present
 before God, to hear all things that are commanded thee by God.

34 Then Peter opening *his* mouth, said, I perceive of a truth that God is
 35 not a respecter of persons: But in every nation, he that feareth him, and
 36 worketh righteousness, is accepted by him. *This is* the word which he

Not engaging himself in any secular Business, during that solemn Time, but being altogether intent on this one Thing.

V. 26. *I myself am a man*—And not GOD, who alone ought to be worshipped.

V. 28. *But God hath shewed me*—He speaks sparingly to *them*, of his former Doubt, and his late Vision.

V. 29. *I ask, for what intent ye have sent for me?*—St. Peter knew this already. But he puts *Cornelius* on telling the Story, both that the rest might be informed, and *Cornelius* himself more impressed by the Narration: The Repetition of which, even as we read it, gives a new Dignity and Spirit, to *Peter's* succeeding Discourse.

V. 30. *Four days ago I was fasting*—The first of these Days he had the Vision; the second, his Messengers came to *Joppa*; on the third, St. Peter set out; and on the fourth, came to *Cesarea*.

V. 31. *Thy prayer is heard*—Doubtless he had been praying for Instruction, how to worship GOD in the most acceptable Manner.

V. 33. *Now therefore we are all present before God*—The Language of every truly Christian Congregation.

V. 34. *I perceive of a truth*—More clearly

than ever, from such a Concurrence of Circumstances: *That God is not a respecter of persons*—Is not partial in his Love. The Words mean, in a particular Sense, That He does not confine his Love to one Nation: In a general, That He is loving to every Man, and willeth all Men should be saved.

V. 35. *But in every nation, he that feareth God, and worketh righteousness*—He that, first, Reverences GOD, as great, wise, good, the Cause, End, and Governor of all Things, and secondly, from this awful Regard to Him, not only avoids all known Evil, but endeavours, according to the best Light he has, to do all Things well; *is accepted of him*—Thro' *Christ*, tho' he knows Him not. The Assertion is express, and admits of no Exception. He is in the Favour of GOD, whether enjoying his Written Word and Ordinances or not. Nevertheless the Addition of these is an unspeakable Blessing, to those who were before in some Measure accepted. Otherwise GOD would never have sent an Angel from Heaven, to direct *Cornelius* to St. Peter.

V. 36. *This is the word which God sent*—When He sent his Son into the World, *preaching*—Proclaiming by Him—*Peace* between GOD and Man, whether *Jew* or *Gentile*—By the

sent to the children of Israel, preaching the glad tidings of peace through
 37 Jesus Christ; He is Lord of all. Ye know the word which was publish-
 ed through all Judea, beginning from Galilee, after the baptism which
 38 John preached: How God anointed Jesus of Nazareth with the Holy
 Ghost and with power, who went about doing good, and healing all that
 39 were oppressed by the devil; for God was with him. And we are wit-
 nesses of all things which he did, both in the land of the Jews and in
 40 Jerusalem; whom yet they slew, having hanged *him* on a tree. Him
 41 God raised up the third day, and shewed him openly; (Not to all the
 people, but to witnesses, chosen before of God, *even* to us, who did eat
 42 and drink with him) after he rose from the dead. And he commanded
 us, to proclaim to the people, and to testify, that it is he who is ordained
 43 by God the Judge of the living and the dead. To him give all the pro-
 phets witness, that every one who believeth in him, shall receive forgive-
 ness of sins through his name.

44 While Peter was yet speaking these words, the Holy Ghost fell on all
 45 that were hearing the word. And the believers of the circumcision, as
 many as came with Peter, were amazed, that the gift of the Holy Ghost
 46 was poured out on the Gentiles also. For they heard them speaking

the GOD-Man. *He is Lord of both; yea, Lord of and over all.*

V. 37. *Ye know the word which was published*—You know the Facts in general, the Meaning of which I shall now more particularly explain and confirm to you. *The baptism which John preached*—To which he invited them by his Preaching, in Token of their Repentance. This began in *Galilee*, which was near *Cesarea*.

V. 38. *How God anointed Jesus*—Particularly at his Baptism, thereby inaugurating him to his Office: *With the Holy Ghost, and with power*—It is worthy our Remark, that frequently when the Holy Ghost is mentioned, there is added a Word particularly adapted to the present Circumstance. So the Deacons were to be *full of the Holy Ghost and wisdom*, ch. vi. 3. *Barnabas* was *full of the Holy Ghost and faith*, ch. xi. 24. the Disciples were *filled with joy, and with the Holy Ghost*, ch. xiii. 52. And here, where his mighty Works are mentioned, *Christ Himself* is said to be *anointed with the Holy Ghost, and with power*. For God was with him—He speaks sparingly here of the Majesty of *Christ*, as considering the State of his Hearers.

V. 41. *Not now to all the people*—As before his Death; *to us who did eat and drink with him*—That is, conversed familiarly and continually with Him, in the Time of his Ministry.

V. 42. *It is he who is ordained by God, the Judge of the living and the dead*—Of all Men, whether they are alive at his Coming, or had died before it. This was declaring to them in the strongest Terms, How entirely their Happiness depended, on a timely and humble Subjection to Him, who was to be their final Judge.

V. 43. *To him give all the prophets witness*—Speaking to Heathens, he does not quote any in particular; *that every one who believeth in him*—Whether he be *Jew* or *Gentile*; *shall receive remission of sins*—Tho' he had not before either feared God, or worked Righteousness.

V. 44. *The Holy Ghost fell on all that were hearing the word*—Thus were they consecrated to God, as the First-fruits of the *Gentiles*. And thus did God give a clear and satisfactory Evidence, that He had accepted them, as well as the *Jews*.

V. 45. *The believers of the circumcision*—The believing *Jews*.

V. 47. *Can.*

47 with tongues and magnifying God. Then Peter answered, Can any man
 forbid water, that these should not be baptized, who have received the
 48 Holy Ghost, even as we? And he commanded them to be baptized in
 the name of the Lord. Then they prayed him to tarry certain days.

XI. Now the apostles and brethren who were in Judea heard, that the Gen-
 2 tiles also had received the word of God. And when Peter was come up to
 3 Jerusalem, they of the circumcision debated with him, saying, Thou
 4 wentest in to men uncircumcised, and didst eat with them. Then Pe-
 5 ter beginning, laid *all things* before them in order, saying, I was praying
 in the city of Joppa, and *being* in a trance, I saw a vision, a certain vessel
 descending, as it were a great sheet, let down from heaven by the four
 6 corners, and it came even to me: On which looking stedfastly, I observed
 and saw four-footed creatures of the earth, and creeping things, and fowls
 7 of the air. And I heard a voice saying to me, Rise, Peter, kill and eat.
 8 But I said, In no wise, Sir: for nothing common or unclean hath ever
 9 entered into my mouth. And the voice from heaven answered me again,
 10 What God hath purified, call not thou common. This was done thrice,
 11 and all were drawn up again into heaven. And behold immediately three
 12 men stood at the house where I was, sent from Cesarea to me. And the Spi-
 rit bad me go with them, doubting nothing: these six brethren also went
 13 with me, and we entered into the man's house. And he told us, how he
 had seen an angel standing in his house, and saying to him, Send men to
 14 Joppa, and call Simon, surnamed Peter, Who shall tell thee words,
 15 whereby thou and all thy family may be saved. And as I began to speak,

V. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost?*—He does not say, They have the Baptism of the Spirit; therefore they do not need Baptism with Water. But just the contrary: If they have received the Spirit, then baptize them with Water.

How easily is this Question decided, if we will take the Word of God for our Judge? Either Men have received the Holy Ghost or not. If they have not, *Repent, faith God, and be baptized, and ye shall receive the gift of the Holy Ghost.* If they have, if they are already baptized with the Holy Ghost, then *who can forbid Water?*

V. 48. *In the name of the Lord*—Which implies the Father who anointed Him, and the Spirit, with which He was anointed to his Of-

fice. But as these *Gentiles* had before believed in God the Father, and could not but now believe in the Holy Ghost, under whose powerful Influence they were at this very Time, there was the less Need of taking Notice, that they were baptized into the Belief and Profession of the Sacred Three; tho' doubtless the Apostle administered the Ordinance in that very Form which *Christ* Himself had prescribed.

V. 4. *Peter laid all things before them*—So he did not take it ill to be questioned, nor desire to be treated as Infallible. And he answers the more mildly, because it related to a Point, which he had not readily believed himself.

V. 5. *Being in a trance*—Which suspends the Use of the outward Senses.

V. 14. *Saved*—With the full Christian Salvation, in this World, and the World to come.

V. 17. *To*

16 the Holy Ghost fell on them, even as on us at the beginning. Then I remembered the word of the Lord, how he said, John indeed baptized with
 17 water, but ye shall be baptized with the Holy Ghost. If then God gave to them the same gift as even to us, having believed on the Lord Jesus
 18 Christ, who was I that could withstand God? When they heard these things, they were quiet, and glorified God, saying, Then God hath given to the Gentiles also repentance unto life.

19 Now they who had been scattered abroad by the distress which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch,
 20 preaching to none but Jews only. And some of them were men of Cyprus and Cyrene, who coming into Antioch, spake to the Greeks, preaching
 21 the Lord Jesus. And the hand of the Lord was with them; and a great
 22 number believed and turned to the Lord. And tidings of these things came to the ears of the church that was in Jerusalem, and they sent forth Barna-
 23 bas, to go to Antioch: Who coming and seeing the grace of God, was glad, and exhorted *them* all, to cleave unto the Lord with full purpose
 24 of heart. For he was a good man, and full of the Holy Ghost and faith.
 25 And a considerable multitude was added to the Lord. Then went he to Tarsus to seek Saul; and having found him, he brought him to An-

V. 17. *To us, having believed*—The Sense is, Because we believed, not because we were circumcised, was the Holy Ghost given to us. *What was I*—A mere Instrument in God's Hand. They had enquired only concerning his *eating with the Gentiles*. He satisfies them likewise, concerning his baptizing them, and shews that he had done right in going to *Cornelius*, not only by the Command of God, but also by the Event, the Descent of the Holy Ghost.

And *who are we, that we should withstand God?* Particularly by laying down Rules of Christian Communion, which exclude any whom he has admitted into the Church of the First-born, from worshipping God together. O that all Church-Governors would consider, how bold an Usurpation this is, on the Authority of the Supreme Lord of the Church! O that the Sin of thus *withstanding* God, may not be laid to the Charge of those, who perhaps with a good Intention, but in an Over-fondness for their own Forms, have done it, and are continually doing it!

V. 18. *They glorified God*—Being thoroughly

satisfied. *Repentance unto life*—True Repentance is a Change from spiritual Death to spiritual Life, and leads to Life everlasting.

V. 19. *They who had been scattered abroad*—St. Luke here resumes the Thread of his Narration, in the very Words wherewith he broke it off, ch. viii. 4. *As far as Phenicia* to the North, *Cyprus* to the West, and *Antioch* to the East.

V. 20. *Some of them were men of Cyprus and Cyrene*—Who were more accustomed to converse with the *Gentiles*. *Who coming into Antioch*—Then the Capital of Syria, and, next *Rome* and *Alexandria*, the most considerable City of the Empire. *Spake to the Greeks*—As the *Greeks* were the most celebrated of the *Gentile* Nation near *Judea*, the *Jews* called all the *Gentiles* by that Name. Here we have the first Account, of preaching the Gospel to the idolatrous *Gentiles*. All those to whom it had been preached before, did at least worship one God, the God of *Israel*.

V. 21. *And the hand of the Lord*—That is, the Power of his Spirit.

T t

V. 26. And

26 tioch. And a whole year they assembled themselves with the church, and taught a considerable multitude: and the disciples were first called Christians at Antioch.

27 In those days prophets came from Jerusalem to Antioch. And one of
28 them, named Agabus stood up, and signified by the Spirit, that there would
be a great famine through all the world; which also came to pass under
29 Claudius Cefar. Then the disciples determined to send relief, every one
30 according to his ability, to the brethren who dwelt in Judea: Which also
they did, sending *it* to the elders, by the hand of Barnabas and Saul.

XII. About that time Herod the king stretched forth his hands to afflict
2 certain of the church. And he slew James the brother of John, with
3 the sword. And perceiving it pleased the Jews, he proceeded to take
4 Peter also: (Then were the days of unleavened bread.) Whom having
apprehended, he put him in prison, delivering him to four quaternions
of soldiers to keep him, intending to bring him forth to the people after
5 the passover. So Peter was kept in the prison; but continual prayer
was made to God by the church for him.

6 And when Herod was about to bring him forth, the same night Peter
was sleeping between two soldiers, bound with two chains, and the guards
7 before the door were keeping the prison. And behold, an angel of the Lord

V. 26. *And the disciples were first called Christians at Antioch*—Here it was, that they first received this standing Appellation. They were before termed *Nazarenes* and *Galileans*.

V. 28. *Agabus stood up*—In the Congregation.

V. 29. *Then*—Understanding the Distress they would otherwise be in, on that Account. *The disciples determined to send relief to the brethren in Judea*—Who herein received a manifest Proof, of the Reality of their Conversion.

V. 30. *Sending it to the elders*—Who gave it to the Deacons, to be distributed by them, as every one had Need.

V. 1. *At that time*—So wisely did God mix Rest and Persecution, in due Time and Measure succeeding each other. *Herod—Agrippa*; the latter was his *Roman*, the former his *Syrian* Name. He was the Grandson of *Herod the Great*, Nephew to *Herod Antipas*, who beheaded *John the Baptist*, Brother to *Herodias*, and Father to that *Agrippa*, before whom *St. Paul* afterward made his Defence. *Caligula*

made him King of the Tetrarchy of his Uncle *Philip*, to which he afterward added the Territories of *Antipas*. *Claudius* made him also King of *Judea*, and added thereto the Dominions of *Lysanias*.

V. 2. *James, the brother of John*—So one of the Brothers went to God the first, the other, the last of the Apostles.

V. 3. *Then were the days of unleavened bread*—At which the *Jews* came together from all Parts.

V. 4. *Four quaternions*—Sixteen Men, who watched by Turns, Day and Night.

V. 5. *Continual prayer was made for him*—Yet when their Prayer was answered, they could scarce believe it! (ver. 15.) But why had they not prayed for *St. James* also? Because he was put to Death as soon as apprehended.

V. 6. *Peter was sleeping*—Easy and void of Fear: *Between two soldiers*—Sufficiently secured, to human Appearance.

V. 7. *His chains*—With which his Right-arm was bound to one of the Soldiers, and his Left-arm to the other.

V. 8. *Gird*

stood over him, and light shined in the house: and smiting Peter on the side he waked him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy garment about thee, and follow me. And going out, he followed him. And he knew not that it was real which was done by the angel, but thought he saw a vision. When they had passed the first and the second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord: and going out, they went on through one street; and immediately the angel departed from him. And Peter coming to himself said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And having considered, he went to the house of Mary, the mother of John surnamed Mark, where many were gathered together praying. And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda. And knowing Peter's voice, she opened not the gate for joy, but running in, told *them*, that Peter stood before the gate. And they said to her, Thou art mad. But she constantly affirmed, it was so. Then they said, It is his angel. But Peter continued knocking. And opening *the door*, they saw him and were astonished. But he beckoning to them with his hand, to be silent, declared to them, How the Lord had brought him out of the prison. And he said, Shew these things to James and to the brethren. And going out, he went to another place. Now when it was day, there was no small stir among the soldiers, What was become of

V. 8. *Gird thyself*—Probably he had put off his Girdle, Sandals, and upper Garment, before he lay down to sleep.

V. 10. *The first and the second ward*—At each of which doubtless was a Guard of Soldiers. *The gate opened of its own accord*—Without either Peter or the Angel touching it. *And they went on thro' one street*—That Peter might know which Way to go. *And the angel departed from him*—Being himself sufficient for what remained to be done.

V. 11. *Now I know of a truth*—That this is not a Vision, ver. 9.

V. 12. *And having considered*—What was best to be done. *Many were gathered together*—At Midnight.

V. 13. *The gate*—At some Distance from the House; *to hearken*—If any knocked.

V. 14. *And knowing Peter's voice*—Bidding her open the Door.

V. 15. *They said, Thou art mad*—As we say, Sure you are not in your Senses to talk so. *It is his angel*—It was a common Opinion among the Jews, that every Man had his particular Guardian Angel, who frequently assumed both his Shape and Voice. But this is a Point on which the Scriptures are silent.

V. 17. *Beckoning to them*—Many of whom, being amazed, were talking together. *And he said, Shew these things to James*—The Brother or Kinsman of our LORD, and Author of the Epistle which bears his Name. He appears to have been a Person of considerable Weight and Importance, probably the chief Overseer of the Church in Jerusalem. *He went into another place*—Where he might be better concealed, till the Storm was over.

19 Peter? And Herod having sought for him, and not found *him*, examined the guard, and commanded *them* to be put to death. And going down
20 from Judea to Cesarea, he abode *there*. And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's *country*.

21 And on a set day, Herod arrayed in royal apparel, and sitting on his
22 throne, made an oration to them. And the people shouted, *It is the*
23 voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory; and being eaten by
24 worms, he expired. But the word of God grew and multiplied.
25 And Barnabas and Saul, having fulfilled their service, returned from Jerusalem, taking with them John, surnamed Mark.

XIII. Now there were in the church that was at Antioch, certain prophets and teachers, Barnabas, and Simeon called Niger, and Lucius of Cyrene and Manaen, who had been brought up with Herod the tetrarch, and
2 Saul. And as they were ministering to the Lord and fasting, the Holy Ghost said, Separate me Barnabas and Saul, for the work to which I have

V. 19. *Herod commanded them to be put to death*—And thus the Wicked suffered, in the Room of the Righteous. *And going down from Judea*—With Shame, for not having brought forth *Peter*, according to his Promise.

V. 20. *Having gained Blastus*—To their Side, they sued for and obtained *peace*—Reconciliation with *Herod*. And so the Christians of those Parts, were by the Providence of God, delivered from Scarcity. *Their country was nourished*—Was provided with Corn; by the king's country—Thus *Hiram* also, King of Tyre, desired of *Salomon*, food or Corn for his household, 1 Kings v. 9.

V. 21. *And on a set day*—Which was solemnized yearly, in Honour of *Claudius Cesar*. *Herod arrayed in royal apparel*—In a Garment so wrought with Silver, that the Rays of the rising Sun, striking upon, and being reflected from it, dazzled the Eyes of the Beholders. *The people shouted, It is the voice of a god*—Such profane Flattery they frequently paid to Princes. But the Commonness of a wicked Custom, rather increases than lessens the Guilt of it.

V. 23. *And immediately*—God does not delay to vindicate his injured Honour: *An angel of the Lord smote him*—Of this other Historians say no-

thing: So wide a Difference there is, between Divine and Human History! An Angel of the LORD brought out *Peter*: An Angel smote *Herod*. Men did not see the Instruments in either Case. These were only known to the People of GOD. *Because he gave not God the glory*—He willingly received it to himself, and by this Sacrilege filled up the Measure of his Iniquities. So then Vengeance tarried not. *And he was eaten by worms, or vermin*—How changed! *And on the fifth Day, expired in exquisite Torture*. Such was the Event! The Persecutor perished, and the Gospel grew and multiplied.

V. 25. *Saul returned*—To Antioch; taking *John, surnamed Mark*—The Son of *Mary*, (at whose House the Disciples met, to pray for *Peter*) who was Sister to *Barnabas*.

V. 1. *Manaen, who had been brought up with Herod*—Now freed from the Temptations of a Court.

V. 2. *Separate me Barnabas and Saul, for the work to which I have called them*—This was not ordaining them. *St. Paul* was ordained long before, and that not of men, neither by man: It was only inducting him to the Province for which our LORD had appointed him from the Beginning, and which was now revealed to the Prophets.

3 called them. Then having fasted and prayed, and laid their hands on them,
 4 they sent *them* away. So being sent forth by the Holy Ghost, they went
 5 down to Seleucia, and from thence sailed to Cyprus. And being at Sala-
 mis, they preached the word of God in the synagogues of the Jews; and
 6 they had also John for *their* attendant. And having gone thro' the whole
 isle to Paphos, they found a certain magician, a false prophet, a Jew, whose
 7 name *was* Bar-jesus, Who was with the proconsul, Sergius Paulus, a pru-
 dent man. He calling to him Barnabas and Saul, desired to hear the word
 8 of God. But Elymas the magician (so is his name by interpretation) with-
 9 stood them, seeking to turn away the proconsul from the faith. Then
 Saul (who *is* also called Paul) filled with the Holy Ghost, and fixing his
 10 eyes upon him, said, O full of all guile and all mischief, thou son of the
 devil, thou enemy of all righteousness, wilt thou not cease to pervert the
 11 right ways of the Lord? And now behold the hand of the Lord *is* up-
 on thee; and thou shalt be blind, not seeing the sun for a season. And
 immediately a mist and darkness fell upon him, and going about, he sought
 12 some to lead him. Then the proconsul, seeing what was done, believed,
 being astonished at the doctrine of the Lord.
 13 And Paul and those with him loosing from Paphos, came to Perga in Pam-
 14 phylia; but John withdrawing from them, returned to Jerusalem. And de-
 parting from Perga, they came to Antioch in Pisidia; and going into the sy-
 15 nagogue on the sabbath-day, they sat down. And after the reading of the

Prophets and Teachers. In consequence of this they fasted, prayed, and laid their Hands upon them; a Rite which was used not in Ordination only, but in Blessing and on many other Occasions.

V. 3. *Then having fasted*—Again. Thus they did also, ch. xiv. 23.

V. 5. *In the synagogues*—Using all Opportunities that offered.

V. 6. *Paphos* was on the western, *Salamis* on the eastern Part of the Island.

V. 7. *The proconsul*—The Roman Governor of Cyprus, *a prudent man*—And therefore not overruled by *Elymas*, but desirous to enquire farther.

V. 9. *Then Saul, who is also called Paul*—'Tis not improbable, that coming now among the Romans, they would naturally adapt his Name to their own Language, and so call him *Paul* instead of *Saul*. Perhaps the Family of the Proconsul might be the first, who addressed to

or spoke of him by this Name. And from this Time, being the Apostle of the *Gentiles*, he himself used the Name which was more familiar to them.

V. 10. *O full of all guile*—As a false Prophet, and all mischief—As a Magician. *Thou son of the devil*—A Title well suited to a Magician; and one who not only was himself unrighteous, but laboured to keep others from all Goodness. *Wilt thou not cease to pervert the right ways of the Lord?*—Even now thou hast heard the Truth of the Gospel.

V. 11. *And immediately a mist*—Or Dimness within, and darkness without, fell upon him.

V. 12. *Being astonished at the doctrine of the Lord*—Confirmed by such a Miracle.

V. 13. *John withdrawing from them returned*—Tired with the Fatigue, or shrinking from Danger.

V. 14. *Antioch in Pisidia*—Different from the *Antioch* mentioned ver. 1.

V. 15. *Ana*

law and the prophets, the chief of the synagogue sent to them, saying,
 16 Brethren, if ye have any word of exhortation to the people, speak. Then
 Paul standing, and waving his hand, said, Ye men of Israel, and ye that
 17 fear God, hearken. * The God of this people chose our fathers, and
 raised the people, while sojourning in the land of Egypt, and brought
 18 them out of it with an uplifted arm. † And he suffered their manners
 19 in the wilderness, about the space of forty years. And having destroyed
 seven nations in the land of Canaan, he divided their land to them by lot,
 20. about four hundred and fifty years. And after that, he gave *them* judges,
 21 until Samuel the prophet. And afterward they desired a king: and God
 gave them Saul the son of Kish, a man of the tribe of Benjamin, forty
 22 years. And having removed him, ‡ he raised up to them David for
 their king, to whom also bearing witness he said, I have found David, the
 23 son of Jesse, a man after mine own heart, who will do all my will. Of this
 man's seed hath God, according to *his* promise, raised unto Israel a Savi-
 24 our, Jesus; John having first preached before his coming, the baptism

V. 15. *And after the reading of the law and the prophets, the chief of the synagogue sent to them—* The Law was read over once every Year, a Portion of it every Sabbath; to which was added a Lesson taken out of the Prophets. After this was over, any one might speak to the People, on any Subject he thought convenient. Yet it was a Circumstance of Decency, which Paul and Barnabas would hardly omit, to acquaint the Rulers with their Desire of doing it: Probably by some Message before the Service began.

V. 16. *Ye that fear God—* Whether Proselytes or Heathens.

V. 17. *The God—* By such a Commemoration of God's Favours to their Fathers, at once their Minds were conciliated to the Speaker, they were convinced of their Duty to God, and invited to believe his Promise, and the Accomplishment of it. The six Verses, 17—22, contain the whole Sum of the Old Testament. *Of this people—* Paul here chiefly addresses himself to those whom he styles, *Ye that fear God*: He speaks of *Israel* first; and ver. 26. speaks more directly to the *Israelites* themselves. *Chose—* And this exalted the People: not any Merit or Goodness of their own. *Ezek. xx. 5. Our fathers—Abraham* and his Posterity.

V. 19. *Seven nations—* Enumerated *Deut. vii. 1. about four hundred and fifty years—* That is,

* *Isaiah i. 2*

† *Deut. i. 31.*

from the Choice of the Fathers to the dividing of the Land, it was about four hundred and fifty Years.

V. 21. *He gave them Saul forty years—* Including the Time wherein Samuel judged *Israel*.

V. 22. *Having removed him—* Hence they might understand, that the Dispensations of God admit of various Changes. *I have found David, a man after mine own heart—* This Expression is to be taken in a limited Sense. David was such at *that time*, but not at all Times. And he was so, *in that respect*, as he performed *all God's will*, in the Particulars there mentioned. But he was not a *man after God's own heart*, in other Respects, wherein he performed his own Will. In the Matter of *Uriah*, for instance, he was as far from being a *man after God's heart*, as *Saul* himself was. It is therefore a very gross, as well as dangerous Mistake, to suppose this is the Character of *David* in every Part of his Behaviour. We must beware of this, unless we would recommend Adultery and Murder as *things after God's own heart*.

V. 24. *John having first preached—* He mentions this, as a Thing already known to them. And so doubtless it was. For it gave so loud an Alarm to the whole *Jewish Nation*, as could not but be heard in foreign Countries, at least as remote as *Pisidia*.

‡ *1 Sam. xvi. 12, 13.*

V. 25. *His*

25 of repentance to all the people of Israel. * And as John was fulfilling his course, he said, Whom think ye that I am? I am not *he*. But behold one cometh after me, the shoes of whose feet I am not worthy to
26 loose. Men, brethren, children of the stock of Abraham, and those
27 among you who fear God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, neither knowing him, nor the sayings of the prophets, which are read every sabbath-day, have ful-
28 filled *them*, in condemning *him*. And though they found no cause of death
29 *in him*, yet desired they Pilate, that he might be put to death. And when they had fulfilled all things that were written of him, taking *him*
30 down from the tree, they laid *him* in a sepulchre. But God raised him
31 from the dead. And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.
32 And we declare to you glad tidings, that the promise which was made
33 to the fathers, God hath fulfilled this to us their children, in raising up Jesus: as it is written also in the second Psalm, † Thou art my Son,
34 this day have I begotten thee. And because he raised him up from the dead, no more to return to corruption, he spake thus, ‡ I will give
35 you the sure mercies of David. Wherefore he saith also in another
36 Psalm, || Thou wilt not suffer thy Holy one to see corruption. Now David, having served the will of God in his generation, fell asleep, and

V. 25. *His course*—His Work was quickly finished, and might therefore well be termed a *course* or *race*.

V. 27. *For they that dwell at Jerusalem, and their rulers*—He here anticipates a strong Objection, “Why did not they at Jerusalem, and especially their Rulers, believe?” They *knew* not *him*, because they understood not those very Prophets whom they read or heard continually. Their very condemning him, innocent as he was, proves, that they understood not the Prophecies concerning him.

V. 29. *They fulfilled all things that were written of him*—So far could they go, but no farther.

V. 31. *He was seen many days, by them who came up with him from Galilee to Jerusalem*—This last Journey both presupposes all the rest, and was the most important of all.

V. 33. *Thou art my Son: this day have I begotten thee*—It is true, He was the Son of God from Eternity. The Meaning therefore is, I have this Day declared thee to be my Son. As

St. Paul elsewhere, *Declared to be the Son of God with power, by the resurrection from the dead.* (Rom. i. 4.) And it is with peculiar Propriety and Beauty, that God is said to *have begotten him*, on the Day when He raised Him from the Dead, as He seemed then to be born out of the Earth anew.

V. 34. *No more to return to corruption*—That is, to die no more. *I will give you the sure mercies of David*—The Blessings promised to David in Christ. These are sure, certain, firm, solid, to every true Believer in Him. And hence the Resurrection of Christ necessarily follows; for without this, those Blessings could not be given.

V. 35. *He saith—David in the Name of the Messiah.*

V. 36. *David, having served the will of God in his generation, fell asleep*—So his Service extended not itself beyond the Bounds of the common Age of Man: But the Service of the Messiah to all Generations, as his Kingdom to

* Luke iii. 16.

† Psalm ii. 7.

‡ Isaiah lv. 3.

|| Psalm xvi. 10.

all

37 was added to his fathers, and saw corruption. But he whom God raised
 38 did not see corruption. Be it known unto you therefore, that through
 39 this man is preached to you the forgiveness of sins. And by him every
 one that believeth is justified from all things, from which ye could not
 40 be justified by the law of Moses. Beware therefore, lest that come up-
 41 on you, which is spoken in the prophets. * Behold ye despisers, and
 wonder and perish. For I work a work in your days, a work which ye
 will in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles be-
 sought *them*, that these words might be spoken to them on the sabbath
 43 between. And when the congregation was broken up, many of the
 Jews and religious proselytes followed Paul and Barnabas, who speaking
 to them, persuaded them to continue in the Grace of God.

44 And the next sabbath almost the whole city was gathered together, to
 45 hear the word of God. But the Jews seeing the multitudes, were filled
 with zeal, and spake against the things spoken by Paul, contradicting
 46 and blaspheming. Then Paul and Barnabas speaking boldly, said, It was
 necessary that the word of God should be spoken to you first; but see-
 ing ye thrust it from you, and judge yourselves unworthy of eternal life,

all Ages. *Served the will of God*—Why art thou here, thou who art yet in the World? Is it not, that thou also mayst *serve the will of God*? Art thou serving it now? Doing *all his will*? *And was added to his fathers*—Not only in Body. This Expression refers to the Soul also, and supposes the Immortality of it.

V. 39. *Ye could not be justified*—Not only ye cannot now; but ye never could. For it afforded no Expiation for presumptuous Sins. *By the law of Moses*—The whole Mosaic Institution. The Division of the Law into Moral and Ceremonial, was not so common among the *Jews*, as it is among us. Nor does the Apostle here consider it at all. But *Moses* and *Christ* are opposed to each other.

V. 40. *Beware*—A weighty and seasonable Admonition. No Reproof is as yet added to it.

V. 41. *I work a work which ye will in no wise believe*—This was originally spoken to those, who would not believe that God would ever deliver them from the Power of the *Chaldeans*. But it is applicable to any who will not believe the Promises or the Works of God.

V. 42. *When the Jews were gone out*—Pro-

bably many of them, not bearing to hear him, went out before he had done. *The sabbath between*—So the *Jews* call to this Day the Sabbath between the first Day of the Month *Tisri* (on which the civil Year begins) and the Tenth of the same Month, which is the solemn Day of Expiation.

V. 43. *Who speaking to them*—More familiarly, *persuaded them to continue*—For Trials were at hand, *in the grace of God*—That is, to adhere to the Gospel or Christian Faith.

V. 46. *Then Paul and Barnabas speaking boldly, said*—Those who hinder others must be publicly reprov'd. *It was necessary*—Tho' ye are not worthy: He shews that he had not preached to *them*, from any Confidence of their believing. *But seeing ye judge yourselves unworthy of eternal life*—They indeed judged none but themselves worthy of it. Yet their rejecting of the Gospel was the same as saying, "We are unworthy of eternal Life." *Behold!*—A thing now present! An astonishing Revolution! *We turn to the Gentiles*—Not that they left off preaching to the *Jews* in other Places. But they now determined to lose no more Time at

47 behold! we turn to the Gentiles. For so hath the Lord commanded us,
saying, * I have set Thee for a light of the Gentiles, that Thou mightest
 48 be for salvation to the ends of the earth. And the Gentiles hearing *it*
 were glad, and glorified the word of the Lord: and as many as were or-
 49 dained to eternal life believed. And the word of the Lord was published
 50 through all that country. But the Jews stirred up the devout, honour-
 able women, and the chief men of the city, and raised a persecution against
 51 Paul and Barnabas, and expelled them out of their coasts. And they
 52 shook off the dust of their feet against them, and went to Iconium. And
 the disciples were filled with joy and with the Holy Ghost.

XIV. And in Iconium they went together into the synagogue of the Jews,
 and so spake that a great multitude both of the Jews and Greeks believed.
 2 But the unbelieving Jews stirred up the Gentiles, and made their minds
 3 evil-affected against the brethren. Yet they abode a long time speaking
 boldly in the Lord, who bare witness to the word of his grace, and granted
 4 signs and wonders to be done by their hands. But the multitude of the
 city was divided; and part held with the Jews, and part with the apostles.
 5 And when there was an assault both of the Gentiles and Jews with their ru-
 6 lers, to use *them* despitefully, and to stone them, Being aware *of it*, they
 7 fled to Lystra and Derbe, cities of Lycaonia, And preached the gospel there.
 8 And there sat a certain man at Lystra, impotent in his feet, having been
 9 a cripple from his mother's womb, who had never walked. This man heard
 Paul speaking; who fixing his eyes upon him, and perceiving that he had

Antioch on their ungrateful Countrymen, but to employ themselves wholly in doing what they could, for the Conversion of the *Gentiles* there.

V. 47. *For so hath the Lord commanded us*—By sending us forth, and giving us an Opportunity of fulfilling what He had foretold. *I have set thee*—The Father speaks to *Christ*.

V. 48. *As many as were ordained to eternal life*—St. Luke does not say *foreordained*. He is not speaking of what was done from Eternity, but of what was then done, thro' the preaching of the Gospel. He is describing that *Ordination*, and that only, which was at the very Time of hearing it. During this Sermon those *believed*, says the Apostle, to whom God then gave the Gift of Faith. It is as if he had said, "They believed, whose hearts the Lord opened;" as he ex-

presses it in a clearly parallel Place, speaking of the same Kind of *Ordination*, (*Acts* xvi. 14, &c.) It is observable, the original Word is not once used in Scripture to express eternal Predestination of any Kind. The Sum is, All those, and those only, who were now *ordained*, now *believed*. Not that God rejected the rest: It was his Will, that they also should have been saved: But they thrust Salvation from them. Nor were they who then believed, constrained to believe. But Grace was then first copiously offered them. And they did not thrust it away, so that a great Multitude even of *Gentiles* were converted. In a Word, the Expression properly implies, a present Operation of Divine Grace, working Faith in the Hearers.

V. 1. *They so spake*—Persecution having increased their Strength.

* *Isaiah* xlix. 6.

U u

V. 9. *H*

10 faith to be healed, Said with a loud voice, Stand upright on thy feet.
 11 And he leaped and walked. But the multitude, seeing what Paul had done, lifted up their voice, saying, in the Lycaonian language, The gods
 12 are come down to us, in the likeness of men. And they called Barnabas
 13 Jupiter, and Paul Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought bulls and gar-
 14 lands to the gates, and with the multitude would have sacrificed. But when the apostles Barnabas and Paul heard *it*, they rent their clothes, and
 15 sprang in among the people, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach to you, to turn from these vanities unto the living God, who made heaven
 16 and earth, the sea, and all things that are therein: Who, in times past,
 17 suffered all nations to walk in their own ways: Yet he left not himself without witness, in that he did good, giving rain from heaven and fruitful
 18 seasons, filling their hearts with food and gladness, And with these sayings scarce restrained they the multitude from sacrificing to them.
 19 But there came thither Jews from Antioch and Iconium, who persuaded the multitude, and having stoned Paul, dragged *him* out of the city, sup-
 20 posing he had been dead. But as the disciples stood round about him, he rose and went into the city; and the next day he departed with Bar-

V. 9. *He had faith to be healed*—He felt the Power of God in his Soul; and thence knew it was sufficient to heal his Body also.

V. 11. *The gods are come down*—Which the Heathens supposed they frequently did; *Jupiter* especially. But how amazingly does the Prince of Darkness blind the Minds of them that believe not? The *Jews* would not own *Christ's* Godhead, though they saw Him work numberless Miracles. On the other hand, the Heathens seeing mere Men work one Miracle, were for deifying them immediately.

V. 13. *The priest of Jupiter*—Whose Temple and Image were just without the Gate of the City, brought garlands—To put on the Victims, and bulls—The usual Offerings to *Jupiter*.

V. 14. *They sprang in among the people, crying out*—As in a Fire, or other sudden and great Danger.

V. 15. *To turn from these vanities*—From worshipping any but the true God. He does not deign to call them Gods, *unto the living God*—Not like these dead Idols, *who made heaven and earth, the sea*—Each of which they supposed to have its own Gods.

V. 16. *Who in times past*—He prevents their objecting, "But if these Things are so, we should have heard them from our Fathers," *suffered*—An awful Judgment, *all nations*—The Multitude of them that err, does not turn Error into Truth, *to walk in their own ways*—The Idolatries which they had chosen.

V. 17. *He left not himself without witness*—For the Heathens had always from God Himself a Testimony both of his Existence and of his Providence; *in that he did good*—Even by Punishments He testifies of Himself; but more peculiarly by Benefits; *giving rain*—By which Air, Earth, and Sea, are as it were all joined together, *from heaven*—The Seat of God; to which St. Paul probably pointed while he spoke, *filling the Body with food*, the Soul with gladness.

V. 19. *Who persuaded the multitude*—Moved with equal Ease either to adore or murder him.

V. 20. *But as the disciples stood round*—Probably after Sun-set. The enraged Multitude would scarce have suffered it in the Day-time:

H

21 nabas to Derbe. And having preached the gospel to that city, and made
 22 many disciples, they returned to Lystra, and Iconium, and Antioch. Con-
 firming the souls of the disciples, and exhorting them to continue in the
 faith; and that we must through many tribulations enter into the king-
 23 dom of God. And when they had ordained them presbyters in every
 church, and had prayed with fasting, they commended them to the Lord,
 24 on whom they had believed. And having passed through Pisidia they
 25 came to Pamphylia, And having preached the word in Perga, they
 26 went down to Attalia, And thence sailed back to Antioch, from whence
 they had been recommended to the grace of God, for the work which
 27 they had fulfilled. And being come and having gathered the church
 together, they related all that God had done with them, and that he had
 28 opened the door of faith to the Gentiles. And they abode there a long
 time with the disciples.

XV. But certain men coming down from Judea taught the brethren, Except
 2 ye be circumcised, after the manner of Moses, ye cannot be saved. When
 therefore Paul and Barnabas had had no small contention and debate with
 them, they determined, that Paul and Barnabas and certain others of them,
 should go up to the apostles and elders at Jerusalem about this question.
 3 And being brought on their way by the church, they passed through Phe-
 nicia and Samaria, declaring the conversion of the Gentiles; and they
 4 caused great joy to all the brethren. And being come to Jerusalem,

He rose and went into the city—That he should be able to do this, just after he had been left for dead, was a Miracle little less than a Resurrection from the Dead.

V. 23. *When they had ordained them presbyters in every church*—Out of those who were themselves but newly converted. So soon can God enable even a Babe in Christ to build up others in the common Faith: *They commended them to the Lord*—An Expression implying Faith in Christ, as well as Love to the Brethren.

V. 25. *Perga and Attalia were Cities of Pamphylia.*

V. 26. *Recommended to the grace*—Or Favour, of God, for the work which they had fulfilled—This shews the Nature and Design of that laying on of Hands, which was mentioned, ch. xiii. 3.

V. 1. *Coming down from Judea*—Perhaps to supply what Paul and Barnabas, they thought, had omitted.

V. 2. *They (the Brethren) determined that Paul and Barnabas, and certain others, should go up to Jerusalem about this question*—This is the Journey to which St. Paul refers, (Gal. ii. 1, 2.) when he says, *He went up by revelation*: Which is very consistent with this; for the Church in sending them might be directed by a Revelation, made either immediately to St. Paul, or to some other Person, relating to so important an Affair. Important indeed it was, that these Jewish Impositions should be solemnly opposed in Time; because Multitudes of Converts were still zealous for the Law, and ready to contend for the Observance of it. Indeed many of the Christians of Antioch would have acquiesced in the Determination of Paul alone. But as many others might have Prejudices against him, for his having been so much concerned for the Gentiles, it was highly expedient to take the concurrent Judgment of all the Apostles on this Occasion.

V. 4. *They*

they were received by the church, and the apostles, and elders; and they
 5 declared all things which God had done with them. But there rose up,
said they, certain of the sect of the Pharisees, who believed, saying, That
 we ought to circumcise them, and command them to keep the law of
 6 Moses. And the apostles and elders came together, to consider of
 this matter.

7 And after much debate Peter rose up and said to them, Brethren, ye
 know that God long ago made choice among us, that the Gentiles should
 8 by my mouth hear the word of the gospel and believe. And God who
 knoweth the heart, bare them witness, giving the Holy Ghost to them
 9 also, even as to us; And put no difference between us and them, purifying
 10 their hearts by faith. Now therefore why tempt ye God to put a yoke on
 the neck of the disciples, which neither our fathers nor we were able to
 11 bear? But we believe, that through the grace of the Lord Jesus, we shall
 12 be saved, even as they. Then all the multitude kept silence, and hearkened
 to Barnabas and Paul, declaring what miracles and wonders God had wrought
 13 by them among the Gentiles. And when they held their peace, James
 14 answered, saying, Brethren, hearken to me. Simon hath declared, how
 God at first visited the Gentiles, to take out of them a people for his
 15 name. And to this agree the words of the prophets, as it is written,
 16 * After this I will return and build again the fallen tabernacle of David;

V. 4. *They were received*—That is, solemnly welcomed.

V. 5. *But certain Pharisees*—For even Believers are apt to retain their former Turn of Mind, and Prejudices derived therefrom. *The law of Moses*—The whole Law, both moral and ritual.

V. 7. *After much debate*—It does not appear, that this was among the Apostles themselves. But if it had, if they themselves had debated at first, yet might their final Decision be from an unerring Direction. For how really soever they were inspired, we need not suppose their Inspiration was always so instantaneous and express, as to supersede any Deliberation in their own Minds, or any Consultation with each other. *Peter rose up*—This is the last Time he is mentioned in the *Acts*.

V. 8. *God bare them witness*—That He had accepted them, by giving them the Holy Ghost.

V. 9. *Purifying*—This Word is repeated, from ch. x. 15. *their hearts*—The Heart is the proper Seat of Purity; *by faith*—Without concerning themselves with the *Mosaic Law*.

V. 10. *Now therefore*—Seeing these Things are so: *Why tempt ye God?*—Why do ye provoke Him to Anger, by putting so heavy a yoke on their neck?

V. 11. *The Lord Jesus*—He does not here say *Our Lord*: Because in this solemn Place he means, the LORD of All. *We*—Jews, *shall be saved even as they*—Gentiles, namely, *thru' the Grace of the Lord Jesus*, not by our Observance of the ceremonial Law.

V. 12. *Miracles and wonders*—By which also what St. Peter had said was confirmed.

V. 14. *Simon hath declared*—James the Apostle of the Hebrews, calls Peter by his Hebrew Name. *To take out of them a people for his name*—That is, to believe in Him, to be called by his Name.

V. 15. *To this agree*—St. Peter had urged the plain Fact, which St. James confirms by Scripture-Prophecy, *the words of the prophets*—One of whom is immediately cited.

V. 16. *After this*—After the Jewish Dispensation expires. *I will build again the fallen*

taber-

17 I will build again the ruins thereof, and will set it up, That the residue
 of men may seek the Lord, and all the Gentiles on whom my name is
 18 called, faith the Lord, who doth these things. Known unto God are all
 19 his works from eternity. Wherefore my sentence is, That we trouble
 20 not them who from among the Gentiles turn to God. But that we write
 to them, to abstain from things offered to idols, and fornication, and things
 21 strangled and blood. For Moses hath of old time them that preach him
 in every city, being read in the synagogues every sabbath-day.

22 Then it seemed good to the apostles and elders with the whole church,
 to send chosen men from among them to Antioch with Paul and Barna-
 bas, Judas, surnamed Barsabas, and Silas, chief men among the brethren,
 23 Writing thus by their hand, The apostles, and the elders, and the bre-
 thren salute the brethren who are of the Gentiles, in Antioch, and Syria,

tabernacle of David--By raising from his Seed the
Christ, who shall build on the Ruins of his fal-
 len Tabernacle a spiritual and eternal Kingdom.

V. 17. *The Gentiles on whom my name is called*
 --That is, who are called by my Name; who
 are my People.

V. 18. *Known unto God are all his works from*
eternity--Which the Apostle infers from the
 Prophecy itself, and the Accomplishment of it.
 And this Conversion of the *Gentiles* being
 known to Him from Eternity, we ought not
 to think a new or strange Thing.

'Tis observable, he does not speak of God's
 Works in the Natural World (which had been
 nothing to his present Purpose) but of his Deal-
 ings with the Children of Men. Now he could
 not know these, without knowing the Charac-
 ters and Actions of particular Persons, on a Cor-
 respondence with which the Wisdom and Good-
 ness of his providential Dispensations is founded.
 For instance, he could not know, how he would
 deal with Heathen Idolaters (whom He was
 now calling into his Church) without knowing
 there would be Heathen Idolaters: And yet
 this was a Thing purely contingent, a Thing
 as dependent on the Freedom of the human
 Mind, as any we can imagine. This Text
 therefore, among a thousand more, is an un-
 answerable Proof, that God foreknows Future
 Contingencies, though there are Difficulties
 relating hereto which Man cannot solve.

V. 20. *To abstain from fornication*--Which
 even the Philosophers among the Heathens, did
 not account any Fault. It was particularly fre-

quent in the Worship of their Idols; on which
 Account they are here named together: *And*
from things strangled--That is, from whatever
 had been killed, without pouring out the Blood.
 When God first permitted Man to eat Flesh, he
 commanded *Noah*, and in him all his Posterity,
 whenever they killed any Creature for Food, to
 abstain from the Blood thereof. It was to be
 poured *upon the ground as water*: Doubtless in
 Honour of that Blood which was in due Time
 poured out for the Sin of the World.

V. 21. Perhaps the Connexion is, To the
Jews we need write nothing on these Heads.
For they hear the Law continually.

V. 22. *With the whole church*--Which there-
 fore had a Part therein; *to send chosen men*--
 Who might put it beyond all Dispute, that
 this was the Judgment of the Apostles and all
 the Brethren.

V. 23. *Writing thus and sending it by their*
hand--The whole Conduct of this Affair
 plainly shews, that the Church in those Days,
 had no Conception of St. *Peter's* Primacy, or
 of his being the chief Judge in Controversies.
 For the Decree is drawn up, not according to
 his, but the Apostle *James's* Proposal and Di-
 rection: And that in the Name, not of St.
Peter, but of all the Apostles and Elders, and
 of the whole Church. Nay, St. *Peter's* Name
 is not mentioned at all, either in the Order for
 sending to *Jerusalem* on the Question, (ver. 2.)
 or in the Address of the Messengers concerning
 it, (ver. 4.) or in the Letter which was writ-
 ten in Answer.

V. 24. *For*--

24 and Cilicia. Forasmuch as we have heard, that some who came from us have troubled you with words, unsettling your minds, saying, *Ye must*
 25 be circumcised, and keep the law, whom we commanded not; It seemed good to us, being assembled with one accord, to send to you chosen men,
 26 with our beloved Barnabas and Paul, Men that have hazarded their
 27 lives, for the name of our Lord Jesus Christ. We have sent therefore
 28 Judas and Silas, who will also tell *you* the same things by mouth. For it seemed good to the Holy Ghost and to us, that no further burden be
 29 laid upon you than these necessary things, To abstain from meats offered to idols and blood, and things strangled and fornication; from which keeping yourselves ye will do well. Fare ye well.

30 So being dismissed they came to Antioch, and having assembled the
 31 multitude, they delivered the epistle: *Which* having read, they rejoiced
 32 for the consolation. And Judas and Silas, being themselves also prophets, exhorted and confirmed the brethren with many words. And after they had tarried a space, they were dismissed with peace by the brethren to the apostles. But it seemed good to Silas, to remain there.
 35 Paul also and Barnabas abode in Antioch, teaching and preaching with many others also the word of the Lord.

V. 24. *Forasmuch as, &c.* The Simplicity, Weightiness, and Conciseness of this Letter, are highly observable.

V. 26. *Men that have hazarded their lives—* This is spoken of *Paul* and *Barnabas*.

V. 27. *Who will tell you the same things—* Which we have written.

V. 28. *These necessary things—* All of these were necessary for that Time. But the first of them was not necessary long: And the Direction concerning it was therefore repealed by the same Spirit, as we read in the former Epistle to the *Corinthians*.

V. 29. *Blood—* The eating which was never permitted the Children of God, from the Beginning of the World. Nothing can be clearer than this. For 1. From *Adam* to *Noah* no Man ate Flesh at all; consequently no Man then ate Blood: 2. When God allowed *Noah* and his Posterity to eat Flesh, He absolutely forbade them to eat Blood; and accordingly this, with the other six Precepts of *Noah*, was delivered down from *Noah* to *Moses*: 3. God renewed this Prohibition by *Moses*, which was not repealed from the Time of *Moses*, till *Christ* came: 4. Neither after his Coming did any

presume to repeal this Decree of the Holy Ghost, till it seemed good to the Bishop of *Rome* so to do, about the Middle of the Eighth Century. 5. From that Time those Churches which acknowledged his Authority, held the eating of Blood to be an indifferent Thing. But, 6. in all those Churches which never did acknowledge the Bishop of *Rome's* Authority, it never was allowed to eat Blood; nor is it allowed at this Day. This is the plain Fact; let Men *reason* as plausibly as they please, on one Side or the other. *From which keeping yourselves, ye will do well—* That is, ye will find a Blessing. This gentle manner of concluding, was worthy the Apostolical Wisdom and Goodness. But how soon did succeeding Councils of inferior Authority, change it into the Stile of Anathema's! Forms which have proved an Occasion of consecrating some of the most devilish Passions under the most sacred Names: And like some ill-adjusted Weapons of War, are most likely to hurt the Hand from which they are thrown.

V. 35. *Paul and Barnabas abode in Antioch—* And it was during this Time, that *Peter* came down from *Jerusalem*, and that *St. Paul* withstood

36 And after certain days Paul said to Barnabas, Let us go again and visit the brethren in every city, where we have preached the word of the Lord,
 37 and see how they do. And Barnabas counselled, to take with them
 38 John, surnamed Mark. But Paul thought it not right to take with them him, who had departed from them from Pamphylia, and went not with
 39 them to the work. And there was a sharp contention, so that they parted from each other; and Barnabas taking Mark with him, sailed away
 40 to Cyprus; But Paul having chose Silas, departed, being recommended
 41 by the brethren to the grace of God. And he went through Syria and
 XVI. Cilicia, confirming the churches. And he came down to Derbe and Lystra. And behold a certain disciple was there, named Timotheus, the son of a certain Jewess that believed; but his father *was* a Greek:
 2 Who was well reported of by the brethren in Lystra and Iconium.
 3 Him Paul would have to go forth with him; and he took and circumcised him, because of the Jews who were in those places; for they all
 4 knew his father, that he was a Greek. And as they went through the cities, they gave them the decrees, which were determined by the apostles
 5 and elders that were at Jerusalem to keep. And the churches were established in the faith, and increased in number daily.
 6 And having gone through Phrygia and the region of Galatia, being

flood him to the Face, for separating himself from the Gentiles, Gal. ii. 11, &c.

V. 36. *Let us go and visit the brethren in every city where we have preached*—This was all that St. Paul designed at first. But it was not all that God designed by his Journey, whose Providence carried him much farther than he intended: *And see how they do*—How their Souls prosper; how they grow in Faith, Hope, Love: What else ought to be the grand and constant Enquiry, in every Ecclesiastical Visitation? Reader, How dost thou do?

V. 37. *Barnabas counselled to take John*—His Kinsman.

V. 38. *But Paul thought not right*—To trust him again, who had deserted them before; who had shrunk from the Labour and Danger of converting those, they were now going to confirm.

V. 39. *And there was a sharp contention*—Nothing in the Text implies, that the Sharpness was on both Sides. It is far more probable, that it was not; that St. Paul who had the Right on his Side (as he undoubtedly had) maintained it with Love. *And Barnabas, taking Mark with him, sailed away to Cyprus*—Forsak-

ing the Work in which he was engaged, he went away to his own Country.

V. 40. *But Paul departed*—Held on his intended Course; *being recommended by the brethren to the grace of God*—We do not find that Barnabas staid for this: O how mighty is the Grace of God! Which in the midst of the World, in the midst of Sin, among so many Snares of Satan, and in spite of the incredible Weakness and Depravity of Nature; yet overcomes all Opposition; sanctifies, sustains, and preserves us to the End!

It appears, not only that Paul and Barnabas were afterwards thoroughly reconciled (1 Cor. ix. 6. Gal. ii. 9.) but also that John was again admitted by St. Paul, as a Companion in his Labours, Col. iv. 10. Phil. ver. 24. 2 Tim. iv. 11.

V. 3. *He took and circumcised him, because of the Jews*—The unbelieving Jews, to whom he designed he should preach. For they would not have conversed with him at all, so long as he was uncircumcised.

V. 6. *And having gone through Phrygia*—And spoken there what was sufficient, as well as in the region of Galatia, being forbid by the Spirit (probably

7 forbid by the Holy Ghost to preach the word in Asia, Coming to My-
 8 fia, they attempted to go into Bythynia; but the Spirit suffered them
 9 not. And passing by Mysia, they came down to Troas. And a vision
 10 appeared to Paul by night: a man of Macedonia stood and intreated him,
 11 saying, Come over into Macedonia, and help us. And as soon as he had
 12 seen the vision, immediately we sought to go into Macedonia, assuredly
 13 inferring, that the Lord called us to preach the gospel to them. Sailing
 14 therefore from Troas, we ran with a strait course to Samothracia, and
 15 the next day to Neapolis: And from thence to Philippi, which is the
 first city of that part of Macedonia, *and* a colony.

13 And we abode in that city certain days. And on the sabbath we went
 out of the city, by the river side, where prayer was wont to be made; and
 14 sitting down, we spake to the women who were come together. And a
 certain woman named Lydia, a seller of purple, of the city of Thyatira,
 a worshipper of God, heard; whose heart the Lord opened to assent to
 15 the things which were spoken by Paul. And when she was baptized and
 her family, she intreated *us* saying, Since ye have judged me to be faithful

(probably by an inward Dictate) to *speak* as yet in the Proconsular *Asia*, the Time for it not being come.

V. 7. *Coming to Mysia, and passing it by*, as being a Part of *Asia*, they attempted to go into *Bythynia*; but the spirit suffered them not—Forbidding them as before. Sometimes a strong Impression, for which we are not able to give any Account, is not altogether to be despised.

V. 9. *A vision appeared to Paul by night*—It was not a Dream, though it was by Night. No other Dream is mentioned in the New Testament, than that of *Joseph*, and of *Pilate's* Wife. *A man of Macedonia*—Probably an Angel clothed in the *Macedonian* Habit, or using the Language of the Country, and representing the Inhabitants of it. *Help us*—Against Satan, Ignorance, and Sin.

V. 10. *We sought to go into Macedonia*—This is the first Place in which *St. Luke* intimates his Attendance on the Apostle. And here he does it only in an oblique Manner. Nor does he throughout the History, once mention his own Name, or any one Thing, which he did or said for the Service of Christianity. Though *Paul* speaks of him in the most honourable Terms, (*Col. iv. 14. 2 Tim. iv. 11.*) and probably as the *Brother*, whose praise in the gospel went through all the churches. (*2 Cor. viii. 18.*)

The same Remark may be made on the rest of the Sacred Historians, who every one of them shew the like amiable Modesty.

V. 11. *We ran with a strait course*—Which increased their Confidence that God had called them.

V. 12. *The first city--Neapolis* was the first City they came to in that Part of *Macedonia*, which was nearest to *Asia*: In that Part which was farthest from it, *Philippi*. The River *Strymon* ran between them. *Philippi* was a *Roman* Colony.

V. 13. *We went out of the city*—The Jews usually held their religious Assemblies (either by Choice or Constraint) at a Distance from the Heathens: *By the river side*—Which was also convenient for purifying themselves. *Where prayer was wont to be made*—Though it does not appear, there was any House built there. *We spake*—At first in a familiar Manner. *Paul* did not immediately begin to preach.

V. 14. *A worshipper of God*—Probably acquainted with the prophetic Writings, whose heart the Lord opened—The Greek Word properly refers to the opening of the Eyes. And the Heart has its Eyes. (*Eph. i. 18.*) These are closed by Nature. And to open them is the peculiar Work of God.

V. 15. *She was baptized and her family*—Who can believe, that in so many Families, there

to the Lord, come into my house and abide *there*. And she constrained us.
 16 And as we were going to prayer, a certain damsel, possessed by a spirit of di-
 17 vination met us, who brought her masters much gain by prophesying. She
 following after Paul and us, cried out, saying, These men are servants of
 18 the most high God, who declare to us the way of salvation. And this she
 did for many days. But Paul being grieved, turned and said to the spirit,
 I command thee in the name of Jesus Christ, to come out of her. And he
 19 came out the same hour. But when her masters saw, that the hope
 of their gain was gone, laying hold of Paul and Silas, they dragged *them*
 20 into the market-place to the magistrates, And having brought them to
 the pretors, they said, These men, being Jews, exceedingly trouble our
 21 city, And teach customs, which it is not lawful for us, being Romans, to
 22 receive, neither to observe. And the multitude rose up together against
 them; and the pretors tearing off their garments, commanded to beat *them*
 23 with rods. And when they had laid many stripes upon them, they cast
 24 *them* into prison, charging the jailor to keep them safely: Who having
 received such a charge, threw them into the inner prison, and secured
 25 their feet in the stocks. But at midnight Paul and Silas having
 26 prayed, sung an hymn to God: and the prisoners heard them. And sud-
 denly there was a great earthquake so that the foundations of the prison
 were shaken: and immediately all the doors were opened, and every one's
 27 bands were loosed. And the jailor awaking out of his sleep, and seeing the
 doors of the prison opened, drew his sword, and was going to kill himself,

there was no Infant? Or, that the *Jews* who were so long accustomed to circumcise their Children, would not now devote them to God by Baptism? *She intreated us*—The Souls of the Faithful cleave to those, by whom they were gained to God. *She constrained us*—By her Importunity. They did not immediately comply, lest any should imagine they sought their own Profit, by coming into *Macedonia*.

V. 17. *These men are*—A great Truth: But St. Paul did not need, nor would accept of such Testimony.

V. 19. *The magistrates*—The Supreme Magistrates of the City. In the next Verse they are called by a Title which often signifies *Pretors*. These Officers exercised both the Military and Civil Authority.

V. 20. *Being Jews*—A Nation peculiarly despised by the *Romans*.

V. 21. *And teach customs which it is not lawful*

for us to receive—The World has received all the Rules and Doctrines of all the Philosophers that ever were. But this is a Property of Gospel-Truth. It has something in it peculiarly intolerable to the World.

V. 23. *They laid many stripes upon them*—Either they did not immediately say, they were *Romans*; or in the Tumult, it was not regarded. *Charging the jailor*—Perhaps rather to quiet the People, than because they thought them criminal.

V. 24. *Secured their feet in the stocks*—These were probably those large Pieces of Wood, in use among the *Romans*, which not only loaded the Legs of the Prisoner, but also kept them extended in a very painful Manner.

V. 25. *Paul and Silas sung an hymn to God*—Notwithstanding Weariness, Hunger, Stripes, and Blood. *And the prisoners heard*—A Song to which they were not accustomed.

X x

V. 28. *But*

28 supposing the prisoners were fled. But Paul cried with a loud voice, say-
 29 ing, Do thyself no harm; for we are all here. Then he called for lights;
 30 and sprang in, and trembling, fell down before Paul and Silas. And
 31 having brought them out he said, Sirs, what must I do to be saved? And
 they said, Believe in the Lord Jesus, and thou shalt be saved and thy
 32 household. And they spake the word of the Lord to him and to all that
 33 were in his house. And taking them that very hour of the night, he
 washed their stripes, and was immediately baptized, he and all his household.
 34 And having brought them up into his house, he set a table before them,
 and rejoiced, believing in God with his whole house.

35 And when it was day, the pretors sent the serjeants, saying, Let those
 36 men go. And the jailor told these things to Paul, The magistrates have
 37 sent to let you go: now therefore depart, and go in peace. But Paul said
 to them, They have beaten us publickly, uncondemned, and have cast us
 into prison, who are Romans: and do they now thrust us out privately?
 38 Nay verily: but let them come themselves and conduct us out. And the
 serjeants reported these words to the pretors; and they were afraid when
 39 they heard that they were Romans. And they came and comforted them;
 and conducting *them* out, requested that they would depart from the city.
 40 And coming out of the prison, they entered into *the house of* Lydia; and
 when they had seen the brethren, they comforted them and departed.

V. 28. *But Paul cried*—As they were all then in the dark, it is not easy to say, how Paul knew of the Jailor's Purpose; unless it were by some immediate Notice from God, which is by no means incredible. *With a loud voice*—Through Earnestness, and because he was at some Distance. *Do thyself no harm*—Although the Christian Faith opens the Prospect into another Life, yet it absolutely forbids and effectually prevents a Man's discharging himself from this.

V. 30. *Sirs*—He did not stile them so the Day before. *What must I do to be saved?*—From the Guilt I feel, and the Vengeance I fear? Undoubtedly God then set his Sins in Array before him, and convinced him in the clearest and strongest Manner, that the Wrath of God abode upon him.

V. 31. *Thou shalt be saved, and thy household*—If ye believe.

V. 33. *He washed their stripes*—It should not be forgot, that the Apostles had not the Power of working miraculous Cures when

they pleased, either on themselves, or their dearest Friends. Nor was it expedient they should; since it would have frustrated many wise Designs of God, which were answered by their Sufferings.

V. 34. *He set a table before them and rejoiced*—Faith makes a Man joyful, prudent, liberal.

V. 35. *The pretors sent*—Being probably terrified by the Earthquake; *saying, Let those men go*—How different from the Charge given a few Hours before? And how great an Ease to the Mind of the Jailor?

V. 37. *They have beaten us publickly, being Romans*—St. Paul does not always plead this Privilege. But in a Country where they were entire Strangers, such Treatment might have brought upon them a Suspicion, of having been guilty of some uncommon Crime, and so have hindered the Course of the Gospel.

V. 40. *When they had seen the brethren, they comforted them and departed*—Though many Circumstances now invited their Stay, yet they wisely

XVII. And taking their journey through Amphipolis and Apollonia, they
 2 came to Thessalonica, where there was a synagogue of the Jews. And Paul,
 according to his custom, went in to them, and three sabbath-days discoursed
 3 with them from the scriptures, Opening *them* and evincing, That Christ
 ought to suffer, and to rise from the dead, and that this is the Christ, *even*
 4 Jesus, whom I declare unto you. And some of them believed, and were
 joined to Paul and Silas, and a great number of the devout Greeks, and not a
 5 few of the principal women. But the Jews who believed not, filled with
 zeal, taking to them some of the mean and profligate fellows, and making a
 mob, set all the city in an uproar; and assaulting the house of Jason, sought
 6 to bring them out to the people. But not finding them, they dragged Ja-
 son and certain brethren to the rulers of the city, crying aloud, These men,
 7 that have turned the world upside down, are come hither also: Whom
 Jason hath privately received; and all these men act contrary to the decrees
 8 of Cesar, saying, that there is another king, *one* Jesus. And they alarmed
 the multitude and the rulers of the city, when they heard these things.
 9 However having taken security of Jason and of the rest, they let them go.
 10 But the brethren immediately sent away Paul and Silas by night to Be-
 11 rea, who coming *thither*, went into the synagogue of the Jews. These
 were more ingenuous than those of Thessalonica, receiving the word with
 all readiness of mind, *and* daily searching the scriptures, whether those

wisely complied with the Request of the Magistrates, that they might not seem to express any Degree of Obstinacy or Revenge, or give any Suspicion of a Design to stir up the People.

V. 1. *And taking their journey through Amphipolis and Apollonia*—St. Luke seems to have been left at *Philippi*. and to have continued in those Parts, travelling from Place to Place among the Churches, till St. Paul returned thither. For here he leaves off speaking of himself as one of St. Paul's Company; neither does he return that Style, till we find them together there. (ch. xx. 5, 6.) After this he constantly uses it to the End of the History. *Amphipolis and Apollonia* were Cities of *Macedonia*.

V. 2. *And Paul, according to his custom*—Of doing all Things, as far as might be, in a regular Manner, *went in to them three sabbath-days*—Not excluding the Days between.

V. 4. *Of the chief women not a few*—Our Free-thinkers pique themselves, upon observing, That Women are more Religious than Men; and this, in Compliment both to Reli-

gion and good Manners, they impute to the Weakness of their Understandings. And indeed as far as Nature can go, in imitating Religion by performing the outward Acts of it, this Picture of Religion may make a fairer Show, in Women than in Men, both by reason of their more tender Passions, and their Modesty, which will make those Actions appear to more Advantage. But in the Case of True Religion, which always implies taking up the Cross, especially in Time of Persecution, Women lie naturally under a great Disadvantage, as having less Courage than Men. So that their embracing the Gospel was a stronger Evidence of the Power of Him whose Strength is perfected in Weakness, as a stronger Assistance of the Holy Spirit was needful for them to overcome their natural Fearfulness.

V. 11. *These were more ingenuous*—To be teachable in the Things of God, is true Generosity of Soul. The *receiving the word with all readiness of mind*, and the most accurate Search into the Truth are well consistent.

12 things were so? Therefore many of them believed, and of the Grecian
 13 women of considerable rank, and of the men not a few. But when the
 Jews of Thessalonica knew that the word of God was preached by Paul
 at Berea also, they came thither likewise, and stirred up the multitude.
 14 Then the brethren sent away Paul immediately, to go as it were to the
 15 sea; but Silas and Timothy continued there. And they that conducted
 Paul, brought him as far as Athens, and having received an order to Silas
 and Timothy, to come to him with all speed, they departed.
 16 Now, while Paul was waiting for them at Athens, his spirit was pro-
 17 voked within him, seeing the city wholly given to idolatry. He therefore
 discoursed in the synagogue to the Jews and the devout persons, and in the
 18 market-place daily to those whom he met with. Then some of the Epicu-
 rean and Stoic philosophers encountered him: and some said, What would
 this babler say? Others, he seemeth to be a proclaimer of strange gods;
 19 because he preached to them Jesus, and the resurrection. And they took
 him and brought him to the Areopagus, saying, May we know what this
 20 new doctrine is, which is spoken by thee? For thou bringest certain
 strange things to our ears; we would therefore know, what these things
 21 mean? (For all the Athenians, and the strangers sojourning there, spent
 their time in nothing else, but telling or hearing some new thing.)

V. 12. *Many of them*—Of the Jews. *And of the Grecian women*—Who were followed by their Husbands.

V. 16. *While Paul was waiting for them*—Having no Design, as it seems, to preach at Athens. But his Zeal for God drew him into it unawares, without staying till his Companions came.

V. 18. *Some of the Epicurean and Stoic philosophers*—The Epicureans entirely denied a Providence, and held the World to be the Effect of mere Chance; asserting sensual Pleasure to be Man's chief Good, and that the Soul and Body died together. The Stoics held, that Matter was eternal; that all Things were governed by irresistible Fate; that Virtue was its own sufficient Reward, and Vice its own sufficient Punishment. 'Tis easy to see, how happily the Apostle levels his Discourse at some of the most important Errors of each, while, without expressly attacking either, he gives a plain Summary of his own religious Principles. *What would this babler say?*—Such is the Language of Natural Reason, full of, and satisfied with itself. Yet even here St. Paul had some Fruit; though

no where less than at Athens. And no wonder, since this City was a Seminary of Philosophers, who have ever been the Pest of true Religion. *He seemeth to be a proclaimer*—This he returns upon them at the 23d Verse, of *strange gods*—Such as are not known even at Athens. *Because he preached to them Jesus and the resurrection*—A God and a Goddess. And as stupid as this Mistake was, it is the less to be wondered at, since the Athenians might as well count the Resurrection a Deity, as Shame, Famine, and many others.

V. 19. The Areopagus, or Hill of Mars (dedicated to Mars, the Heathen God of War) was the Place where the Athenians held their supreme Court of Judicature. But it does not appear he was carried thither as a Criminal. The original Number of its Judges was twelve; but afterwards it increased to three hundred. These were generally Men of the greatest Families in Athens, and were famed for Justice and Integrity.

V. 21. *And the strangers sojourning there*—And catching the Distemper of them. *Some new thing*—The Greek Word signifies some newer

22 Then Paul standing in the midst of the Arcopagus, said, Ye men of
 23 Athens, I perceive that ye are greatly addicted to the worship of invisi-
 ble powers. For as I passed along and beheld the objects of your wor-
 ship, I found an altar, on which was inscribed, TO THE UN-
 KNOWN GOD: him therefore whom ye worship without knowing
 24 him, I proclaim unto you. God who made the world and all things
 therein, being the Lord of heaven and earth, dwelleth not in temples
 25 made with hands: Neither is he served by men's hands, as though he
 needed any thing, he himself giving to all life, and breath, and all things.
 26 And he hath made of one blood the whole nation of men, to dwell on all
 the face of the earth, having determined the times before appointed, and
 27 the bounds of their habitation: That they might seek God, if haply they
 might feel after him and find him, though he be not far from every one
 28 of us. For in him we live, and move, and have our being; as certain

newer Thing. New Things quickly grew cheap, and they wanted those that were *newer* still.

V. 22. *Then Paul standing in the midst of the Arcopagus*—An ample Theatre! *Said*—Giving them a Lecture of Natural Divinity, with admirable Wisdom, Acuteness, Fulness, and Courtesy. They enquire after new Things: *Paul*, in his divinely-philosophical Discourse, begins with the first and goes on to the last Things, both which were new Things to them. He points out the Origin and the End of all Things, concerning which they had so many Disputes, and equally refutes both the *Epicurean* and *Stoic*. *I perceive*—With what Clearness and Freedom does he speak? *Paul against Athens!*

V. 23. *I found an altar*—Some suppose this was set up by *Socrates*, to express in a covert Way, his Devotion to the only true God, while he derided the Plurality of the Heathen Gods, for which he was condemned to Death: And others, that whoever erected this Altar, did it in Honour to the God of *Israel*, of whom there was no Image, and whose Name *Jehovah* was never made known to the idolatrous *Gentiles*. *Him proclaim I unto you*—Thus he fixes the wandering Attention of these blind Philosophers: Proclaiming to them an *Unknown*, and yet not a New God.

V. 24. *God who made the world*—Thus is demonstrated even to Reason, the One, True, Good God; absolutely different from the Creatures, from every Part of the visible Creation.

V. 25. *Neither is he served as though he need-*

ed any thing or Person—The Greek Word equally takes in both. *To all*—That live and breathe; *life*—In Him we live; *and breath*—In Him we move. By breathing Life is continued. I breathe this Moment: The next is not in my Power: *and all things*—For in Him we are. So exactly do the Parts of this Discourse answer each other.

V. 26. *He hath made of one blood the whole nation of men*—By this Expression the Apostle shewed them in the most unaffected Manner, that tho' he was a *Jew*, he was not enslaved to any narrow Views, but looked on all Mankind as his Brethren: *Having determined the times*—That it is God who gave Men the Earth to inhabit, *Paul* proves from the Order of Times and Places, shewing the highest Wisdom of the Disposer, superior to all Human Counsels. *And the bounds of their habitation*—By Mountains, Seas, Rivers, and the like.

V. 27. *If haply*—The Way is open; God is ready to be found. But he will lay no Force upon Man; *They might feel after him*—This is in the midst between seeking and finding. Feeling being the lowest and grossest of all our Senses, is fitly applied to our present, low Knowledge of God; *Though he be not far from every one of us*—We need not go far to seek or find Him. He is very near us; in us. It is only perverse Reason which thinks He is afar off.

V. 28. *In him*—Not in ourselves, *we live and move, and have our being*—This denotes his necessary, intimate, and most efficacious Presence.

likewise of your own poets have said, For we are also his offspring:
 29 Being then the offspring of God, we ought not to think the God-
 head is like gold, or silver, or stone, graven by art and contrivance of
 30 man. The times of ignorance indeed God overlooked; but he now
 31 commandeth all men every where to repent. Because he hath appoint-
 ed a day, in which he will judge the world righteously, by the man
 whom he hath ordained, whereof he hath given assurance to all *men*, in
 32 that he hath raised him from the dead. And when they heard of
 the resurrection from the dead, some mocked: but others said, We
 33 will hear thee again concerning this. So Paul departed from among
 34 them. Howbeit, some clave to him and believed: among whom *was*
 even Dionysius the Arcopagite, and a woman named Damaris, and
 others with them.

Presence. No Words can better express the continual and necessary Dependence of all created Beings, in their Existence and all their Operations, on the First and Almighty Cause, which the truest Philosophy as well as Divinity teaches. *As certain also of your own poets have said—Aratus*, whose Words these are, was an *Athenian*, who lived almost three hundred Years before this Time. They are likewise to be found, with the Alteration of one Letter only, in the Hymn of *Cleanthes* to *Jupiter*, or the Supreme Being, one of the purest and finest Pieces of natural Religion in the whole World of Pagan Antiquity.

V. 29. *We ought not to think*—A tender Expression; especially in the first Person plural. As if He had said, Can GOD Himself be a less noble Being, than we who are his Offspring? Nor does He only here deny, That these are like GOD, but that they have any Analogy to him at all, so as to be capable of representing him.

V. 36. *The times of ignorance*—What! Does he object Ignorance to the knowing *Athenians*? Yes, and they acknowledged it by this very Altar. GOD *overlooked*—As one paraphrases it, “The Beams of his Eye did in a manner shoot over it.” He did not appear to take Notice of them, by sending express Messages to them, as he did to the *Jews*. *But now*—This Day, this Hour, saith *Paul*, puts an End to the Divine Forbearance, and brings either greater Mercy or Punishment. Now *he commandeth all men every where to repent*—There is a Dig-

nity and Grandeur in this Expression, becoming an Ambassador from the King of Heaven. And this universal Demand of Repentance, declared universal Guilt in the strongest manner, and admirably confronted the Pride of the haughtiest *Stoic* of them all. At the same time it bore down the idle Plea of Fatality. For how could any one repent of doing, what he could not but have done?

V. 31. *He hath appointed a day, in which he will judge the world*—How fitly does he speak this, in their supreme Court of Justice? *By the man*—So he speaks, suiting himself to the Capacity of his Hearers. *Whereof he hath given assurance to all men, in that he hath raised him from the dead*.—GOD raising *Jesus*, demonstrated hereby, That he was to be the glorious Judge of all. We are by no means to imagine, that this was all, which the Apostle intended to have said. But the Indolence of some of his Hearers, and the Petulancy of others cut him short.

V. 32. *Some mocked*—Interrupting him thereby. They took Offence at that which is the principal Motive of Faith, from the Pride of Reason. And having once stumbled at this, they rejected all the rest.

V. 33. *So Paul departed*—Leaving his Hearers divided in their Judgment.

V. 34. *Among whom was even Dionysius the Arcopagite*—One of the Judges of that Court: On whom some spurious Writings have been fathered in later Ages, by those who were fond of high-sounding Nonsense.

V. 1. *Paul*

XVIII. After these things, Paul departing from Athens, came to Corinth.
 2 And finding a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife (because Claudius had commanded all the
 3 Jews to depart from Rome) he went to them. And as he was of the same trade, he abode with them and wrought, for they were tent-makers by
 4 trade. And he discoursed in the synagogue every sabbath, and persuaded
 5 the Jews and Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Je-
 6 sus was the Christ. But when they set themselves in opposition and blasphemed, he shook his raiment and said to them, Your blood is upon your
 7 own head; *I am* pure: from henceforth I will go to the Gentiles. And going thence, he went into the house of one named Justus, *one* that wor-
 8 shipped God, whose house was adjoining to the synagogue. And Crispus the ruler of the synagogue, believed on the Lord with all his house;
 9 and many of the Corinthians, hearing, believed and were baptized. Then the Lord said to Paul by a vision, in the night, Fear not, but speak and
 10 hold not thy peace: For I am with thee, and no man shall set on thee
 11 to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

V. 1. *Paul departing from Athens*—He did not stay there long. The Philosophers there were too easy, too indolent, and too wise in their own Eyes to receive the Gospel.

V. 2. *Claudius, the Roman Emperor, had commanded all the Jews to depart from Rome*—All who were Jews by Birth. Whether they were Jews or Christians by Religion, the Romans were too stately to regard.

V. 3. *They were tent-makers by trade*—For it was a Rule among the Jews (and why is it not among the Christians?) to bring up all their Children to some Trade, were they ever so rich or noble.

V. 5. *And when Silas and Timotheus were come from Macedonia*—Silas seems to have staid a considerable Time at Berea: but Timothy had come to the Apostle while he was at Athens, and been sent by him to comfort and confirm the Church at Thessalonica. (1 Thessal. iii. 1—5.) But now at length both Silas and Timotheus came to the Apostle at Corinth. Paul was pressed in spirit—The more probably, from what Silas and Timotheus related. Every Christian ought diligently to observe any such Pressure in his own Spirit, and if it agree with Scripture, to

follow it: If he does not, he will feel great Heaviness.

V. 6. *He shook his raiment*—To signify, he would from that time, have no more to do with them; and to intimate, That God would soon shake them off as unworthy to be numbered among his People. *I am pure*—None can say this, but he that has borne a full Testimony against Sin. *From henceforth I will go to the Gentiles*—But not to them altogether. He did not break off all Intercourse with the Jews, even at Corinth. Only he preached no more in their Synagogue.

V. 7. *He went into the house of one named Justus*—A Gentile, and preached there: tho' probably he still lodged with Aquila.

V. 8. *And many bearing*—The Conversion of Crispus, and the Preaching of Paul.

V. 10. *I am with thee: therefore fear not* all the Learning, Politeness, Grandeur, or Power of the Inhabitants of this City. *Speak and hold not thy peace; for thy labour shall not be in vain. For I have much people in this city*—So he prophetically calls them that afterwards believed.

V. 11. *He continued there a year and six months*

12 But when Gallio was proconsul of Achaia, the Jews made an assault
with one consent upon Paul, and brought him to the judgment-seat, Say-
13 ing, This *fellow* persuadeth men to worship God contrary to the law.
14 And when Paul was about to open his mouth, Gallio said to the Jews,
If it were an act of injustice, or wicked licentiousness, O ye Jews, reason
15 would that I should bear with you. But if it be a question of words
and names, and of your law, look ye *to it*; for I will be no judge of
16 these matters. And he drove them away from the judgment-seat. Then
17 they all took Sosthenes, the ruler of the synagogue, and beat him before
the judgment-seat. And Gallio cared for none of these things.

18 And Paul still continued many days; and *then* taking leave of the
brethren, sailed thence for Syria, and with him Priscilla and Aquila,
19 having shaved his head at Cenchrea; for he had a vow. And he came
to Ephesus, and left him there; but he himself going into the synagogue,
20 reasoned with the Jews. But though they intreated *him* to tarry longer
21 with them, he consented not: But took his leave of them, saying, I
must by all means keep the approaching feast at Jerusalem, but I will
22 return to you again, if God will. And he set sail from Ephesus. And
landing at Cesarea, he went up and saluted the church, and went down

months—A long Time! But how few Souls are now gained, in a longer Time than this? Who is in the Fault? Generally both Teachers and Hearers.

V. 12. *When Gallio was proconsul of Achaia*—Of which *Corinth* was the chief City. This Gallio, the Brother of the famous *Seneca*, is much commended both by him and by other Writers, for the Sweetness and Generosity of his Temper, and Easiness of his Behaviour. Yet one Thing he lacked! But he knew it not, and had no Concern about it.

V. 15. *But if it be*—He speaks with the utmost Coolness and Contempt, *a question of names*—The Names of the Heathen Gods were Fables and Shadows. But the Question concerning the Name of *Jesus* is of more Importance than all Things else under Heaven. Yet there is this Singularity (among a thousand others) in the Christian Religion, that human Reason, curious as it is in all other Things, abhors to enquire into it.

V. 17. *Then they all took Sosthenes*—The Successor of *Crispus*, and probably Paul's chief Accuser, and beat him—It seems because he had occasioned them so much Trouble to no Purpose,

before the judgment seat—One can hardly think in the Sight of Gallio, though at no great Distance from him. And it seems to have had an happy Effect. For *Sosthenes* himself was afterwards a Christian, 1 Cor. i. 1.

V. 18. *Paul continued many days*—After the Year and six Months, to confirm the Brethren, *Aquila, having shaved his head*—As was the Custom in a Vow. (ch. xxi. 24. Numb. vi. 18.) *At Cenchrea*—A Sea-port Town, at a small Distance from *Corinth*.

V. 21. *I must by all means keep the feast at Jerusalem*—This was not from any Apprehension, that he was obliged in Conscience to keep the Jewish Feasts: but to take the Opportunity of meeting a great Number of his Countrymen, to whom he might preach *Christ*, or whom he might farther instruct, or free from the Prejudices they had imbibed against him. *But I will return to you*—So he did, ch. xix. 1.

V. 22. *And landing at Cesarea, he went up*—Immediately to *Jerusalem*; and saluted the church—Eminently so called, being the Mother-Church of Christian Believers: And having kept the Feast there, he went down from thence to *Antioch*.

V. 23. *He*

23 to Antioch. And having spent some time *there*, he departed, and went over the country of Galatia and Phrygia in order, confirming all the disciples.

24 Now a certain Jew, Apollos by name, born at Alexandria, an eloquent

25 man, mighty in the scriptures, came to Ephesus. This man had been instructed in the way of the Lord, and being fervent in spirit, he spake and taught diligently the things of Jesus, knowing only the baptism of

26 John. And he spake boldly in the synagogue. And Aquila and Priscilla hearing him, took him to their house, and explained to him the way

27 of God more perfectly. And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him; who being come thither, greatly helped through grace them that had

28 believed. For he earnestly debated with the Jews in publick, shewing by the scriptures, that Jesus was the Christ.

XIX. Now while Apollos was at Corinth, Paul having passed through the

2 upper parts, came to Ephesus; and finding certain disciples, He said to them, Have ye received the Holy Ghost, since ye believed? And they said to him, Nay, we have not so much as heard, Whether there be any

3 Holy Ghost. He said to them, Into what then were ye baptized? And

4 they said, Into John's baptism, And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was to

V. 23. *He went over the country of Galatia and Phrygia*—It is supposed, spending about four Years therein, including the Time he staid at Ephesus.

V. 24. *An eloquent man, mighty in the Scriptures*—Of the Old Testament. Every Talent may be of use in the Kingdom of God, if joined with Knowledge of the Scriptures and Fervor of Spirit.

V. 25. *This man had been instructed*—Tho' not perfectly, *in the way of the Lord*—In the Doctrine of Christ. *Knowing only the baptism of John*—Only what John taught those whom he baptized, namely, To repent and believe in a Messiah shortly to appear.

V. 26. *He spake*—Privately; and taught Publickly. Probably he returned to live at Alexandria, soon after he had been baptized by John; and so had no Opportunity of being fully acquainted with the Doctrines of the Gospel, as delivered by Christ and his Apostles. And explained to him the way of God more perfectly—He who knows Christ, is able to instruct even those that are mighty in the Scriptures.

V. 27. *Who greatly helped through grace*—It is through Grace only that any Gift of any one is profitable to another. *Them that had believed*—Apollos did not plant, but water. This was the Gift which he had received. And he was better able to convince the Jews, than to convert the Heathens.

V. 1. *Having passed through Galatia and Phrygia*, which were termed *The Upper Parts of Asia Minor*—*Certain disciples*—Who had been formerly baptized by John the Baptist, and since imperfectly instructed in Christianity.

V. 2. *Have ye received the Holy Ghost?*—The Extraordinary Gifts of the Spirit, as well as his sanctifying Graces? *We have not so much as heard*—Whether there be any such Gifts.

V. 3. *Into what were ye baptized?*—Into what Dispensation? To the sealing of what Doctrine? *Into John's baptism*—We were baptized by John, and believe what he taught.

V. 4. *John baptized*—That is, the whole Baptism and Preaching of John pointed at Christ. After this John is mentioned no more

5 come after him, that is, on Jesus. And hearing *this*, they were baptized
 6 in the name of the Lord Jesus. And Paul laying *his* hands on them, the
 Holy Ghost came upon them, and they spake with tongues and prophesied.
 7 And they were in all about twelve men. And going into the syna-
 8 gogue, he spake boldly, for three months discoursing and evincing the
 9 things concerning the kingdom of God. But when some were hardened
 and would not believe, but spake reproachfully of the way before the
 multitude, he departed from them, and separated the disciples, discoursing
 10 daily in the school of one Tyrannus. And this was done for the space of
 two years, so that all the inhabitants of Asia, both Jews and Greeks, heard
 11 the word of the Lord. And God wrought special miracles by the hands
 12 of Paul, So that handkerchiefs or aprons were carried from his body to
 the sick, and the diseases departed from them, and the evil spirits came
 13 out of them. And some of the vagabond Jews, *who were* exorcists,
 undertook to name the name of the Lord Jesus, over those who had evil
 14 spirits, saying, We adjure you by Jesus, whom Paul preacheth. And
 there were seven sons of one Sceva a Jewish chief priest, who did this.
 15 But the evil spirit answering said, Jesus I know, and Paul I know; but
 16 who are ye? And the man in whom the evil spirit was, leaping upon
 them, and getting the mastery of them, prevailed against them, so that
 17 they fled out of that house naked and wounded. And this was known
 to all both Jews and Greeks dwelling at Ephesus, and fear fell on them
 18 all, and the name of the Lord Jesus was magnified. And many of those

in the New Testament. Here he gives Way to *Christ* altogether.

V. 5. *And hearing this, they were baptized*—By some other. *Paul only laid his hands upon them.* *They were baptized*—They were baptized twice; but not with the same Baptism. *John* did not administer that Baptism, which *Christ* afterwards commanded, that is, in the Name of the Father, Son, and Holy Ghost.

V. 9. *The way*—The Christian Way of worshipping GOD: *He departed*—Leaving them their Synagogue to themselves, and separated the disciples—Met them apart, which yet was no Schism, while he only separated the Living from the Dead: *Discoursing daily*—Not on the Sabbath only, in the school of one Tyrannus—Which we do not find was any otherwise consecrated, than by preaching the Gospel there.

V. 10. *All who desired it among the inhabitants of the Proconsular Asia*, now heard the word: St. Paul had been forbidden to preach it in Asia be-

fore; (ch. xvi. 6.) But now the Time was come.

V. 11. *Special miracles*—Wrought in a very uncommon Manner.

V. 12. *Evil spirits*—Who also occasioned many of those Diseases, which yet might appear to be purely natural.

V. 13. *Exorcists*—Several of the Jews about this Time pretended to a Power of casting out Devils, particularly by certain Arts or Charms, supposed to be derived from Solomon. *Undertook to name*—Vain Undertaking! Satan laughs at all those, who attempt to expel him either out of the Bodies or the Souls of Men but by living Faith. All the Light of Reason is nothing, to the Craft and Strength of that subtle Spirit. His Craft cannot be known but by the Spirit of GOD; nor can his Strength be conquered, but by the Power of Faith.

V. 17. *And the name of the Lord Jesus was magnified*—So that even the Malice of the Devil wrought for the Furtherance of the Gospel.

V. 18. *Mary*

19 who believed came, confessing and openly declaring their deeds. Many also of those who had practised curious arts, bringing their books together, burnt them before all men, and they computed the value of them, 20 and found it fifty thousand *pieces* of silver. So powerfully did the word of God grow and prevail.

21 After these things were ended, Paul purposed in spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have 22 been there, I must see Rome also. And having sent two of those who ministered to him, Timotheus and Erastus, into Macedonia, he himself staid in 23 Asia for a season. And about that time there arose no small tumult concerning the way. For a man named Demetrius, a silver-smith, who made 24 silver shrines of Diana, procured no small gain to the artificers: Whom 25 having gathered together, with the workmen employed in such things, he 26 said, Sirs, ye know that our maintenance arises from this occupation. But ye see and hear, that not at Ephesus only, but almost through all Asia, this Paul hath persuaded and turned aside much people, saying, That they 27 are not gods, which are made with hands: So that there is danger, not only that this our craft should be set at nought, but also that the temple

V. 18. *Many came, confessing*—Of their own Accord, and openly declaring their deeds—The Efficacy of God's Word, penetrating the inmost Recesses of their Soul, wrought that free and open Confession, to which perhaps even Torments would not have compelled them.

V. 19. *Curious arts*—Magical Arts, to which that soft Appellation was given by those who practised them. *Ephesus* was peculiarly famous for these. And as these Practices were of so much Reputation there, 'tis no Wonder the Books which taught them should bear a great Price. *Bringing their books together*—As it were by common Consent, burnt them—Which was far better than selling them, even though the Money had been given to the Poor. *Fifty thousand pieces of silver*—If these Pieces of Silver be taken for Jewish Shekels, the Sum will amount to six thousand two hundred and fifty Pounds.

V. 20. *So powerfully did the word of God grow*—In Extent, and prevail—In Power and Efficacy.

V. 21. *After these things were ended*—Paul sought not to rest, but pressed on, as if he had yet done nothing. He is already possessed of Ephesus and Asia. He purposes for Macedonia

and Achaia. He has his Eye upon Jerusalem; then upon Rome; afterwards on Spain. (*Rom. xv. 26.*) No Cesar, no Alexander the Great, no other Hero, comes up to the Magnanimity of this little Benjamite. Faith and Love to God and Man had enlarged his Heart, even as the Sand of the Sea.

V. 24. *Silver shrines*—Silver Models of that famous Temple, which were bought not only by the Citizens, but by Strangers from all Parts. *The artificers*—The other Silver-smiths.

V. 25. *The workmen*—Employed by him and them.

V. 26. *Saying, that they are not gods, which are made with hands*—This manifestly shews, that the contrary Opinion did then generally prevail, namely, that there was a real Divinity in their sacred Images. Tho' some of the later Heathens spoke of them just as the Romanists do now.

V. 27. *There is danger, not only that this our craft [Trade] should be set at nought, but also that the temple of the great goddess Diana should be despised*—No Wonder a Discourse should make so deep an Impression, which was edged both by Interest and Superstition. *The great god-*

of the great goddess Diana should be despised, and her majesty destroyed,
 28 whom all Asia and the world worshipping. And hearing *this*, they
 were filled with rage, and cried out, saying, Great *is* Diana of the Ephe-
 29 sians. And the whole city was filled with confusion; and they rushed
 with one accord into the theatre, dragging with them Gaius and Aristarchus,
 30 men of Macedonia, Paul's fellow-travellers. And when Paul would have
 31 gone in to the people, the disciples would not suffer him. And some also
 of the principal officers of Asia, being his friends, sent to him and desired,
 32 that he would not venture himself into the theatre. Some therefore cried
 one thing, and some another; for the assembly was confused, and the greater
 33 part did not know for what they were come together. And they thrust
 Alexander forward from among the multitude, the Jews pushing him
 on; and Alexander, waving with his hand, would have made a defence
 34 to the people. But when they knew that he was a Jew, one voice arose
 from them all, crying out, for about two hours, Great *is* Diana of the
 35 Ephesians. But the register, having pacified the people, said, Ye men
 of Ephesus, what man is there who knoweth not, that the city of the
 Ephesians is a worshipper of the great Diana, and of the *image* which fell
 36 down from Jupiter? Seeing then these things cannot be denied, ye
 37 ought to be quiet, and to do nothing rashly. For ye have brought these
 men, who are neither robbers of temples, nor blasphemers of your god-

goddess was one of the standing Titles of *Diana*. *Her majesty destroyed*—Miserable Majesty, which was capable of being thus destroyed! *Whom all Asia and the world*—That is, the Roman Empire, *worshipping*—Although under a great Variety of Titles and Characters. But the Multitude of those that err, does not turn Error into Truth.

V. 29. *They rushed with one accord*—Demetrius and his Company, *into the theatre*—Where Criminals were wont to be thrown to the wild Beasts, *dragging with them Gaius and Aristarchus*—When they could not find Paul. Probably they hoped to oblige them to fight with the wild Beasts, as some think St. Paul had done before.

V. 30. *When Paul would have gone in to the people*—Being above all Fear, to plead the Cause of his Companions, and prove they are not Gods which are made with Hands.

V. 31. *The principal officers of Asia*—The Asian Priests, who presided over the public Games, which they were then celebrating in Honour of *Diana*.

V. 32. *The greater part did not know for what they were come together*—Which is commonly the Case in such an Assembly.

V. 33. *And they thrust forward*—Namely the Artificers and Workmen, *Alexander*—Probably some well-known Christian whom they saw in the Croud: *The Jews pushing him on*—To expose him to the more Danger. *And Alexander waving with his hand*—In Token of desiring Silence, *would have made a defence*—For himself and his Brethren.

V. 34. *But when they knew that he was a Jew*—And consequently an Enemy to their Worship of Images.

V. 35. *The register*—Probably the chief Governor of the public Games. *The image which fell down from Jupiter*—They believed that very Image of *Diana*, which stood in her Temple, *fell down from Jupiter in heaven*. Perhaps he designed to insinuate, as if falling down from *Jupiter*, it was not made with hands, and so was not that Sort of Idols, which Paul had said were no Gods.

V. 37. *Nor blasphemers of your goddess*—They

38 deſs. If then Demetrius and the artificers that are with him, have a charge againſt any one, the courts are held, and there are proconſuls; 39 let them implead one another. But if ye enquire any thing concerning 40 other matters, it ſhall be determined in a lawful aſſembly. And indeed we are in danger to be queſtioned for ſedition, concerning this day; there 41 being no cauſe, whereby we can account for this concourſe. And having ſaid theſe things, he diſmiſſed the aſſembly.

XX. And after the tumult was ceaſed, Paul calling the diſciples to him, and 2 having taken his leave of *them*, departed to go into Macedonia. And having gone through thoſe parts, and exhorted them with much diſcourſe, he came 3 into Greece. And having abode *there* three months, an ambuſh being laid for him by the Jews, as he was about to ſail into Syria, he determined to re- 4 turn by Macedonia. And there accompanied him to Aſia Sopater of Berea, and of the Theſſalonians Ariſtarchus, and Secundus, and Caius of Derbe, and 5 Timotheus; and of Aſia, Tychicus and Trophimus. Theſe going before, 6 ſtaid for us at Troas. And we ſet ſail from Philippi after the days of unleavened bread, and came to them at Troas in five days, where we abode ſeven 7 days. And on the firſt day of the week, when we were met together to break bread, Paul being to depart on the morrow, preached to them, 8 and continued his diſcourſe till midnight. And there were many lamps in 9 the upper room where they were aſſembled. And a certain young man, named Eutychus, fitting in a window, fell into a deep ſleep: and as Paul ſtill continued his diſcourſe, being overpowered with ſleep, he fell down from 10 the third ſtory, and was taken up dead. And Paul went down and fell on

They ſimply declared the One God, and the Vanity of Idols in general.

V. 38. *There are proconſuls*—One in every Province. There was one at *Ephesus*.

V. 39. *In a lawful aſſembly*—In ſuch a regular Aſſembly as has Authority to judge of religious and political Affairs.

V. 40. *This concourſe*—He wiſely calls it by an inoffenſive Name.

V. 1. *After the tumult was ceaſed*—So Demetrius gained nothing. Paul remained there, till all was quiet.

V. 2. *He came into Greece*—That Part of it, which lay between Macedonia and Achaia.

V. 3. *An ambuſh being laid for him*—In his Way to the Ship.

V. 4. *To Aſia*—There ſome of them left him. But Trophimus went with him to Jeru-

ſalem, (ch. xxi. 29.) Ariſtarchus, even to Rome, (ch. xxvii. 2.)

V. 6. *We ſet ſail*—St. Luke was now with St. Paul again, as we learn from his manner of expreſſing himſelf.

V. 7. *To break bread*—That is, to celebrate the LORD's Supper; *continued his diſcourſe*—Through uncommon Fervor of Spirit.

V. 8. *There were many lamps in the room where they were aſſembled*—To prevent any poſſible Scandal.

V. 9. *In a window*—Doubtleſs kept open, to prevent Heat, both from the Lamps, and the Number of People.

V. 10. *Paul fell on him*—It is obſervable, our LORD never uſed this Geſture. But *Elijah* and *Eliſha* did as well as Paul. *His life is in him*—He is alive again.

V. 11. *So*

him; and taking *him* in his arms, said, Be not troubled; for his life is in
 11 him. And going up again, and having broken bread, he conversed long
 12 with them, even till break of day, and so departed. And they brought
 13 the young man alive, and were not a little comforted. But we going
 before into the ship, sailed to Assos, where we were to take up Paul; for
 14 so he had appointed, being himself to go on foot. And when he met us
 15 at Assos, we took him up and came to Mitylene. And sailing thence, we
 came the following day over-against Chios, and the next *day* we touched
 at Samos, and having tarried at Trogyllium, the day after came to Mile-
 16 tus. For Paul had determined to sail by Ephesus, that he might not spend
 any time in Asia; for he hasted, if it were possible, to be at Jerusalem on
 the day of Pentecost.

17 And sending to Ephesus from Miletus, he called thither the elders of the
 18 church. And when they were come to him, he said to them, Ye know in
 what manner I have conversed among you, all the time from the first day
 19 I came into Asia, Serving the Lord with all humility, and with tears, and
 20 trials which befel me through the ambushes of the Jews: *And* that I have
 withheld nothing which was profitable, but have preached to you, and
 21 taught you, publickly and from house to house: Testifying both to Jews
 and Greeks repentance toward God and faith in our Lord Jesus Christ.

V. 11. *So departed*—Without taking any Rest at all.

V. 12. *And they brought the young man alive*—But alas! how many of those who have allowed themselves to sleep under Sermons, or as it were, to dream awake, have slept the Sleep of eternal Death, and fallen to rise no more!

V. 13. *Being himself to go on foot*—That he might enjoy the Company of his Christian Brethren a little longer: Although he had passed the Night without Sleep, and though *Assos* was of difficult and dangerous Access by Land.

V. 14. *Mitylene*—Was a City and Port of the Isle *Lesbos*, about seven Miles distant from the *Asiatic* Coast.

V. 16. *For Paul had determined to sail by Ephesus*—Which lay on the other Side of the Bay. *He hasted to be at Jerusalem on the day of pentecost*—Because then was the greatest Concourse of People.

V. 17. *Sending to Ephesus, he called the elders of the church*—These are called *Bishops* in the 28th verse, (rendered *Overseers* in our Translation.) Perhaps, *Elders* and *Bishops* were then the same: Or no otherwise different, than are the Rector of a Parish and his Curates.

V. 18. *Ye know*—Happy is he who can thus appeal to the Conscience of his Hearers.

V. 19. *Serving*—See the Picture of a faithful Servant! *The Lord*—Whose the Church is, *with all humility, and with tears, and trials*--These are the Concomitants of it. The Service itself is described more particularly in the following verse. This Humility he recommends to the *Ephesians* themselves, *Eph.* iv. 2. His Tears are mentioned again, ver. 31. as also *2 Cor.* ii. 4. *Phil.* iii. 18. These Passages laid together, supply us with the genuine Character of *St. Paul*. Holy Tears, from those who seldom weep on account of Natural Occurrences, are no mean Specimen of the Efficacy, and Proof of the Truth of Christianity. Yet Joy is well consistent therewith (ver. 24.) The same Person may be sorrowful, yet alway rejoicing.

V. 20. *I have preached*—Publickly; and taught—From House to House. Else he had not been pure from their Blood. For even an Apostle could not discharge his Duty by Public Preaching only. How much less can an ordinary Pastor?

V. 21. *Repentance toward God*—The very first

22 And now behold, being bound by the Spirit, I go to Jerusalem, not know-
 23 ing the things that shall befall me there: Save that the Holy Ghost testi-
 24 fieth to me in every city, saying that bonds and afflictions await me. But
 none of these things move me; nor do I count my life precious to myself, so
 I may finish my course with joy, and the ministry which I have received of
 25 the Lord Jesus, to testify the gospel of the grace of God. And now I
 know that ye all among whom I have conversed, proclaiming the king-
 26 dom of God, shall see my face no more. Wherefore I take you to record
 27 this day, that I *am* pure from the blood of all *men*: For I have not
 28 shunned to declare unto you all the counsel of God. Take heed there-
 fore to yourselves and to the whole flock, over which the Holy Ghost
 hath made you overseers, to feed the church of God, which he hath pur-
 29 chased with his own blood. For I know this, that after my departure
 30 grievous wolves will enter in among you, not sparing the flock. Yea,
 from among yourselves men will arise, speaking perverse things, to draw
 31 away disciples after them. Therefore watch, remembering that for three
 years, I ceased not to warn every one, night and day, with tears.
 32 And now, brethren, I commend you to God, and to the word of his
 grace, who is able to build you up, and to give you an inheritance among

first Motion of the Soul toward GOD, is a kind of Repentance.

V. 22. *Bound by the Spirit*—Strongly impelled by Him.

V. 23. *Save that*—Only this I know in general; *The Holy Ghost witnesseth*—By other Persons. Such was GOD's good Pleasure, to reveal these Things to him not immediately, but by the Ministry of others.

V. 24. *Nor do I count my life precious*—It adds great Force to this and all the other Passages of Scripture, in which the Apostles express their Contempt of the World, that they were not uttered by Persons like *Seneca* and *Antoninus*, who talked elegantly of despising the World, in the full Affluence of all its Enjoyments: But by Men who daily underwent the greatest Calamities, and exposed their Lives in Proof of their Assertions.

V. 25. *Ye shall see my face no more*—He wisely inserts this, that what follows might make the deeper Impression.

V. 27. *For I have not shunned*—Otherwise, if any had perished, their Blood would have been on his Head.

V. 28. *Take heed therefore*—I now devolve my Care upon you; first to yourselves, then to

the flock, over which the Holy Ghost hath made you overseers—For no Man or Number of Men upon Earth can constitute an Overseer, Bishop, or any other Christian Minister. To do this, is the peculiar Work of the Holy Ghost: *To feed the church of God*—That is, the believing, loving, holy Children of GOD; *which he hath purchased*—How precious is it then in his Sight! *With his own blood*—For it is the Blood of the only-begotten Son of GOD, 1 John i. 7.

V. 29. *Grievous wolves*—From without, namely, false Apostles. They had not yet broke in on the Church at *Ephesus*.

V. 30. *Yea, from among yourselves men will arise*—Such were the *Nicolaitans*, of whom *Christ* complains, *Rev. ii. 6.* *To draw away disciples*—From the Purity of the Gospel, and the Unity of the Body.

V. 31. *I ceased not to warn every one night and day*—This was watching indeed! Who copies after this Example?

V. 32. *The word of his grace*—It is the grand Channel of it, to Believers, as well as Unbelievers. *Who is able to build you up*—To confirm and increase your Faith, Love, Holiness. GOD can thus build us up, without any Instrument. But He does build us up by them.
 O be-

33 them that are sanctified. I have coveted no man's silver, or gold, or
 34 apparel. Yea, you yourselves know, that these hands have ministered to
 35 my necessities, and to them that were with me. I have shewed you all
 things, that thus labouring ye ought to help the infirm, and to remember
 the word of the Lord Jesus, which he himself said, It is happier to give
 36 than to receive. And having said these things, he kneeled down, and
 37 prayed with them all. And they all wept sore, and falling on Paul's
 38 neck kissed him, Sorrowing most for that word which he spake, that
 they should see his face no more. And they conducted him to the ship.

XXI. And when we were torn away from them, and had set sail, we ran
 with a strait course to Coos, and the next day to Rhodes, and thence to
 2 Patara. And finding a ship passing over to Phenicia, we went aboard
 3 and set sail. And coming within sight of Cyprus, and leaving *it* on the
 left-hand, we sailed to Syria, and landed at Tyre; for there the ship was
 4 to unload her burden. And finding disciples, we tarried there seven
 5 days, who told Paul by the Spirit, Not to go up to Jerusalem. But
 when we had finished these days, we departed and went our way; and
 they all attended us out of the city, with their wives and children: and

O beware of dreaming, that you have less need of human Teachers after you know *Christ* than before. *And to give you an inheritance*—Of eternal Glory, *among them that are sanctified*—And so made meet for it. A large Number of these *Paul* doubtless knew, and remembered before God.

V. 33. *I have coveted*—Here the Apostle begins the other Branch of his Farewel Discourse, like old *Samuel*, (1 Sam. xii. 3.) taking his Leave of the Children of *Israel*.

V. 34. *These hands*—Callous, as you see, with Labour. Who is it that envies such a Bishop or Archbishop as this?

V. 35. *I have shewed you*—Bishops, by my Example; *all things*—And this among the rest; *that thus labouring*—So far as the Labours of your Office allow you Time; *ye ought to help the infirm*—Those who are disabled by Sickness, or any bodily Infirmary, from maintaining themselves by their own Labour. *And to remember*—Effectually, so as to follow it; *the word which he himself said*—Without doubt his Disciples remembered many of his Words which are not recorded; *It is happier to give*—To imitate God, and have Him, as it were, indebted to us.

V. 37. *They all wept*—Of old, Men, yea, the best and bravest of Men, were easily melted into Tears; a thousand Instances of which might be produced from profane as well as sacred Writers. But now, notwithstanding the Effeminacy which almost universally prevails, we leave those Tears to Women and Children.

V. 38. *Sorrowing most, for that word which he spake, That they should see his face no more*—What Sorrow will be in the great Day, when God shall speak that Word, to all who are found on the Left-hand, that they shall see his Face no more!

V. 1. *And when we were torn away from them*—Not without doing Violence both to ourselves and them.

V. 3. *We landed at Tyre*—That there should be Christians there was foretold, *Psal. lxxxvii. 4.* What we read in that *Psalms* of the *Philistines* and *Ethiopians* also may be compared with *Acts viii. 40. xxvii. 4.*

V. 4. *And finding disciples, we tarried there seven days*—In order to spend a Sabbath with them. *Who told Paul by the Spirit*—That Afflictions awaited him at *Jerusalem*. This was properly

6 kneeling down on the sea-shore we prayed. And having embraced each
 7 other we took ship, and they returned home. And finishing *our* voy-
 age, we came from Tyre to Ptolemais, and saluting the brethren, we abode
 8 with them one day. And the next day, we departed and came to Cesarea;
 and entring into the house of Philip the Evangelist, who was *one* of the
 9 seven, we abode with him. And he had four daughters, virgins, who
 10 were prophetesses. And as we tarried many days, a certain prophet,
 11 named Agabus, came down from Judea. And coming to us, he took up
 Paul's girdle, and binding his own feet and hands, said, Thus saith the
 Holy Ghost, So shall the Jews at Jerusalem bind the man whose girdle
 12 this is, and deliver *him* into the hands of the Gentiles. And when we
 heard these things, both we, and they of the place, besought him, not to
 13 go up to Jerusalem. But Paul answered, What mean ye, weeping and
 breaking my heart? I am ready not only to be bound, but also to die at
 14 Jerusalem, for the name of the Lord Jesus. And when he would not be
 persuaded, we ceased, saying, The will of the Lord be done.
 15 And after these days, we took up our carriages, and went up to Jeru-

properly what they said by the Spirit. They themselves advised him, *Not to go up*. The Disciples seemed to understand their Prophetic Impulse, to be an Intimation from the Spirit, That *Paul*, if he were so minded, might avoid the Danger, by not going to *Jerusalem*.

V. 7. *Having finished our voyage*—From *Macedonia*, (ch. xx. 6.) *we came to Ptolemais*: A celebrated City on the Sea-coast, antiently called *Accos*. It is now, like many other noble Cities, only an Heap of Ruins.

V. 8. *We came to Cesarea*—So called from a stately Temple, which *Herod the Great* dedicated there to *Augustus Cesar*. It was the Place where the Roman Governor of *Judea* generally resided and kept his Court. *The Evangelist*, who was one of the seven Deacons—An Evangelist is, A Preacher of the Gospel to those who had never heard it, as *Philip* had done to the Samaritans, to the *Ethiopian Eunuch*, and to all the Towns from *Azotus* to *Cesarea*. (ch. viii. 5, 26, 40.) 'Tis not unlikely he spent the following Years, preaching in *Tyre* and *Sidon*, and the other Heathen Cities, in the Neighbourhood of *Galilee*, his House being at *Cesarea*, a convenient Situation for that Purpose. *We abode with him*—We lodged at his House, during our Stay at *Cesarea*.

V. 10. *A certain prophet came*—The nearer

the Event was, the more express were the Predictions which prepared *Paul* for it.

V. 11. *Binding his own feet and hands*—In the manner that Malefactors were wont to be bound when apprehended. *So shall the Jews bind the man, whose girdle this is*—St. *Paul's* Bonds were first particularly foretold at *Cesarea*, to which he afterwards came in Bonds, ch. xxiii. 33.

V. 12. *Both we* (his Fellow-travellers) *and they of the place besought him, Not to go up to Jerusalem*—St. *Paul* knew that this Prediction had the Force of a Command. They did not know this.

V. 13. *Breaking my heart*—For the Apostles themselves were not void of human Affections. *I am ready not only to be bound, but to die*—And to him that is ready for it, the Burden is light.

V. 14. *And when he would not be persuaded*—This was not Obstinacy, but true Christian Resolution. We should never *be persuaded*, either to do Evil, or to omit doing any Good which is in our Power; *saying, The will of the Lord be done*—Which they were satisfied, *Paul* knew.

V. 15. *We took up our carriages, or Baggage*; which probably went by Sea before. What they took with them now in particular was, The Alms they were carrying to *Jerusalem*, ch. xxiv. 17.

Z z

V. 16. *The*

16 salem. And *some* of the disciples also from Cesarea went with us, and brought us to one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come up to Jerusalem, the brethren received us
18 gladly. And the next day, Paul went in with us to James, and all the
19 elders were present. And having saluted them, he gave them a particular account of those things which God had done among the Gentiles
20 by his ministry. And having heard *it*, they glorified the Lord, and said to him, Thou seeest, brother, how many thousands of believing Jews there
21 are, and they are all zealous for the law. But they have been informed concerning thee, that thou teachest the Jews who are among the Gentiles, to apostatize from Moses, telling them, not to circumcise *their*
22 children, nor to walk after the customs. What is it therefore? The multitude must needs come together; for they will hear that thou art
23 come. Therefore do this that we say to thee: there are with us four
24 men, who have a vow on them: Take them and purify thyself with them, and be at charges with them, that they may shave their heads: and all will know, that there is nothing of those things which they have heard of thee; but *that* thou thyself walkest orderly, keeping the law.
25 As touching the Gentiles that believe, we have written and determined, that they should observe no such thing; save only that they keep themselves from what is offered to idols, and from blood, and from what is

V. 16. *The disciples brought us to one Mnason, a Cyprian, an old disciple*—He was a Native of Cyprus, but an Inhabitant of Jerusalem, and probably one of the first Converts there.

V. 18. *Paul went in with us*—That it might appear, we are all of one Mind, *to James*—Commonly called the LORD's Brother; the only Apostle then presiding over the Church at Jerusalem.

V. 21. *They have been informed concerning thee, that thou teachest the Jews—not to circumcise their children, nor to walk after the customs*—That is, the ceremonial Law. And so undoubtedly he did. And so he wrote to all the Churches in Galatia, among whom were many Jews. Yea, and James himself had long before assented to Peter, affirming before all the Apostles and all the Brethren, (ch. xv. 10.) That this very Law was a yoke, which (said he) *neither our fathers nor we were able to bear*. Amazing! That they did not now know this! Or, that if they

did, they did not openly testify it at all Hazards, to every Jewish Convert in Jerusalem!

V. 22. *What is it therefore?*—What is to be done? *The multitude must needs come together*—They will certainly gather together, in a tumultuous Manner, unless they be some Way pacified.

V. 23. *Therefore*—To obviate their Prejudice against thee: *Do this that we say to thee*—But could Paul follow this Advice in godly Sincerity?

V. 24. *And all will know—that thou thyself walkest orderly, keeping the law*—Ought he not, without any Reverence to Man, where the Truth of God was so deeply concerned, to have answered plainly, I do not keep the Ritual Law: Neither need any of you. Yea, Peter doth not keep the Law. And God Himself expressly commanded him not to keep it; ordering him to go in to men uncircumcised, and to eat with them, (ch. xi. 3.) which the Law utterly forbids.

V. 26. *Then*

26 strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple, declaring the accomplishment of the days of purification, till the offering should
 27 be offered for every one of them. And when the seven days were about to be accomplished, the Jews that were from Asia seeing him in the
 28 temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help! This is the man, that teacheth all men every where against the people, and the law, and this place: yea, and hath even
 29 brought Greeks into the temple, and polluted this holy place. For they had before seen Trophimus the Ephesian with him in the city, whom
 30 they supposed Paul had brought into the temple. And the whole city was moved, and the people ran together; and laying hold on Paul, they dragged him out of the temple: and immediately the gates were shut.
 31 And as they went about to kill him, word came to the tribune of the
 32 cohort, that all Jerusalem was in an uproar: Who immediately took soldiers and centurions, and ran down to them; and when they saw the
 33 tribune and the soldiers, they ceased from beating Paul. Then the tribune came near, and took him, and commanded *him* to be bound with
 34 two chains, and enquired, Who he was, and what had been done? But some among the multitude cried out one thing, some another; and when he could not know the certainty for the tumult, he commanded him to

V. 26. *Then Paul took the men*—Yielding his own Judgment to their Advice, which seemed to flow not out of spiritual, but carnal Wisdom; seeming to be what he really was not: Making as if he believed the Ritual Law still in force. *Declaring*—Giving Notice to the Priests in waiting, that he designed to accomplish *the days of purification*, till all the Sacrifices should be offered, as the Mosaic Law required, (Numb. vi. 13.)

V. 27. *And when the seven days were about to be accomplished*—When after giving Notice to the Priests, they were entering upon the Accomplishment of those Days. It was toward the Beginning of them that Paul was seized. *The Jews that were from Asia*—Some of those Jews who came from Asia to the Feast.

V. 28. *Against the people*—The Jewish Nation; and *the law*—Of Moses; and *this place*—The Temple. *Yea, and hath even brought Greeks into the temple*—They might come into the Outer Court. But they imagined Paul had brought them into the Inner Temple, and had thereby polluted it.

V. 30. *And immediately the gates were shut*—Both to prevent any farther Violation of the Temple; and to prevent Paul's taking Sanctuary at the Horns of the Altar.

V. 31. *And as they went about to kill him*—It was a Rule among the Jews, That any uncircumcised Person who came into the Inner Temple, might be stoned without farther Process. And they seemed to think, Paul who brought such in thither, deserved no better Treatment. *Word came to the tribune*—A Cohort or Detachment of Soldiers, belonging to the Roman Legion, which lodged in the adjacent Castle of Antonia, were stationed on Feast-days near the Temple, to prevent Disorders. It is evident Lysias himself was not present, when the Tumult began. Probably he was the oldest Roman Tribune (or Colonel) then at Jerusalem. And as such he was the commanding Officer of the Legion quartered at the Castle.

V. 33. *Then the tribune*—Having made his Way through the Multitude, came near and took him—And how many great Ends of Providence,

35 be carried into the castle. But when he came upon the stairs, he was
 36 borne of the foldiers, through the violence of the people. For the multi-
 37 tude of people followed after, crying, Away with him. And as Paul
 was about to be brought into the castle, he said to the chief captain,
 38 May I speak to thee? Who said, Canst thou speak Greek? Art not
 thou that Egyptian, who before these days madest an uproar, and leddest
 39 out four thousand murderers into the wilderness? But Paul said, I am
 a man who am a Jew of Tarsus in Cilicia, a citizen of no mean city:
 40 and I beseech thee, suffer me to speak to the people. And when he had
 given him leave, Paul standing on the stairs, waved *his* hand to the peo-
 ple: and a great silence being made, he spake to them in the Hebrew
 XXII. tongue, saying, Men, brethren, and fathers, hear ye now my defence
 2 unto you. (And when they heard that he addressed them in the He-
 3 brew tongue, they kept the more silence: and he saith) I am verily a
 Jew, born at Tarsus in Cilicia, but brought up in this city at the feet
 of Gamaliel, accurately instructed in the law of our fathers, and was

dence, were answered by this Imprisonment? This was not only a Means of preserving his Life (after he had suffered severely for worldly Prudence) but gave him an Opportunity of preaching the Gospel safely, in spite of all Tumult; (ch. xxii. 22.) yea, and that in those Places, to which otherwise he could have had no Access, (ver. 40.) *And commanded him to be bound with two chains*—Taking it for granted, he was some notorious Offender. And thus the Prophecy of *Agabus* was fulfilled, tho' by the Hands of a Roman.

V. 35. *When he came upon the stairs*—The Castle *Antonia* was situate on a Rock fifty Cubits high, at that Corner of the Outward Temple, where the western and northern Porticos joined, to each of which there were Stairs descending from it.

V. 37. *As Paul was about to be brought into the castle*—The Wisdom of God taught him, to make Use of that very Time and Place.

V. 38. *Art not thou that Egyptian*—Who came into *Judea*, when *Felix* had been some Years Governor there? Calling himself a Prophet, he drew much People after him; and having brought them through the Wilderness, led them to Mount *Olivet*, promising that the Walls of the City should fall down before them. But *Felix* marching out of *Jerusalem* against him, his Followers quickly dispersed: Many

of whom were taken or slain; but he himself made his Escape.

V. 40. *In the Hebrew tongue*—That Dialect of it, which was then commonly spoken at *Jerusalem*.

V. 1. *Hear ye now my defence*—Which they could not hear before, for the Tumult.

V. 3. *I am verily*—This Defence answers all that is objected ch. xxi. 28. As there, so here also Mention is made of the Person of *Paul*, ver. 3. *of the people and the law*, ver. 3, 5, 12; *of the temple*, ver. 17; *of teaching all men*, ver. 15—17, 21; and of the Truth of his Doctrine, ver. 6. But he speaks closely and nervously, in few Words, because the Time was short. *But brought up at the feet of Gamaliel*—The Scholars usually sat on low Seats, or upon Mats on the Floor, at the Feet of their Masters, whose Seats were raised to a considerable Height. *Accurately instructed*—The learned Education which *Paul* had received, was once no doubt the Matter of his Boasting and Confidence. *Unsanctified Learning made his bonds strong*, and furnished him with numerous Arguments against the Gospel. Yet when the Grace of God had changed his Heart, and turned his Accomplishments into another Channel, he was the fitter Instrument to serve God's wise and merciful Purposes, in the Defence and Propagation of Christianity.

V. 4. *Bini-*

4 zealous toward God, as ye are all this day. And I persecuted this way to
 5 the death, binding and delivering into prisons both men and women: As
 likewise the high priest is my witness, and all the estate of the elders: from
 whom also I received letters to the brethren, and went to Damascus, to
 6 bring them who were there to Jerusalem to be punished. But as I jour-
 neyed and drew near to Damascus, about noon suddenly there shone from
 7 heaven a great light round about me. And I fell to the ground, and heard
 8 a voice saying to me, Saul, Saul, why persecutest thou me? And I an-
 swered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth,
 9 whom thou persecutest. And they that were with me saw the light, and
 were terrified; but they did not hear the voice of him that spake to me.
 10 And I said, What shall I do, Lord? And the Lord said to me, Rise, and
 go into Damascus, and there it shall be told thee of all things which are
 11 appointed thee to do. And as I could not see for the glory of that light,
 being led by the hand by them that were with me, I came into Damascus.
 12 And one Ananias, a devout man according to the law, well reported of by
 13 all the Jews that dwelt *there*, Coming to me, stood and said to me, Bro-
 ther Saul, receive thy sight. And the same hour I looked up upon him.
 14 And he said, The God of our fathers hath chosen thee, to know his will,
 15 and see that Just one, and hear the voice of his mouth. For thou shalt be
 16 his witness to all men, of what thou hast seen and heard. And now, why
 tarriest thou? Arise, and be baptized, and wash away thy sins, calling on
 17 the name of the Lord. And when I was returned to Jerusalem, and was
 18 praying in the temple, I was in a trance, And saw him saying to me,
 Make haste and depart quickly out of Jerusalem; for they will not re-

V. 4. *Binding both men and women*—How much better was his Condition, now he was bound himself?

V. 5. *The high priest is my witness*—Is able to testify. *The brethren—Jews*: So this Title was not peculiar to the Christians.

V. 6. *About noon*—All was done in the Face of the Sun. *A great light shone*—By whatever Method God reveals Himself to us, we shall have everlasting Cause to recollect it with Pleasure. Especially when He has gone in any remarkable Manner out of his common Way, for this gracious Purpose. If so, we should often dwell on the particular Circumstances, and be ready, on every proper Occasion, to recount those Wonders of Power and Love, for the Encouragement and Instruction of others.

V. 9. *They did not hear the voice*—Distinctly; but only a confused Noise.

V. 12. *A devout man according to the law*—A truly religious Person, and though a Believer in Christ, yet a strict Observer of the Law of Moses.

V. 16. *Be baptized, and wash away thy sins*—Baptism administered to real Penitents, is both the Means and the Seal of Pardon. Nor did God ordinarily in the primitive Church bestow this on any, unless through this Means.

V. 17. *When I was returned to Jerusalem*—From Damascus, and was praying in the temple—Whereby he shews that he still paid the Temple its due Honour, as the House of Prayer. *I was in a trance*—Perhaps he might continue standing all the while, so that any who were near him, would hardly discern it.

V. 18. *And I saw him*—Jesus. *Saying to me, Depart*

- 19 ceive thy testimony concerning me. And I said, Lord, they know that I
 20 imprisoned, and beat in every synagogue them that believed on thee. And
 when the blood of thy martyr Stephen was shed, I also was standing by, and
 21 consenting to his death, and kept the garments of them that slew him. But
 he said to me, Depart: for I will send thee far off to the Gentiles.
 22 And they heard him to this word, and *then* lifted up their voice and
 said, Away with such a fellow from the earth; for it is not fit that he
 23 should live. And as they cried out, and rent their garments, and cast dust
 24 into the air, The tribune commanded him to be brought into the castle,
 and ordered him to be examined by scourging, that he might know for
 25 what cause they cried so against him. And as they were binding him
 with thongs, Paul said to the centurion that stood by, Is it lawful for you
 26 to scourge a Roman, even uncondemned? The centurion hearing *it*, went
 and told the tribune, saying, Consider what thou art about to do; for
 27 this man is a Roman. Then the tribune came and said to him, Tell me,
 28 art thou a Roman? He said, Yea. And the tribune answered, I pur-
 chased this freedom with a great sum of money. And Paul said, But I
 29 was *free-born*. Then they who were going to examine him, immediately
 departed from him: and the tribune was afraid, after he knew he was a
 Roman, because he had bound him.
 30 And on the morrow, desiring to know the certainty, what he was accused
 of by the Jews, he loosed him from *his* bonds, and commanded the chief

Depart quickly out of Jerusalem—Because of the Snares laid for thee; and in order to preach, where they will hear.

V. 19. *And I said*—It is not easy for a Servant of *Christ*, who is himself deeply imprest with divine Truths, to imagine to what a Degree Men are capable of hardening their Hearts against them. He is often ready to think with *Paul*, 'Tis impossible for any to resist such Evidence. But Experience makes him wiser, and shews that wilful Unbelief is Proof against all Truth and Reason.

V. 20. *When the blood of thy martyr Stephen was shed, I also was standing by*—A real Convert still retains the Remembrance of his former Sins. He confesses them, and is humbled for them, all the Days of his Life.

V. 22. *And they heard him to this word*—Till he began to speak of his Mission to the *Gentiles*, and this too in such a Manner as implied that the *Jews* were in Danger of being cast off.

V. 23. *They rent their garments*—In Token of

Indignation and Horror at this pretended Blasphemy, and cast dust into the air—Thro' Vehemence of Rage, which they knew not how to vent.

V. 25. *And as they*—The Soldiers ordered by the Tribune, were binding him with thongs—A Freeman of *Rome* might be bound with a Chain, and beaten with a Staff: But he might not be bound with Thongs, neither scourged, or beaten with Rods; *Paul said to the centurion*—The Captain who stood by to see the Orders of the Tribune executed.

V. 26. *Consider what thou art about to do; for this man is a Roman*—Yea, there was a stronger Reason to consider. For this Man was a Servant of God.

V. 28. *But I was free-born*—Not barely as being born at *Tarsus*; for this was not a *Roman* Colony. But probably either his Father, or some of his Ancestors, had been made free of *Rome* for some military Service.

We learn hence, that we are under no Obligation

priests and all the council to come; and bringing Paul down, set him before them. **XXIII.** And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God till this day. 2 And Ananias the high priest commanded them that stood by, to smite 3 him on the mouth. Then said Paul to him, God is about to smite thee, thou whited wall. For fittest thou to judge me according to the law, and 4 commandest me to be smitten contrary to the law? But they that stood 5 by, said, Revilest thou God's high priest? Then said Paul, I was not aware, brethren, that it was the high priest; for it is written, * Thou shalt 6 not revile the ruler of thy people. But Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead am I called in question. And when he had said this, 7 there arose a contention between the Pharisees and the Sadducees; and the 8 multitude was divided. For the Sadducees say, there is no resurrection, 9 neither angel nor spirit; but the Pharisees confess both. And there was

gation as Christians, to give up our civil Privileges (which we are to receive and prize as the Gift of God) to every insolent Invader. In a thousand Circumstances, Gratitude to God, and Duty to Men, will oblige us to insist upon them; and engage us to strive to transmit them improved, rather than impaired, to Posterity.

V. 1. *And Paul earnestly beholding the council*—Professing a clear Conscience by his very Countenance; and likewise waiting to see, whether any of them was minded to ask him any Question, *said, I have lived in all good conscience before God till this day*—He speaks chiefly of the Time since he became a Christian. For none questioned him concerning what had been before. And yet even in his unconverted State, although he was in Error, yet he had acted from Conscience, and had done nothing for which he was liable to be called to Account, in any of their Courts: *Before God*—Whatever Men may think or say of me.

V. 3. *Then said Paul*—Being carried away by a sudden and prophetic Impulse, *God is about to smite thee, thou whited wall*—Fair without; full of Dirt and Rubbish within. And he might well be so termed, not only as he committed this Outrage, while gravely sitting on the Tribunal of Justice; but also as, at the same Time that he stood high in the Esteem of the Citizens, he cruelly defrauded the Priests of their

legal Subsistence, so that some of them even perished for Want. And God did remarkably smite him; for about five Years after this, his House being reduced to Ashes, in a Tumult begun by his own Son, he was besieged in the royal Palace; where having hid himself in an old Aqueduct, he was dragged out and miserably slain.

V. 5. *I was not aware, brethren, that it was the high priest*—He seems to mean, I did not advert to it, in the prophetic Transport of my Mind: But he does not add, That his not adverting to it proceeded from the Power of the Spirit coming upon him; as knowing they were not able to bear it. This Answer admirably shews the Situation of Mind he was then in, partly with regard to the By-standers, whom he thus softens, adding also the Title of *Brethren*, and justifying their Reproof by the Prohibition of *Moses*; partly with regard to himself, who, after that singular Transport subsided, was again under the Direction of the General Command.

V. 6. *I am a Pharisee, the son of a Pharisee: for the hope of the resurrection of the dead, am I called in question*—So he was in effect; although not formally or explicitly.

V. 8. *The Pharisees confess both*—Both the Resurrection, and the Existence of Angels and separate Spirits.

* *Exod. xxii. 28.*

V. 9. *And*

a great clamour: and the Scribes of the Pharisees side arising, contended, saying, We find no evil in this man; but if a spirit or an angel hath
 10 spoken to him, let us not fight against God. And as a great disturbance arose, the tribune fearing lest Paul ~~should be torn~~ in pieces by them, commanded the soldiers to go down, and take him by force from among them, and bring him into the castle.

11 And the night following, the Lord standing by him, said, Be of good courage, Paul: for as thou hast testified the things concerning me at
 12 Jerusalem, so thou must testify at Rome also. And when it was day, some of the Jews entering into a conspiracy, bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed
 13 Paul. And they were more than forty, who had made this confederacy. And they came to the chief priests and elders, and said, We
 14 have bound ourselves by a solemn curse, not to taste any thing, till we
 15 have killed Paul. Now therefore ye with the council signify to the tribune, that he bring him down to you to-morrow, as though ye would more accurately examine the things concerning him: and we, before he
 16 come near, are ready to kill him. But Paul's sister's son, hearing of
 17 the ambush, came, and entering into the castle, told Paul. And Paul calling to him one of the centurions, said, Conduct this young man to
 18 the tribune; for he hath something to tell him. So he took and led him to the tribune, and said, Paul the prisoner, calling me to him, de-

V. 9. *And the Scribes of the Pharisees side arising*,—Every Sect contains both learned and unlearned. The former use to be the Mouth of the Party. *If a spirit*—St. Paul in his Speech from the Stairs had affirmed, that Jesus, whom they knew to have been dead, was alive, and that He had *spoken to him* from Heaven, and again in a Vision. So they add nothing, only they construe it in their own Way, putting an *Angel or Spirit* for Jesus.

V. 11. *And the night following, the Lord—Jesus*. What Paul had before purposed in Spirit, (ch. xix. 21.) God now in due Time confirms. Another Declaration to the same Effect is made by an Angel of God, (ch. xxvii. 23.) And from the 23d Chapter the Sum of this Book turns on the Testimony of Paul to the Romans. How would the Defenders of St. Peter's Supremacy triumph, could they find but half as much ascribed to him? *Be of good courage, Paul*—As he laboured under singular Distresses and Persecutions, so he seems to have

been favoured with extraordinary Assurances of the divine Assistance. *Thou must testify*—Particular Promises are usually given, when all Things appear desperate. *At Rome* also—Danger is nothing in the Eyes of God: all Hindrances further his Work. A Promise of what is afar off, implies all that necessarily lies between. *Paul shall testify at Rome*; therefore he shall come to Rome; therefore he shall escape the Jews, the Sea, the Viper.

V. 12. *Some of the Jews bound themselves*—Such execrable Vows were not uncommon among the Jews. And if they were prevented from accomplishing what they had vowed, it was an easy Matter to obtain Absolution from their Rabbi's.

V. 15. *Now therefore ye*—Which they never scrupled at all, as not doubting, but they were doing God service.

V. 17. *And Paul*—Tho' he had an express Promise of it from Christ, was not to neglect any proper Means of Safety.

V. 19. *And*

fired me, to bring this young man to thee, who hath something to tell thee.
 19 And the tribune taking him by the hand, and going aside privately, asked
 20 What is it that thou hast to tell me? And he said, The Jews have agreed
 to ask thee to bring down Paul to-morrow to the council, as if they would
 21 enquire something concerning him more accurately. But do not yield to
 them; for there are more than forty of them lie in wait, who have bound
 themselves with a curse, neither to eat nor drink till they have killed
 22 him: and now are they ready, expecting a promise from thee. So the
 tribune dismissed the young man, having charged *him*, Tell no man, that
 23 thou hast discovered these things to me. And having called to him two
 of the centurions, he said, Prepare two hundred soldiers to go to Cefarea,
 and seventy horsemen, and two hundred spearmen, by the third hour of
 24 the night. And provide beasts, to set Paul upon, and conduct *him* safe
 25 to Felix the governor. And he wrote a letter after this manner, Claudius
 26 Lyfias to the most excellent Governor Felix, greeting. As this man was
 27 seized by the Jews, and about to be killed by them, I came with the
 28 soldiery and rescued him, having learned that he was a Roman. And de-
 firing to know the crime of which they accused him, I brought him be-
 29 fore their council: Whom I found to be accused concerning questions of
 30 their law, but to be charged with nothing worthy of death or of bonds. And
 when it was shewn me, that an ambush was about to be laid for the man
 by the Jews, I immediately sent *him* to thee, commanding his accusers al-
 so to say before thee what they have against him. Farewel.
 31 The soldiers therefore taking Paul, as it was commanded them, brought
 32 *him* by night to Antipatris. On the morrow they returned to the castle,
 32 leaving the horsemen to go with him: Who entering into Cefarea, and
 34 delivering the letter to the governor, presented Paul also before him. And
 having read *it*, he asked of what province he was? And being informed
 35 that he was of Cilicia, I will give thee, said he, a thorough hearing,
 when thy accusers also are come. And he commanded him to be kept
 in Herod's palace.

V. 19. *And the tribune taking him by the hand*
 —In a mild, condescending Way. *Lyfias* seems
 to have conducted this whole Affair with great
 Integrity, Humanity, and Prudence.

V. 24. *Provide beasts*—If a Change should
 be necessary, to set Paul on—So we read of his
 riding once; but not by Choice.

V. 27. *Having learned, that he was a Roman*
 —True; but not before he rescued him. Here
 he uses Art.

V. 31. *The soldiers brought him by night to*
Antipatris—But not the same Night they set
 out. For *Antipatris* was above thirty-eight of
 our Miles North-west of *Jerusalem*. *Herod the*
Great rebuilt it, and gave it this Name, in Ho-
 nour of his Father *Antipater*. *Cefarea* was near
 seventy Miles from *Jerusalem*; about thirty from
Antipatris.

V. 35. *In Herod's palace*—This was a Palace
 and a Court, built by *Herod the Great*. Pro-
 bably
 A a a

XXIV. And after five days, Ananias the high priest came down with the elders, and a certain orator, *named* Tertullus; and appeared before the
 2 governor against Paul. And he being called, Tertullus began to accuse *him*, saying, Seeing we enjoy great peace through thee, and that very worthy deeds are done to this nation by thy prudence always, and in all
 3 places, We accept *it*, most excellent Felix, with all thankfulness. But
 4 that I may not trouble thee farther, I beseech thee of thy clemency to
 5 hear us a few words. For we have found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a
 6 ringleader of the sect of the Nazarenes: Who hath also attempted to profane the temple; whom we seized and would have judged according
 7 to our law. But Lyfias the tribune coming upon us, with great violence
 8 took him away out of our hands, Commanding his accusers to come to thee, whereby thou mayst thyself, on examination, take knowledge of
 9 all these things, of which we accuse him. And the Jews also assented, saying that these things were so.

10 Then Paul, after the governor had made a sign to him to speak, answered, Knowing thou hast been for several years a judge to this nation,
 11 I the more cheerfully answer for myself: As thou mayst know, that it
 12 is but twelve days since I went up to worship at Jerusalem. And they neither found me disputing with any man in the temple, nor making an insurrection among the people, either in the synagogues, or in the city.

bably some Tower belonging to it might be used for a Kind of State-Prison.

V. 1. *Ananias*—Who would spare no Trouble on the Occasion, *with several of the elders*, Members of the Sanhedrim.

V. 2. *Tertullus began*--A Speech how different from St. Paul's; which is true, modest, solid, and without Paint. *Felix* was a Man of the most infamous Character, and a Plague to all the Provinces over which he presided.

V. 4. *But that I may not trouble thee any farther*—By trespassing either on thy Patience or Modesty. The Eloquence of *Tertullus* was as bad as his Cause: A lame Introduction, a lame Transition, and a lame Conclusion! Did not God confound the Orator's Language?

V. 10. *Knowing thou hast been for several years a judge to this nation*—And so not unacquainted with our religious Rites and Customs, and consequently more capable of understanding and deciding a Cause of this Nature. There was no Flattery in this. It was a plain Fact. He had governed *Judea* six or seven Years. *I answer*

for myself—And it may be observed, his Answer exactly corresponds with the three Articles of *Tertullus*' Charge, Sedition, Heresy, and Profanation of the Temple. As to the first, he suggests, That he had not been long enough at *Jerusalem* to form a Party and attempt an Insurrection: (For it was but twelve Days since he came up thither; five of which he had been at *Cesarea*, ver. 1; one or two were spent in his Journey thither, and most of the rest he had been confined at *Jerusalem*.) And he challenges them, in Fact to produce any Evidence of such Practices. (ver. 11—13.) As to the second, he confesses himself to be a Christian; but maintains this to be a Religion, perfectly agreeable to the Law and the Prophets, and therefore deserving a fair Reception. (ver. 14—16.) And as for profaning the Temple, he observes that he had behaved there in a most peaceful and regular Manner, so that his Innocence had been manifest even before the Sanhedrim, where the Authors of the Tumult did not dare to appear against him.

V. 14. *After*

- 13 Nor can they prove the things whereof they now accuse me. But this
 14 I confess unto thee, that after the way which they call heresy, so worship
 I the God of my fathers, believing all things which are written in the
 15 law and in the prophets; Having hope in God, that there shall be a
 resurrection of the dead, both of the just and of the unjust, which they
 16 themselves also expect. And for this cause do I exercise myself to have
 17 always a conscience void of offence toward God and toward man. Now
 after several years I came to bring alms to my nation and offerings.
 18 Whereupon certain Jews from Asia found me purifying in the temple,
 19 neither with multitude, nor with tumult: Who ought to have been
 present before thee, and to accuse *me*, if they had any thing against me.
 20 Or let these themselves say, what crime they found in me, when I stood
 21 before the council, Unless *it be* concerning this one word, that I cried,
 standing among them, Touching the resurrection of the dead, * I am called
 in question by you this day.
- 22 And when Felix heard these things, he put them off, saying, After I
 have been more accurately informed concerning this way, when Lysias
 the tribune cometh down, I will take full cognisance of your affair.
- 23 And he commanded the centurion to keep Paul, and let *him* have liberty
 and to hinder none of his friends from assisting or coming to him.
- 24 And after some days, Felix coming with Drusilla his wife, who was a

V. 14. *After the way which they call heresy*—This Appellation St. Paul corrects. Not that it was then an odious Word; but it was not honourable enough. A Party or Sect (so that Word signifies) is formed by Men: *This way* was prescribed by God. The Apostle had now said what was sufficient for his Defence: But having a fair Occasion, he makes an ingenuous Confession of his Faith in this Verse, his Hope in the next, his Love in the 17th. *So worship I the God of my fathers*—This was a very proper Plea before a Roman Magistrate: As it proved that he was under the Protection of the Roman Laws, since the Jews were so: Whereas had he introduced the Worship of new Gods, he would have forfeited that Protection. *Believing all things which are written*—Concerning the Messiah.

V. 15. *Both of the just and of the unjust*—In a public Court, this was peculiarly proper to be observed.

V. 16. *For this cause*—With a View to this, *I exercise myself*—Whatever they do.

V. 19. *Who ought to have been present before thee*—But the World never commits greater Blunders, even against its own Laws, than when it is persecuting the Children of God.

V. 21. *Unless they think me blameable for this one word*—Which nevertheless was the real Truth.

V. 22. *After I have been more accurately informed*—Which he afterwards was: And he doubtless (as well as Festus and Agrippa) transmitted a full Account of these Things to Rome.

V. 23. *He commanded the centurion to let him have liberty*—To be only a Prisoner at large. Hereby the Gospel was spread more and more: Not to the Satisfaction of the Jews. But they could not hinder it.

V. 24. *And after Paul had been kept some days in this gentle Confinement at Cesarea, Felix, who had been absent for a short Time, coming thither again, with Drusilla his wife*—The Daughter of Herod Agrippa, one of the finest Women of that Age. Felix persuaded

25 Jews, sent for Paul, and heard him concerning the faith in Christ. And as he reasoned concerning justice, temperance, and the judgment to come, Felix being terrified, answered, Go thy way for this time: when I have a convenient season, I will call for thee. And he hoped also that money would have been given him by Paul to release him; therefore he sent for him the oftner, and discoursed with him. But after two years Felix was succeeded by Portius Festus: and Felix desiring to gratify the Jews, left Paul bound.

XXV. Now when Festus was come into the province, after three days he went up from Cesarea to Jerusalem. Then the high priest and the chief of the Jews, appeared before him against Paul, and besought him, Begging favour against him, that he would send for him to Jerusalem, laying an ambush to kill him by the way. But Festus answered, That Paul should be kept at Cesarea, and that he himself would depart *thither* shortly. Therefore let those of you, said he, who are able, go down

her to forsake her Husband, *Azizus*, King of *Emessa*, and to be married to himself, tho' a Heathen. She was afterwards, with a Son she had by *Felix*, consumed in an Eruption of Mount *Vesuvius*. Concerning the faith in Christ—That is, the Doctrine of Christ.

V. 25. And as he reasoned of justice, temperance, and judgment to come—This was the only effectual Way of preaching Christ to an unjust, lewd Judge. *Felix being terrified*—How happily might this Conviction have ended, had he been careful to pursue the Views, which were then opening upon his Mind! But, like thousands, he deferred the Consideration of these Things to a more convenient Season. A Season, which, alas! never came. For tho' he heard again, he was terrified no more.

In the mean Time we do not find *Drusilla*, though a Jewess, was thus alarmed. She had been used to hear of a future Judgment: Perhaps too she trusted to the being a Daughter of *Abraham*, or to the Expiation of the Law, and so was Proof against the Convictions which seized on her Husband, though an Heathen. Let this teach us to guard against all such false Dependencies, as tend to elude those Convictions, that might otherwise be produced in us, by the faithful preaching of the Word of God. Let us stop our Ears against those Messengers of Satan, who appear as Angels of Light, who would teach us to reconcile the Hope of Salvation with a corrupt Heart or an unholy Life.

Go thy way for this time—O how will every damned Soul one Day lament his having neglected such a Time as this!

V. 26. He hoped also—An evil Hope: So when he heard, his Eye was not single. No Marvel then that he profited nothing by all St. Paul's Discourses: that money would be given—By the Christians for the Liberty of so able a Minister. And waiting for this, unhappy *Felix* fell short of the Treasure of the Gospel.

V. 27. But after two years—After St. Paul had been two Years a Prisoner, *Felix desiring to gratify the Jews, left Paul bound*—Thus Men of the World, to gratify one another, stretch forth their Hands to the Things of God! Yet the Wisdom of *Felix* did not profit him, did not satisfy the Jews at all. Their Accusations followed him to Rome, and had utterly ruined him, but for the Interest which his Brother *Pallas* had with *Nero*.

V. 2. Then the high priest and the chief of the Jews appeared against Paul—In so long a Time their Rage was nothing cooled. So much louder a Call had Paul to the Gentiles.

V. 4. But Festus answered—So Festus' Care to preserve the Imperial Privileges, was the Means of preserving Paul's Life. By what invisible Springs does God govern the World! With what Silence, and yet with what Wisdom and Energy!

V. 5. Let those of you who are able—Who are best able to undertake the Journey, and to manage

6 with me and accuse this man, if there be any *wickedness* in him. And having tarried among them not more than eight or ten days, he went down to Cefarea; and the next day, sitting on the judgment-seat, he commanded
 7 Paul to be brought. And when he was come, the Jews who had come down from Jerusalem, stood round about *him*, bringing many and heavy
 8 accusations against Paul, which they were not able to prove: While he answered for himself, Neither against the law of the Jews, nor against the
 9 temple, nor against Cesar have I offended at all. But Festus, desiring to gratify the Jews, answered Paul and said, Art thou willing to go up to
 10 Jerusalem, and there be judged before me concerning these things? Then said Paul, I am standing at Cesar's judgment-seat, where I ought to be judged: I have done no wrong to the Jews, as thou also very well knowest.
 11 For if indeed I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can give me up to them: I appeal to Cesar.
 12 Then Festus, having conferred with the council answered, Hast thou appealed to Cesar? To Cesar shalt thou go.
 13 And after certain days, king Agrippa and Bernice came to Cefarea, to salute
 14 Festus. And when they had been there many days, Festus declared the case of Paul to the king, saying, There is a certain man left in bonds by
 15 Felix, About whom when I was at Jerusalem, the chief priests and elders
 16 of the Jews informed *me*, desiring judgment against him. To whom I answered, It is not the custom of the Romans, to give up any man, till he that

manage the Cause. *If there be any wickedness in him*—So he does not pass Sentence, before he hears the Cause.

V. 6. *Not more than ten days*—A short Space for a New Governor to stay at such a City as Jerusalem. He could not with any Convenience have heard and decided the Cause of Paul within that Time.

V. 7. *Bringing many accusations*—When many Accusations are heaped together, frequently not one of them is true.

V. 8. *While he answered*—To a General Charge, a General Answer was sufficient.

V. 9. *Art thou willing to go up to Jerusalem*—Festus could have ordered this, without asking Paul. But God secretly over-ruled the whole, that he might have an Occasion of appealing to Rome.

V. 11. *I am standing at Cesar's judgment-seat*—For all the Courts of the Roman Governors, were held in the Name of the Emperor, and

by Commission from him. *No man can give me up*—He expresses it modestly: The Meaning is, Thou canst not. *I appeal to Cesar*—Which any Roman Citizen might do, before Sentence was passed.

V. 12. *The council*—It was customary for a considerable Number of Persons of Distinction, to attend the Roman Governors. These constituted a kind of Council, with whom they frequently advised.

V. 13. *Agrippa*—The Son of Herod Agrippa (ch. xii. 1.) and Bernice—His Sister, with whom he lived in a scandalous Familiarity. This was the Person whom Titus Vespasian so passionately loved, that he would have made her Empress, had not the Clamours of the Romans prevented it.

V. 15. *Desiring judgment against him*—As upon a previous Conviction, which they falsely pretended.

V. 16. *It is not the custom of the Romans*—How

is accused have the accusers face to face, and have liberty to make his defence, touching the crime laid to his charge. When therefore they were come hither, I without any delay sat on the judgment-seat the next day, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought no accusation of such things as I supposed; But had certain questions against him, relating to their own religious worship, and about one Jesus that was dead, whom Paul affirmed to be alive. And as I doubted of such manner of questions, I asked, If he would go to Jerusalem, and there be judged concerning these matters? But Paul appealing to be kept for the hearing of Augustus, I commanded him to be kept till I could send him to Cesar. Then Agrippa said to Festus, I would also hear the man myself. And he said, To-morrow thou shalt hear him.

And on the morrow, when Agrippa was come and Bernice with great pomp, and were entered into the place of audience, with the tribunes and principal men of the city, at the command of Festus, Paul was brought forth. And Festus said, King Agrippa, and all ye who are present with us, ye see this man, about whom all the multitude of the Jews have pleaded with me, both at Jerusalem and here, crying out, that he ought not to live any longer. But when I found, that he had committed nothing worthy of death, and he had himself appealed to the Emperor, I determined to send him: Of whom I have nothing certain to send to *my* lord: wherefore I have brought him before you, and especially before thee, O king Agrippa, that after examination taken, I may have somewhat to write. For it seemeth to me unreasonable, to send a prisoner, and not to signify also the crimes *alleged* against him.

XXVI. Then Agrippa said to Paul, It is permitted thee to speak for thyself.

2 And Paul, stretching forth his hand, made his defence. I think myself

How excellent a Rule, To condemn no one unheard! A Rule, which as it is common to all Nations, (Courts of Inquisition only excepted) so it ought to direct our Proceedings in all Affairs, not only in public but private Life.

V. 18. *Such things as I supposed*—From their Passion and Vehemence.

V. 19. *But had certain questions*—How coldly does he mention the Things of the last Importance! *And about one Jesus*—Thus does Festus speak of Him, to whom every Knee shall bow! *Whom Paul affirmed to be alive*—And was this a doubtful Question? But why, O Festus, didst thou doubt concerning it? Only because thou

didst not search into the Evidence of it. Otherwise that Evidence might have opened to thee, till it had grown up into full Conviction: And thy illustrious Prisoner have led thee into the glorious Liberty of the Children of God.

V. 23. *With the tribunes and principal men of the city*—The chief Officers both Military and Civil.

V. 1. *And Paul, stretching forth his hand*—Chained as it was: a decent Expression of his own Earnestness, and proper to engage the Attention of his Hearers: *answered for himself*—Not only refuting the Accusations of the Jews, but enlarging upon the Faith of the Gospel.

V. 2. *King*

happy, king Agrippa, that I am this day to make my defence before thee; concerning all those things whereof I am accused by the Jews,
 3 Who art accurately acquainted with all the customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
 4 The manner of my life from my youth which was from the beginning
 5 among my own nation at Jerusalem, all the Jews know, Who knew me from the first, (if they would testify) that I lived a Pharisee, after
 6 the strictest sect of our religion. And now I stand in judgment, for the
 7 hope of the promise made by God to our fathers: To which our twelve tribes, worshipping continually night and day, hope to attain: concerning which hope, king Agrippa, I am accused by the Jews.
 8 What? Is it judged by you an incredible thing, that God should raise
 9 the dead? I indeed thought myself, that I ought to do many things
 10 contrary to the name of Jesus of Nazareth: Which also I did in Jerusalem; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were killed, I gave my vote
 11 against *them*. And frequently punishing them in all the synagogues, I compelled *them* to blaspheme; and being exceedingly mad against them,

V. 2. *King Agrippa*—There is a peculiar Force in thus addressing a Person by Name. *Agrippa* felt this.

V. 3. *Who art accurately acquainted*—Which *Festus* was not; *with the customs*—In practical Matters; *and questions*—In speculative. This Word *Festus* had used in the Absence of *Paul*, (ch. xxv. 19.) who by the Divine Leading, repeats and explains it. *Agrippa* had had peculiar Advantages, for an accurate Knowledge of the *Jewish* Customs and Questions, from his Education under his Father *Herod*, and his long Abode at *Jerusalem*.

Nothing can be imagined more suitable or more graceful, than this whole Discourse of *Paul* before *Agrippa*; in which the Seriousness of the Christian, the Boldness of the Apostle, and the Politeness of the Gentleman and the Scholar, appear in a most beautiful Contrast, or rather a most happy Union.

V. 4. *From my youth, which was from the beginning*—That is, which was from the Beginning of my Youth.

V. 5. *If they would testify*—But they would not; for they well knew what Weight his former Life must add to his present Testimony.

V. 6. *And now*—This and the two following verses are in a kind of Parenthesis, and shew that what the Pharisees rightly taught concern-

ing the Resurrection, *Paul* likewise asserted at this Day. The 9th verse is connected with the fifth. For Pharisaism impelled him to persecute. *I stand in judgment for the hope of the promise*—Of the Resurrection. So it was in effect. For unless *Christ* had risen, there could have been no Resurrection of the Dead. And it was chiefly for testifying the Resurrection of *Christ*, that the *Jews* still persecuted him.

V. 7. *Our twelve tribes*—For a great Part of the ten Tribes also had at various Times returned from the East to their own Country. (*Jam. i. 1. 1 Pet. i. 1.*) *Worshipping continually night and day*—That is, this is what they aim at in all their public and private Worship.

V. 8. *Is it judged by you an incredible thing*—It was by *Festus*, (ch. xxv. 19.) to whom *Paul* answers, as if he had heard him discourse.

V. 9. *I thought*—When I was a Pharisee; *that I ought to do many things*—Which he now enumerates.

V. 10. *I shut up many of the saints*—Men not only innocent, but good, just, holy. *I gave my vote against them*—That is, I joined with those who condemned them. Perhaps the chief Priests did also give him Power to vote on these Occasions.

V. 11. *I compelled them*—That is, some of them; *to blaspheme*—This is the most dreadful of

12 I persecuted *them* even to foreign cities. Whereupon as I was going
 13 to Damascus, with authority and commission from the chief priests, At
 mid-day, O king, I saw in the way, a light from heaven, above the bright-
 ness of the sun, shining round me and them that journeyed with me.
 14 And when we were all fallen down to the earth, I heard a voice saying to
 me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard*
 15 *for thee to kick against the goads.* And I said, Who art thou, Lord? And
 16 he said, I am Jesus whom thou persecutest. But rise and stand upon thy
 feet; for I have appeared to thee for this purpose, to ordain thee a minister
 and a witness, both of the things which thou hast seen, and of those in
 17 which I will appear to thee, Delivering thee from the people, and the
 18 Gentiles, to whom I now send thee, To open their eyes, that they may
 turn from darkness to light, and from the power of Satan to God; that
 they may receive through faith which is in me, forgiveness of sins, and an
 19 inheritance among them that are sanctified. From that time, O king
 20 Agrippa, I was not disobedient to the heavenly vision, But first to them
 at Damascus and at Jerusalem, and through all the country of Judea, and
then to the Gentiles I declare, that they should repent and turn to God,
 21 doing works worthy of repentance. For these things the Jews seizing
 22 me in the temple, attempted to kill me with their own hands. But

of all! Repent, ye Enemies of the Gospel. If *Spira*, who was compelled, suffered so terribly, what will become of those who compel, like *Saul*, but do not repent like him?

V. 13. *O king*—Most seasonably in the Height of the Narration, does he thus fix the King's Attention. *Above the brightness of the sun*—And no marvel. For what is the Brightness of this created Sun, to the Sun of Righteousness, *the brightness of the Father's glory*?

V. 14. *In the Hebrew tongue*—St. Paul was not now speaking in *Hebrew*: When he was, ch. xxiii. 7. he did not add, *In the Hebrew tongue*. *Christ* used this Tongue both on Earth and from Heaven. *To kick against the goads*—Is a Syriac Proverb, denoting both a fruitless and hurtful Attempt.

V. 17. *Delivering thee from the people*—The *Jews*, and the *Gentiles*, to whom, both *Jews* and *Gentiles*, I now send thee—Paul gives them to know, that the Liberty he enjoys even in Bonds, was promised to him, as well as his preaching to the *Gentiles*. *I*, denotes the Authority of the Sender. Now, the Time whence his Mission was dated. For his Apostleship, as

well as his Conversion, commenced at this Moment.

V. 18. *To open*—He opens them, who sends *Paul*; and He does it, by *Paul* who is sent: *Their eyes*—Both of the *Jews* and *Gentiles*: *That they may turn*—Through the Power of the Almighty, from the spiritual *Darkness* wherein they are involved, to the *Light* of Divine Knowledge and Holiness, and from the power of *Satan*, who now holds them in Sin, Guilt, and Misery, to the Love and happy Service of *God*: that they may receive through *Faith* (He seems to place the same Blessings in a fuller Light) Pardon, Holiness, and Glory.

V. 19. *From that time*—Having received Power to obey, *I was not disobedient*—I did obey, I used that Power. (*Gal. i. 16.*) So that even this Grace whereby St. Paul was influenced, was not irresistible.

V. 20. *I declare*—From that Hour to this, both to *Jew* and *Gentile*, that they should repent—This Repentance, we may observe, is previous both to Inward and Outward Holiness.

V. 21. *For these things*—The Apostle now applies all that he had said.

V. 22. *Hav-*

having obtained help from God, I continue till this day, testifying both to small and great, saying nothing but what both the prophets and Moses have declared should be, That the Christ having suffered, and being the first who rose from the dead, should shew light to the people and to the Gentiles. And as he was thus making his defence, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad. But he said, I am not mad, most excellent Festus, but utter the words of truth and sobriety. For the king knoweth of these things; to whom also I speak with freedom; for I am persuaded none of these things are hidden from him; for this was not done in a corner. King Agrippa, Believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but likewise all that hear me, were this day both almost and altogether such as I am, except these bonds. And as he said this, the king rose up, and the governor, and Bernice, and they that sat with them. And as they were going away, they spake

V. 22. *Having obtained help from God*—When all other Help failed, God sent the Romans from the Castle, and so fulfilled the Promise he had made, ver. 17.

V. 24. *Festus said, Paul, thou art beside thyself*—To talk of Men's rising from the Dead! And of a Jew's enlightening not only his own Nation, but the polite and learned Greeks and Romans! Nay, Festus, it is thou that art beside thyself: That strikest quite wide of the Mark. And no wonder: He saw that Nature did not act in Paul; but the Grace that acted in him he did not see. And therefore he took all this Ardor which animated the Apostle, for a mere Start of learned Frenzy.

V. 25. *I am not mad, most excellent Festus*—The Stile properly belonging to a Roman Pretor. How inexpressibly beautiful is this Reply? How strong! yet how decent and respectful? Madmen seldom call Men by their Names, and Titles of Honour. Thus also St. Paul refutes the Charge. But utter the words of truth (confirmed in the next verse) and sobriety, the very reverse of Madness. And both these remain, even when the Men of God act with the utmost Vehemence.

V. 26. *For the king knoweth of these things*—St. Paul having refuted Festus pursues his Purpose, returning naturally, and as it were Step by Step, from Festus to Agrippa. To whom I speak with freedom—This Freedom was one

Circumstance which Festus accounted Madness.

V. 27. *King Agrippa, Believest thou the prophets?*—He that believes these, believes Paul, yea, and Christ. The Apostle now comes close to his Heart. What did Agrippa feel, when he heard this? *I know that thou believest*—Here Paul lays so fast hold on the King, that he can scarce make any Resistance.

V. 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian!*—See here, Festus altogether an Heathen, Paul altogether a Christian, Agrippa halting between both. Poor Agrippa! But almost persuaded? So near the Mark, and yet fall short! Another Step, and thou art within the Veil. Reader, stop not with Agrippa; but go on with Paul.

V. 29. *I would to God*—Agrippa had spoke of being a Christian, as a Thing wholly in his own Power. Paul gently corrects this Mistake; intimating, it is the Gift and the Work of God; that all that hear me—It was Modesty in St. Paul, not to apply directly to them all; yet he looks upon them and observes them; were such as I am—Christians indeed; full of righteousness, peace, and joy in the Holy Ghost. He speaks from a full Sense of his own Happiness, and an overflowing Love to all.

V. 30. *And as he said this, the king rose up*—An unspeakably precious Moment to Agrippa. Whether he duly improved it or no, we shall see in That Day.

Bbb

V. 31. *This*

one to another, saying, This man doth nothing worthy of death, or of
 32 bonds. And Agrippa said unto Festus, This man might have been set at
 liberty, if he had not appealed unto Cesar.

XXVII. And as soon as it was determined, that we should sail into Italy, they
 delivered Paul, and certain other prisoners, to a centurion named Julius, of
 2 the Augustan cohort. And going aboard a ship of Adramyttium, that
 was to sail by the coasts of Asia, we set sail, Aristarchus, a Macedonian of
 3 Thessalonica, being with us. And the next day we reached Sidon. And
 Julius treating Paul courteously, permitted *him* to go to *his* friends, to re-
 4 fresh himself. And setting sail from thence, we sailed under Cyprus, be-
 5 cause the winds were contrary. And having sailed through the sea of Ci-
 6 licia and Pamphylia, we came to Myra, *a city* of Lycia. And the centu-
 rion finding a ship of Alexandria there, bound for Italy, put us on board of
 7 it. And when we had sailed slowly many days, and were scarce come over-
 against Cnidus, the wind not suffering us, we sailed under Crete, over-
 8 against Salmone. And passing it with difficulty, we came to the Fair Ha-
 9 vens, near which was the city Lasea. And as much time was spent,
 and sailing was now dangerous, because the fast was already past, Paul ex-
 10 hortated *them*, Saying to them, Sirs, I perceive that this voyage is like to
 be with injury and much damage, not only to the lading and the ship, but
 11 also to our lives. But the centurion regarded the master and the owner of
 12 the vessel, more than the things, which were spoken by Paul. And as
 the haven was not convenient to winter in, the greater part advised to set

V. 31. *This man doth nothing worthy of death, or of bonds*—They speak of his whole Life, not of one Action only. And could ye learn nothing more than this, from that Discourse? A favourable Judgment of such a Preacher, is not all that God requires.

V. 1. *As soon as it was determined that we should sail*—As being a shorter and less expensive Passage to Rome.

V. 2. *Adramyttium* was a Sea-port of *Mysia*. *Aristarchus* and *Luke* went with *Paul* by Choice, not being ashamed of his Bonds.

V. 3. *Julius treating Paul courteously*—Perhaps he had heard him make his Defence.

V. 4. *We sailed under Cyprus*—Leaving it on the Left-hand.

V. 7. *Cnidus* was a Cape and City of *Caria*.

V. 8. *The Fair Havens* still retain the Name. But the City of *Lasea* is now utterly lost, together with many more of the hundred Cities, for which *Crete* was once so renowned.

V. 9. *The fast*, or Day of Atonement, was kept on the tenth of *Tisri*, that is the 25th of *September*. This was to them an ill Time of sailing; not only because Winter was approaching, but also because of the sudden Storms, which are still common in the *Mediterranean*, at that Time of Year. *Paul exhorted them*—Not to leave *Crete*. Even in external Things, Faith exerts itself with the greatest Presence of Mind, and Readiness of Advice.

V. 10. *Saying to them*—To the Centurion and other Officers.

V. 11. *The centurion regarded the master*—And indeed it is a general Rule, Believe an Artificer in his own Art. Yet when there is the greatest Need, a real Christian will often advise even better than Him.

V. 12. *Which is an haven*—Having a double Opening, one to the South-west, the other to the North-west.

V. 14. *There*

fail from thence also, if by any means they might reach Phenice, to winter *there, which is* an haven of Crete looking to the south-west and north-west.

13 And as the south wind blew gently, supposing they had obtained their
14 purpose, they weighed anchor, and sailed on close by Crete. But not long
15 after there arose against it a tempestuous wind named Euroclydon. And
the ship being caught, and not able to bear up against the wind, we let
16 *her* drive. And running under a certain island called Clauda, we were
17 hardly able to get masters of the boat: Which having taken up, they
used helps, undergirding the ship, and fearing lest they should fall into
18 the quick-sands, they struck sail, and so were driven. And as we
were in an exceeding great storm, the next day they lightened the ship.
19 And the third day we cast out with our own hands the tackling of the
20 ship. And as neither sun nor stars appeared for many days, and no small
tempest lay on *us*, all hope of our being saved was then taken away.
21 But after long abstinence, Paul standing in the midst of them, said, Sirs,
ye should have hearkened to me, and not have loosed from Crete, and
22 *so* have avoided this injury and loss. Yet now I exhort you to be of
good courage; for there shall be no loss of *any* life among you, but of
23 the ship *only*. For there stood by me this night an angel of the God, whose
24 I am, and whom I serve, Saying, Fear not, Paul; thou must be pre-
sented before Cesar: and lo God hath given thee all them that sail with
25 thee. Wherefore, Sirs, take courage: for I trust in God, that it shall
26 be even as it hath been spoken to me. But we must be cast on a cer-

V. 14. *There arose a tempestuous wind, called* in those Parts *Euroclydon*. This was a kind of Hurricane, not carrying them any one Way, but tossing them backward and forward. These furious Winds are now called *Levanter*s, and blow in all Directions from the North-east to the South-east.

V. 16. *We were hardly able to get masters of the boat*—To prevent its being staved.

V. 18. *They lightened the ship*—Casting the heavy Goods into the Sea.

V. 19. *We cast out the tackling of the ship*—Cutting away even those Masts that were not absolutely necessary.

V. 23. *Neither sun nor stars appeared for many days*—Which they could the less spare, before the Compass was found out.

V. 21. *This loss*—Which is before your Eyes.

V. 23. *The God, whose I am, and whom I serve*—How short a Compendium of Religion!

Yet how full! Comprehending both Faith, Hope, and Love.

V. 24. *God hath given*—Paul had prayed for them. And God gave him their Lives; perhaps their Souls also. And the Centurion, subserving the Providence of God, gave to Paul the Lives of the Prisoners. How wonderfully does his Providence reign in the most contingent Things? And rather will many bad Men be preserved with a few good, than one good Man perish with many bad. So it was in this Ship: So it is in the World. *Thee*—At such a Time as this, there was not the same Danger, which might otherwise have been, of St. Paul's seeming to speaking out of Vanity, what he really spoke out of Necessity. *All the souls*—Not only all the Prisoners, as *Julius* afterwards did, ver. 43. Ask for Souls; they shall be given thee; yea, more than thou hopest for; *that sail with thee*—So that Paul in the
Bbb 2 Sight

tain island. And when the fourteenth night was come, as we were driven up and down in the Adriatic Sea, the sailors suspected, that they drew nigh some land. And sounding, they found twenty fathoms; and having gone a little farther, sounding again, they found fifteen fathoms. And fearing lest they should fall upon some rocky ground, they cast four anchors out of the stern, and wished for the day. But when the sailors were attempting to flee out of the ship, and had let down the boat into the sea, under pretence that they were going to carry out anchors from the ship-head, Paul said to the centurion and the soldiers, Unless these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take food, saying, This day is the fourteenth that ye have tarried and continue fasting, having taken nothing. Therefore I exhort you to take food; for this is for your preservation; for there shall not an hair fall from the head of any of you. And having spoken thus, he took bread, and gave thanks to God before them all; and having broken it, he began to eat. Then were they all encouraged, and they also took meat. And we were in the ship in all, two hundred and seventy-six souls. And when they were satisfied with food, they lightened the ship, casting out the wheat into the sea. And when it was day, they did not know the land; but they observed a cer-

Sight of God, was the Master and Pilot of the Ship.

V. 27. *The fourteenth night*—Since they left Crete, ver. 18, 19. *In the Adriatic sea*—So the Antients called all that Part of the *Mediterranean*, which lay South of Italy.

V. 30. *The sailors were attempting to flee out of the ship*—Supposing the Boat would go more safely over the Shallows.

V. 31. *Unless these Mariners abide in the ship*—Without them ye know not how to manage her, *ye cannot be saved*—He does not say, *We*. That they would not have regarded. The Soldiers were not careful for the Lives of the Prisoners: Nor was Paul careful for his own.

We may learn hence, to use the most proper Means for Security and Success, even while we depend on Divine Providence, and wait for the Accomplishment of God's own Promise. He never designed any Promise should encourage rational Creatures to act in an irrational Manner; or to remain inactive, when he has given them Natural Capacities of do-

ing, something at least, for their own Benefit. To expect the Accomplishment of any Promise, without exerting these, is at best vain and dangerous Presumption, if all Pretence of relying upon it, be not profane Hypocrisy.

V. 33. *Ye continue fasting, having taken nothing*—No regular Meal; through a deep Sense of their extreme Danger. Let us not wonder then, if Men who have a deep Sense of the extreme Danger of everlasting Death, for a Time forget even to eat their Bread, or to attend their worldly Affairs. Much less let us censure that as Madness, which may be the Beginning of True Wisdom.

V. 34. *This is for your preservation*—That ye may be the better able to swim to Shore.

V. 36. *Then were they all encouraged*—By his Example, as well as Words.

V. 38. *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

V. 39. *They did not know the land*—Which they saw near them: *Having a level shore*.

V. 40. *Loosing*

tain creek having a shore, into which they were minded, if possible, to
 40 thrust the ship: And having taken up the anchors, they committed
it to the sea, at the same time loosing the rudder-bands, and hoisting
 41 up the stay-sail to the wind, they made for the shore. But falling in-
 to a place where two seas met, they ran the ship a-ground; and the
 fore-part sticking fast, remained immoveable, but the hinder-part was
 42 broken by the force of the waves. And the counsel of the soldiers
 was to kill the prisoners, lest any one should swim away and escape.
 43 But the centurion, being desirous to save Paul, hindered them from their
 purpose, and commanded those that could swim, throwing themselves
 44 *into the sea*, first to get away to land, And the rest, some on boards,
 and some on *broken pieces* of the ship; and so it came to pass, that they
 all escaped safe to land.

XXVIII. And being escaped, we then knew, that the island was called Me-
 2 lita. And the Barbarians shewed us uncommon kindness; for having
 kindled a fire, they brought us all to *it*, because of the present rain, and
 3 because of the cold. Now as Paul was gathering a bundle of sticks,
 and laying them on the fire, a viper coming from the heat, fastened
 4 upon his hand. And when the Barbarians saw the venomous animal
 hanging on his hand, they said one to another, Doubtless this man is a
 murderer, whom, though he hath escaped the sea, vengeance hath not

V. 40. *Loosing the rudder-bands*—Their Ships had frequently two Rudders, one on each Side. These were fastened while they let the Ship drive; but were now loosened, when they had need of them to steer her into the Creek.

V. 41. *A place where two seas met*—Probably by reason of a Sand-bank running parallel with the Shore.

V. 42. *The counsel*—Cruel, unjust, ungrateful.

V. 44. *They all escaped safe to land*—And some of them doubtless received the Apostle as a Teacher sent from God. These would find their Deliverance from the Fury of the Sea, but an Earnest of an infinitely greater Deliverance, and are long ere this, lodged with him in a more peaceful Harbour than *Malta*, or than Earth could afford.

V. 1. *Melita*, or *Malta*, is about twelve Miles broad, twenty long, and sixty distant from *Sicily* to the South. It yields Abundance of Honey, (whence its Name was taken) with much Cotton, and is very fruitful, though it has only three Feet Depth of Earth, above the

solid Rock. The Emperor *Charles* the Fifth gave it, in 1530, to the Knights of *Rhodes*, driven out of *Rhodes* by the *Turks*. They are a thousand in Number, of whom five hundred always reside on the Island.

V. 2. *And the Barbarians*—So the *Romans* and *Greeks* termed all Nations but their own. But surely the Generosity shewn by these uncultivated Inhabitants of *Malta*, was far more valuable than all the Varnish which the politest Education could give, where it taught not Humanity and Compassion.

V. 4. *And when the Barbarians saw—they said*—Seeing also his Chains, *Doubtless this man is a murderer*—Such rarely go unpunished even in this Life; *Whom vengeance hath not suffered to live*—They look upon him as a dead Man already.

It is with Pleasure we trace among these Barbarians the Force of Conscience, and the Belief of a particular Providence: which some People of more Learning have stupidly thought it Philosophy to despise. But they erred in ima-

5 suffered to live. But having shaken off the venomous animal into the
6 fire, he felt no harm. However they expected, that he would have
swollen, or suddenly fallen down dead: but after having waited a con-
siderable time, seeing no mischief befall him, they changed their minds,
and said, he was a god.

7 And near that place was the estate of the chief man of the island, named
Publius, who receiving us into his house, entertained us courteously three
8 days. Now the father of Publius lay sick of a fever and bloody flux; to
whom Paul went in, and having prayed, laid his hands on him and healed
9 him. And when this was done, the rest also in the island, who had disorders,
10 came and were healed, Who likewise honoured us with many honours,
and when we departed, put on board such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which
12 had wintered in the island, whose sign was Castor and Pollux. And ar-
13 riving at Syracuse, we tarried *there* three days, Whence coasting round,
we came to Rhegium, and the south wind rising after one day, we came
14 the next to Puteoli: Where finding brethren, we were intreated to tarry
15 with them seven days, and so we went toward Rome. And the brethren
having heard of us, came out thence to meet us, *some* as far as Appii Fo-
rum, and *others* to the Three Taverns, whom, when Paul saw, he thanked
God and took courage.

imagining, that Calamities must always be interpreted as Judgments. Let us guard against this; lest, like them, we condemn not only the Innocent, but *the Excellent of the earth*.

V. 5. *Having shaken off the venomous animal, he felt no harm*—The Words of an eminent modern Historian are, “No venomous Kind of Serpent now breeds in *Malta*, neither hurts “if it be brought thither from another Place. “Children are seen there handling and play- “ing even with Scorpions: I have seen one “eating them.” If this be so, it seems to be fix’d by the Wisdom of God, as an eternal Memorial of what He once wrought there.

V. 6. *They changed their minds, and said, he was a god*—Such is the Stability of human Reason! A little before he was a Murderer; and presently he is a God: (Just as the People of *Lystra*; one Hour sacrificing, and the next stoning.) Nay, but there is a Medium. He is neither a Murderer, nor a God, but a Man of God. But natural Men never run into

greater Mistakes, than in judging of the Children of God.

V. 7. *The chief man of the island*—In Wealth, if not in Power also. *Three days*—The first three Days of our Stay on the Island.

V. 11. *Whose sign was*—It was the Custom of the Antients, to have Images on the Head of their Ships, from which they took their Names, *Castor and Pollux*—Two Heathen Gods, who were favourable to Mariners.

V. 15. *The brethren*—That is, the Christians *came out thence to meet us*—It is remarkable that there is no certain Account by whom Christianity was planted at *Rome*. Probably some Inhabitants of that City were at *Jerusalem* on the Day of Pentecost, (*Acts ii. 10.*) and being then converted themselves, carried the Gospel thither at their Return. *Appii Forum* was a Town fifty-one Miles from *Rome*; *the Three Taverns* about thirty. *He took courage*—He saw *Christ* was at *Rome* also, and now forgot all the Troubles of his Journey.

V. 16. *With*

16 And when we came to Rome, the centurion delivered the prisoners to
the captain of the guard: but Paul was suffered to dwell by himself, with
17 the soldier that kept him. And after three days, Paul called the chief
of the Jews together. And when they were come together, he said to
them, Brethren, though I have done nothing against the people, or the
customs of our fathers, yet have I been delivered a prisoner from Jerusalem
18 into the hands of the Romans: Who having examined me, were willing
19 to have released *me*, because there was no cause of death in me. But when
the Jews opposed *it*, I was constrained to appeal to Cefar; not that I had
20 any thing to accuse my nation of. For this cause therefore have I intreat-
ed to see and speak with you; for *it is* on account of the hope of Israel,
21 *that* I am bound with this chain. And they said to him, We have nei-
ther received letters from Judea concerning thee, nor hath any of the bre-
22 thren coming hither, related or spoke any evil of thee. But we desire to
hear of thee what thou thinkest; for concerning this sect, we know, that
23 it is every where spoken against. And having appointed him a day, ma-
ny came to him at his lodging, to whom he expounded the kingdom of
God, testifying and persuading them concerning Jesus, both from the law
24 of Moses and the prophets, from morning till evening. And some be-
25 lieved the things that were spoken, and some believed not. And not
agreeing with each other, they brake up the assembly, after Paul had
spoken one word, Well spake the Holy Ghost by the prophet Isaiah to

V. 16. *With the soldier*—To whom he was chained, as the Roman Custom was.

V. 17. *And after three days*—Given to Rest and Prayer, Paul called the chief of the Jews together—He always sought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had. Therefore he first obviates this Suspicion.

V. 19. *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated Attempts to murder him. *Not that I had any thing to accuse my nation of*—Not that I had any Design to accuse others, but merely to defend myself.

V. 20. *The hope of Israel*—What Israel hopes for, namely, the Messiah and the Resurrection.

V. 21. *We have neither received letters concerning thee*—There must have been a peculiar Providence in this, nor has any of the brethren—The Jews, related—Professedly, in a set Discourse,

or spoke—Occasionally, in Conversation, any evil of thee—How must the Bridle then have been in their Mouth!

V. 22. *This sect we know is every where spoken against*—This is no Proof at all of a bad Cause, but a very probable Mark of a good one.

V. 23. *To whom he expounded the kingdom of God, testifying and persuading them concerning Jesus*—These were his two grand Topics, 1. That the Kingdom of the Messiah was of a spiritual, not temporal Nature: 2. That Jesus of Nazareth was the very Person foretold, as the Lord of that Kingdom. On this Head, he had as much need to persuade as to convince, their Will making as strong a Resistance as their Understanding.

V. 24. *And some believed the things that were spoken*—With the Heart, as well as Understanding.

V. 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

V. 26. *Hearing*

26 your fathers, Saying, * Go to this people and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent to the Gentiles, and they will hear. And when he had said these things, the Jews departed, having great debating with each other.

30 And Paul continued two whole years in his own hired house, and received all that came to him, Preaching the kingdom of God, and teaching the things that relate to the Lord Jesus Christ, with all freedom of speech, no man forbidding him.

V. 26. *Hearing ye shall hear*—That is, ye shall most surely hear, and shall not understand—The Words manifestly denote a judicial Blindness, consequent upon a wilful and obstinate Resistance to the Truth. First they would not, afterwards they could not believe.

V. 28. *The salvation of God is sent to the Gentiles*—Namely, from this Time. Before this no Apostle had been at Rome. St. Paul was the first.

V. 36. *And Paul continued two whole years*—After which this Book was wrote, long before St. Paul's Death, and was undoubtedly published with his Approbation by St. Luke, who continued with him to the last, 2 Tim. iv. 11. *And received all that came to him*—Whether they

were Jews or Gentiles. These two Years completed twenty-five Years after our Saviour's Passion. Such Progress had the Gospel made by that Time, in the Parts of the World which lay West of Jerusalem, by the Ministry of St. Paul among the Gentiles. How far Eastward the other Apostles had carried it in the same Time, History does not so exactly inform us.

V. 31. *No man forbidding him*—Such was the Victory of the Word of God. Whilst Paul was preaching at Rome, the Gospel shone with its highest Lustre. Here therefore the Acts of the Apostles end; and end with great Advantage. Otherwise St. Luke could easily have continued his Narrative to the Apostles Death.

* Isaiah vi. 9, &c.

N O T E S

O N

ST. PAUL's Epistle to the ROMANS.

MANY of the Writings of the New Testament are written in the Form of Epistles. Such are not only those of *St. Paul, James, Peter, Jude*, but also both the Treatises of *St. Luke*, and all the Writings of *St. John*. Nay, we have seven Epistles herein, which the *LORD Jesus* Himself sent by the Hand of *John* to the seven Churches: Yea, the whole *Revelation* is no other than an Epistle from Him.

Concerning the Epistles of *St. Paul*, we may observe, he writes in a very different Manner, to those Churches which he had planted himself, and to those *who had not seen his face in the flesh*. In his Letters to the former, a loving or sharp Familiarity appears, as their Behaviour was more or less suitable to the Gospel. To the latter, he proposes the pure, unmixt Gospel, in a more general and abstract Manner.

As to the Time wherein he wrote his Epistles, it is probable he wrote, about the Year of *Christ*, according to the common Reckoning,

48 from <i>Corinth</i>	the Epistles to the <i>Thessalonians</i> :
49 from <i>Phrygia</i>	to the <i>Galatians</i> :
52 from <i>Ephesus</i>	the first to the <i>Corinthians</i> :
from <i>Troas</i>	the first Epistle to <i>Timothy</i> :
from <i>Macedonia</i>	the second to the <i>Corinthians</i> , and that to <i>Titus</i> :
from <i>Corinth</i>	to the <i>Romans</i> :
57 from <i>Rome</i>	to the <i>Philippians</i> , to <i>Philemon</i> , to the <i>Ephesians</i> , and <i>Colossians</i> :
58 from <i>Italy</i>	to the <i>Hebrews</i> :
66 from <i>Rome</i>	the second to <i>Timothy</i> .

As to the General Epistles, it seems *St. James* wrote a little before his Death, which was A. D. 63. *St. Peter*, who was martyr'd in the Year 67, wrote his latter Epistle a little before his Death, and not long after his former. *St. Jude* wrote after him, when the Mystery of Iniquity was gaining Ground swiftly. *St. John* is believed to have wrote all his Epistles a little before his Departure. The *Revelation* he wrote A. D. 96.

That *St. Paul* wrote this Epistle from *Corinth* we may learn, from his commending to the *Romans Phebe* a Servant of the Church of *Cenchrea* (ch. xvi. 1.) a Port of *Corinth*, and from his mentioning the Salutations of *Caius* and *Erastus* (ch. xvi. 23.) who were both *Corinthians*. Those to whom he wrote, seem to have been chiefly Foreigners, both *Jews* and *Gentiles*, whom Business drew from other Provinces; as appears, both by his writing in *Greek*, and by his Salutations of several former Acquaintance.

His chief Design herein is to shew, 1. That neither the *Gentiles* by the Law or Nature, nor the *Jews* by the Law of *Moses*, could obtain Justification before GOD: And that therefore it was necessary for both to seek it from the free Mercy of GOD by Faith. 2. That GOD has an absolute Right, to shew Mercy on what Terms he pleases, and to with-hold it from those who will not accept it on his own Terms.

380 NOTES on ST. PAUL's Epistle to the ROMANS.

The Epistle consists of five Parts,

I. The Introduction,	C. i. 1—15	Both together are under Sin,	C. iii. 1—20
II. The Proposition, briefly proved,			
1. Concerning Faith and Justification,		2. But by Faith,	21—31
2. Concerning Salvation,		as appears by the Example of Abraham, and the Testimony of David,	C. iv. 1—25
3. Concerning the Equality of Believers, Jews, or Gentiles,	16—17	2. Concerning Salvation,	C. v.—viii.
To these three Parts, whereof		3. Concerning the equal Privileges of Jewish and Gentile Believers,	C. ix.—xi.
The First is treated of	C. i. 18—iv.	IV. The Exhortation,	C. xii. 1—2
The Second	C. v.—viii.	1. Concerning Faith and its Fruits, Love and practical Holiness,	3—21
The Third	C. ix.—xi.		C. xiii. 1—10
not only the Treatise itself, but also the Exhortation answers in the same Order.		2. Concerning Salvation,	11—14
III. The Treatise,		3. Of the Conjunction of Jews and Gentiles,	C. xiv. 1—xv. 13
1. Concerning Justification, which is		V. The Conclusion,	14—xvi. 25
1. Not by Works, for	C. i. —18		
The Gentiles,	C. ii. 1—10		
The Jews, and	11—29		

To express the Design and Contents of this Epistle, a little more at large. The Apostle labours throughout, to fix in those to whom he writes, a deep Sense of the Excellency of the Gospel, and to engage them to act suitably to it. For this Purpose, after a general Salutation, (ch. i. 1—7.) and Profession of his Affection for them (ver. 8—15.) he declares he shall not be ashamed openly to maintain the Gospel at *Rome*, seeing it is the powerful Instrument of Salvation, both to *Jews* and *Gentiles*, by Means of Faith. (ver. 16, 17.) And in order to demonstrate this, he shews,

1. That the World greatly needed such a Dispensation, the *Gentiles* being in a most abandoned State; (ver. 18—32.) and the *Jews*, though condemning others, being themselves no better: (ch. ii. 1—29.) As, notwithstanding some Cavils, which he obviates, (ch. iii. 1—8.) their own Scriptures testify. (9—19.) So that all were under a Necessity of seeking Justification by this Method. (20—31.)

2. That *Abraham* and *David* themselves sought Justification, by Faith, and not by Works, (ch. iv. 1—25.)

3. That all who believe are brought into so happy a State, as turns the greatest Afflictions into Matter of Joy. (ch. v. 1—11.)

4. That the Evils brought on Mankind by *Adam*, are abundantly recompensed to all that believe in *Christ*. (12—21.)

5. That far from dissolving the Obligations to practical Holiness, the Gospel increases them by peculiar Obligations. (ch. vi. 1—23.)

In order to convince them of these Things the more deeply, and to remove their Fondness for the *Mosaic Law*, now they were married to *Christ* by Faith in Him, (ch. vii. 1—6.) he shews how unable the Motives of the Law were to produce that Holiness, which Believers obtain, by a living Faith in the Gospel; (ch. vii. 7—25. viii. 1, 2.) and then gives a more particular View of those Things, which rendered the Gospel effectual to this great End. (ver. 3—39.)

That even the *Gentiles*, if they believed, should have a Share in these Blessings; and that the *Jews*, if they believed not, should be excluded from them, being a Point of great Importance, the Apostle bestows the 9th, 10th, and 11th Chapters in settling it. He begins the 9th Chapter, by expressing his tender Love and high Esteem for the *Jewish Nation*, (ver. 1—5.) and then shews,

1. That God's rejecting great Part of the Seed of *Abraham*, yea, and of *Isaac* too, was undeniable Fact. (6—13.)

2. That God had not chosen them to such peculiar Privileges, for any Kind of Goodness either in them or their Fathers. (14—24.)

3. That his accepting the *Gentiles*, and rejecting many of the *Jews*, had been foretold both by *Hosea* and *Isaiah*. (ver. 25—33.)

4. That

4. That God had offered Salvation to *Jews* and *Gentiles* on the same Terms, though the *Jews* had rejected it. (ch. x. 1—21.)

5. That though the Rejection of *Israel* for their Obstinacy was General, yet it was not Total: there being still a Remnant among them who did embrace the Gospel. (ch. xi. 1—10.)

6. That the Rejection of the rest was not Final, but in the End *all Israel should be saved*. (ver. 11—31.)

7. That mean time even their Obstinacy and Rejection served to display the unsearchable Wisdom and Love of God. (ver. 32—36.)

The rest of the Epistle contains practical Instructions and Exhortations. He particularly urges, 1. An entire Consecration of themselves to God, and a Care to glorify Him by a faithful Improvement of their several Talents: (ch. xii. 1—11.) 2. Devotion, Patience, Hospitality, mutual Sympathy, Humility, Peace, and Meekness; (ver. 12—21.) 3. Obedience to Magistrates, Justice in all its Branches, Love the fulfilling of the Law, and universal Holiness: (ch. xiii. 1—14.) 4. Mutual Candor between those who differed in Judgment, touching the Observance of the ceremonial Law; (ch. xiv. 1—23. xv. 1—17.) in enforcing which he is led to mention the Extent of his own Labours, and his Purpose of visiting the *Romans*, in the mean time recommending himself to their Prayers. (ver. 18—33.) And after many Salutations, (ch. xvi. 1—16.) and a Caution against those who caused Divisions, he concludes with a suitable Blessing and Doxology. (ver. 17—27.)

ROMANS.

I. **P**AUL, a servant of Jesus Christ, called *to be* an apostle, separated
2 to the gospel of God, Which he had promised before, by his
3 prophets in the holy scriptures, Concerning his Son, Jesus Christ, our
4 Lord, who was of the seed of David, according to the flesh, But declared the Son of God with power, according to the spirit of holiness,
5 by the resurrection from the dead, By whom we have received grace

V. 1. *Paul, a servant of Jesus Christ*—To this Introduction the Conclusion answers. (ch. xv. 15, &c.) *Called to be an apostle*—And made an Apostle by that Calling. While God calls, He makes what He calls. As the Judaizing Teachers disputed his Claim to the Apostolical Office, it is with great Propriety that he asserts it in the very Entrance of an Epistle, wherein their Principles are entirely overthrown. And various other proper and important Thoughts are suggested in this short Introduction: Particularly, the Prophecies concerning the Gospel, the Descent of *Jesus* from *David*, the great Doctrines of his Godhead and Resurrection, the sending the Gospel to the *Gentiles*, the Privileges of Christians, and the Obedience and Holiness to which they were obliged, in virtue of their Profession. *Separated*—By God, not only from the Bulk of other Men, from other *Jews*, from other Disciples, but even from other Christian

Teachers, to be a peculiar Instrument of God in spreading the Gospel.

V. 2. *Which he promised before*—Of old Time, frequently, solemnly. And the Promise and Accomplishment confirm each other.

V. 3. *Who was of the seed of David, according to the flesh*—That is, with regard to his human Nature. Both the Natures of our Saviour are here mentioned: But the human is mentioned first, because the divine was not manifested in its full Evidence till after his Resurrection.

V. 4. *But powerfully declared to be the Son of God, according to the spirit of holiness*—That is, according to his Divine Nature. *By the resurrection from the dead*—For this is both the Fountain and the Object of our Faith; and the preaching of the Apostles was the Consequence of *Christ's* Resurrection.

V. 5. *By whom we have received*—I and the other Apostles, *Grace and apostleship*—In order

and apostleship, for obedience to the faith in all nations for his name,
 6 Among whom are ye also, the called of Jesus Christ: To all that are
 7 in Rome, *who are* beloved of God, called *and* holy, Grace to you, and
 peace from God the Father, and the Lord Jesus Christ.

8 First, I thank my God, through Jesus Christ, for you all, that your
 9 faith is spoken of through the whole world. For God, whom I serve
 with my spirit in the gospel of his Son, is my witness, how incessantly I
 10 make mention of you, Always requesting in my prayers to come unto
 you, if by any means now at length I may have a prosperous journey by
 11 the will of God. For I long to see you, that I may impart to you some

der to which most important Office a singular Measure of Grace was needful, *for obedience to the faith in all nations*--That is, that all Nations may embrace the Faith of Christ. *For his name*—For his Sake, out of Regard to Him.

V. 6. *Among whom*—The Nations brought to the Obedience of Faith, *are ye also*—But St. Paul gives them no Pre-eminence above others.

V. 7. *To all that are in Rome*—Most of these were Heathens by Birth, (ver. 13.) tho' with Jews mixed among them. They were scattered up and down in that large City, and not yet reduced into the Form of a Church. Only some had begun to meet in the House of Aquila and Priscilla. *Beloved of God*—And from his free Love, not for any Merit of yours, *called by his Word and his Spirit to believe in Him, and now through Faith, holy as He is holy.* *Grace*—The peculiar Favour of God, *and peace*—All Manner of Blessings, temporal, spiritual, and eternal, *from God the Father, and the Lord Jesus Christ*—This is the usual Way wherein the Apostles speak, "God the Father, God our Father." Nor do they often in speaking of Him, use the Word LORD, as it implies the proper Name of GOD, JEHOVAH. In the Old Testament indeed, the holy Men generally said, The LORD our GOD. For they were then as it were Servants, whereas now they are Sons. And Sons so well know their Father, that they need not frequently mention his proper Name. It is one and the same Peace, and one and the same Grace, which is from GOD and from Jesus Christ. Our Trust and Prayer fix on GOD, as He is the Father of Christ, and on Christ, as He presents us to the Father.

V. 8. *I thank*—In the very Entrance of this one Epistle, are the Traces of all spiritual Affections; but of Thankfulness above all;

with the Expression of which almost all St. Paul's Epistles begin. He here particularly thanks GOD, that what otherwise himself should have done, was done at Rome already. *My God*—This very Word expresses Faith, Hope, Love, and consequently all true Religion, *through Jesus Christ*—The Gifts of GOD all pass through Christ to us: and all our Petitions and Thanksgivings pass through Christ to GOD, *that your faith is spoken of*—In this Kind of Congratulations, St. Paul describes either the whole of Christianity, as Col. i. 3, &c. or some Part of it, as 1 Cor. i. 5. Accordingly here he mentions the Faith of the Romans, suitably to his Design. (ver. 12, 17.) *Is spoken of through the whole world*—This joyful News spreading every where, that there were Christians also in the Imperial City. And the Goodness and Wisdom of GOD established Faith in the chief Cities; in Jerusalem and Rome particularly, that from thence it might be diffused to all Nations.

V. 9. *God whom I serve*—As an Apostle, *in my spirit*—Not only with my Body, but with my inmost Soul, *in the gospel*—By preaching it.

V. 10. *Always*—In all my solemn Addresses to GOD, *if by any means now at length*—This Accumulation of Particles declares the Strength of his Desire.

V. 11. *That I may impart to you*—Face to Face, by laying on of Hands, Prayer, Preaching the Gospel, private Conversation, *some spiritual gift*—With such Gifts the Corinthians, who had enjoyed the Presence of St. Paul, abounded. (1 Cor. i. 7. xii. 1. xiv. 1.) So did the Galatians likewise. (Gal. iii. 5.) And indeed all those Churches, which had had the Presence of any of the Apostles, had peculiar Advantages in

12 spiritual gift, that ye may be established, That is, to be comforted toge-
 13 ther with you, by the mutual faith both of you and me. Now I would
 not have you ignorant, brethren, that I have often purposed to come to
 you, (though I have been hindered hitherto) that I might have some fruit
 14 among you also, even as among the other Gentiles. I am a debtor both to
 15 the Greeks and the barbarians, both to the wise and to the unwise. There-
 fore, as much as in me is, I am ready to preach the gospel to you also who
 16 are at Rome. For I am not ashamed of the gospel; for it is the power
 of God unto salvation to every one that believeth, both to the Jew and
 17 to the Gentile. For the righteousness of God is revealed therein from
 faith to faith; as it is written, * The just shall live by faith.

in this kind, from the laying on of their Hands. (*Acts* xix. 6. viii. 17, &c. *2 Tim.* i. 6.) But as yet the *Romans* were greatly inferior to them in this Respect. For which Reason the Apostle in the 12th Chapter also says little, if any thing, of their Spiritual Gifts. He therefore desires to impart some, *that they might be established*; for by these was *the testimony of Christ confirmed among them*. That St. Peter had no more been at *Rome* than St. Paul, at the Time when this Epistle was wrote, appears from the General Tenor thereof, and from this Place in particular. For otherwise what St. Paul wishes to impart to the *Romans*, would have been imparted already by St. Peter.

V. 12. *That is, I long to be comforted—by the mutual faith both of you and me*—He not only associates the *Romans* with, but even prefers them before himself. How different is this Style of the Apostle, from that of the Modern Court of *Rome*!

V. 13. *Brethren*—A frequent, holy, simple, sweet, and yet grand Appellation. The Apostles but rarely address Persons by their Names, as, *O ye Corinthians*; *O Timotheus*. St. Paul generally uses this Appellation, *Brethren*; sometimes in Exhortation, *My beloved*; or, *My beloved brethren*. St. James, *Brethren*, *My brethren*, *My beloved brethren*. St. Peter and Jude always, *Beloved*. St. John frequently, *Beloved*; once *Brethren*; oftner than once, *My little children*. *Though I have been hindered hitherto*—Either by Business, (see ch. xv. 22.) or Persecution, (*1 Thess.* ii. 2.) or the Spirit, (*Acts* xvi. 7.) *That I might have some fruit*—Of my ministerial Labours; *even as I have already had*

from the many Churches I have planted and watered *among the other Gentiles*.

V. 14. *To the Greeks and the Barbarians*—He includes the *Romans* under the *Greeks*; so that this Division comprizes all Nations. *Both to the wise and the unwise*—For there were *unwise* even among the *Greeks*, and *wise* even among the *Barbarians*. *I am a debtor to all*—By my Divine Mission to them.

V. 16. *For I am not ashamed of the gospel*—To the World indeed it is Folly and Weakness. (*1 Cor.* i. 18.) Therefore in the Judgment of the World, he ought to be ashamed of it; especially at *Rome*, the Head and Theatre of the World. But Paul is not ashamed; knowing *it is the power of God unto salvation, to every one that believeth*—The great and gloriously powerful Means of saving all who accept Salvation in God's own Way. As St. Paul comprizes the Sum of the Gospel in this Epistle, so the Sum of the Epistle in this and the following Verse. *Both to the Jew and to the Gentile*—There is a noble Frankness, as well as a comprehensive Sense in these Words, by which he on the one Hand shews the *Jews* their absolute Need of the Gospel, and on the other, tells the politest and greatest Nation in the World, both that their Salvation depended on receiving it, and that the first Offers of it were in every Place to be made to the despised *Jews*.

V. 17. *The righteousness of God*—This Expression sometimes means, God's eternal, essential Righteousness, which includes both Justice and Mercy; and is eminently shewn, in condemning Sin, and yet justifying the Sinner. Sometimes it means that Righteousness,

18 For the wrath of God is revealed from heaven, against all ungodli-
 19 ness and unrighteousness of men, who detain the truth in unrighteous-
 20 ness. For what is to be known of God is manifest in them; for God
 21 hath shewed *it* to them. For those things of him which are invisible,
 both his eternal power and Godhead, are clearly seen from the creation of
 the world, being understood by the things which are made, so that they
 22 are without excuse: Because knowing God, they did not glorify *him*
 as God, neither were thankful, but became vain in their reasonings, and
 23 their foolish heart was darkened. Professing themselves to be wise, they
 became fools, And changed the glory of the incorruptible God into an

by which a Man, through the Gift of God is made and is righteous. And that both by apprehending the Righteousness of *Christ* through Faith, and by a Conformity to the essential Righteousness of God. St. Paul, when treating of Justification, means hereby, the Righteousness of Faith: therefore called *The Righteousness of God*, because God found out and prepared, reveals and gives, approves and crowns it. In this verse the Expression means, The whole Benefit of God through *Christ* for the Salvation of a Sinner. *Is revealed*—Mention is made here, and ver. 18. of a twofold Revelation, of *Wrath* and of *Righteousness*: the former, little known to Nature, by the Law; the latter, wholly unknown to Nature, by the Gospel. That goes before and prepares the Way; this follows: Each, the Apostle says, *is revealed*, at the present Time, in Opposition to the Times of Ignorance. *From faith to faith*—By a gradual Series of still clearer and clearer Promises. *As it is written*—St. Paul had just laid down three Propositions, 1. Righteousness is by Faith. (ver. 17.) 2. Salvation is by Righteousness. (ver. 16.) 3. Both to the *Jews* and to the *Gentiles*. (ver. 16.) Now all these are confirmed by that single Sentence, *The just shall live by faith*: Which was primarily spoken, of those who preserved their Lives, when the *Chaldeans* besieged *Jerusalem*, by believing the Declarations of God, and acting according to them.

V. 18. *For*—There is no other Way of obtaining Life and Salvation. Having laid down his Proposition, the Apostle now enters upon the Proof of it. His first Argument is, The Law condemns all Men, as being under Sin. None therefore is justified by the Works of the Law. This is treated of to ch. iii. 20. And hence he infers, Therefore Justification is by

Faith. *The wrath of God is revealed*—Not only by frequent and signal Interpositions of Divine Providence, but likewise in the Sacred Oracles, and by us, his Messengers. *From heaven*—This speaks the Majesty of him whose Wrath is revealed, his all-seeing Eye, and the Extent of his Wrath: Whatever is under Heaven, is under his Wrath, Believers in *Christ* excepted. *Against all ungodliness and unrighteousness*—These two are treated of ver. 23, &c. of men—He is speaking here of the *Gentiles*, and chiefly the wisest of them; *who detain the truth*—For it struggles against their Wickedness, *in unrighteousness*—The Word here includes Ungodliness also.

V. 19. *For what is to be known of God*—Those great Principles which are indispensably necessary to be known, *for God hath shewed it to them*—By the Light which enlightens every Man that cometh into the World.

V. 20. *For those things of him which are invisible are seen*—By the Eye of the Mind, *being understood*—They are seen by them, and them only, who use their Understanding.

V. 21. *Because knowing God*—For the wiser Heathens did know, that there was one supreme God; yet from low and base Considerations, they conformed to the Idolatry of the Vulgar. *They did not glorify him as God, neither were thankful*—Neither did they thank Him for his Benefits, nor glorify Him for his Divine Perfections; *but became vain*—Like the Idols they worshipped, *in their reasonings*—Various, uncertain, foolish. What a terrible Instance have we of this, in the Writings of *Lucretius*? What vain Reasonings, and how dark a Heart, amidst so pompous Professions of Wisdom?

V. 23. *And changed*—With the utmost Folly! Here are three Degrees of Ungodliness and of Punishment. The First is described, ver.

image in the likeness of corruptible man, and of birds, and of four-footed
 24 creatures and reptiles. Wherefore God also gave them up to uncleanness
 in the desires of their hearts, to dishonour their bodies among them-
 25 selves; Who changed the truth of God into a lie, and worshipped and
 served the creature above the creator, who is blessed for ever! Amen.
 26 Therefore God gave them up to vile affections; for even their women
 27 changed the natural use to that which is against nature: And likewise
 also men, leaving the natural use of the women, burned in their lust to-
 ward each other, men with men working filthiness, and receiving in them-
 28 selves the just recompence of their error. And as they were not careful
 to retain God in *their* knowledge, God gave them up to an undiscern-
 29 ing mind, to do things not expedient, Filled with all injustice, malici-
 ousness, covetousness, wickedness: full of envy, murder, contention, de-
 30 ceit, malignity: Whisperers, backbiters: haters of God, violent, proud:
 31 boasters, inventors of evil things: disobedient to parents, Without un-
 derstanding, covenant-breakers, without natural affection, implacable,

ver. 21—24. The Second, ver. 25—27. The Third, in the 28th and following Verses. The Punishment in each Case is exprest by *God gave them up*. If a Man will not worship God as God, he is so left to himself, that he throws away his very Manhood. *Reptiles*—Or creeping Things: As Beetles, and various kinds of Serpents.

V. 24. *Wherefore*—One Punishment of Sin is from the very Nature of it, as ver. 27. Another, as here, is from vindictive Justice. *Uncleanness*—Ungodliness and Uncleanness are frequently joined; (1 *Thess.* iv. 5.) as are the Knowledge of God and Purity.

V. 25. *Who changed the truth*—The true Worship of God, into a lie—False, abominable Idolatries, and worshipped—Inwardly, and served—Outwardly.

V. 26. *Therefore God gave them up to vile affections*—To which the Heathen Romans were then abandoned to the last Degree; and none more than the Emperors themselves.

V. 27. *Receiving the just recompence of their error*—Their Idolatry: Being punished with that unnatural Lust, which was as horrible a Dishonour to the Body, as their Idolatry was to God.

V. 28. *God gave them up to an undiscerning mind*—Treated of ver. 32. to do things not expedient—(Even the vilest Abominations) treated of ver. 29—31.

V. 29. *Filled with all injustice*—This stands in the first Place, *Unmercifulness* in the last. The whole Enumeration contains nine Parti-

culars relating to the Affections, two to Conversation; three respecting God, themselves, and their Neighbour; two the transacting of outward Affairs; and six the various Relations wherein they stood. *Maliciousness*—The Greek Word properly implies a Temper, which delights in hurting another, even without any Advantage to itself.

V. 30. *Haters of God*—That is, Rebels against Him; Deniers of his Providence, or Accusers of his Justice in their Adversities. Yea, having an inward Heart-Enmity to his Justice and Holiness. *Inventors of evil things*—Of new Pleasures, new Ways of Gain, new Arts of Hurting, particularly in War.

V. 31. *Covenant-breakers*—It is well known, the Romans, as a Nation, from the very Beginning of their Commonwealth, never made any Scruple of vacating altogether the most solemn Engagement, if they did not like it, though made by their supreme Magistrate, in the Name of the whole People. They only gave up the General who had made it, and then supposed themselves to be at full Liberty! *Without natural affection*—The Custom of exposing their own new-born Children to perish by Cold, Hunger, or wild Beasts, which so generally prevailed in the Heathen World, particularly among the Greeks and Romans, was an amazing Instance of this; as is also that of killing their aged and helpless Parents, now common among the American Heathens.

32 unmerciful. Who knowing the righteous judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in those that do them.

II. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest the other, thou condemnest thyself; 2 for thou that judgest dost the same things. For we know that the judgment of God is according to truth, against them who do such 3 things. And thinkest thou this, O man, who judgest them that do such things, and dost the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to re- 5 pentance? But after thy hardness and impenitent heart treasurest up to thyself wrath in the day of wrath, and revelation, and righteous judg- 6 ment of God? Who will * render to every one according to his works: 7 To them that by patient continuance in well-doing seek for glory, and 8 honour, and immortality, eternal life. But to them that are contentious, and do not obey the truth, but obey unrighteousness, *shall be* indignation

V. 32. *Not only do the same, but have pleasure in those that do them*—This is the highest Degree of Wickedness. A Man may be hurried by his Passions to do the Thing he hates. But he that has Pleasure in those that do Evil, loves Wickedness for Wickedness Sake. And hereby he encourages them in Sin; and heaps the Guilt of others upon his own Head.

V. 1. *Therefore*—The Apostle now makes a Transition from the *Gentiles* to the *Jews*, till at ver. 6. he comprizes both. *Thou art inexcusable*—Seeing Knowledge without Practice only increases Guilt. *O man*—Having before spoken of the *Gentile* in the Third Person, he addresses the *Jew* in the Second Person. But he calls him by a common Appellation, as not acknowledging him to be a *Jew*. (See ver. 17, 28.) *Whosoever thou art that judgest*—Censurest, condemnest; *for wherein thou judgest the other*—The Heathen; *thou dost the same things*—In effect; in many Instances.

V. 2. *For we know*—Without thy Teaching; *that the judgment of God*—Not thine, who exceptest thyself from its Sentence, *is according to truth*—Is just, making no Exception, (ver. 5, 6, 11.) and reaches the Heart, as well as the Life. (ver. 16.)

V. 3. *That thou shalt escape*—Rather than the *Gentile*.

V. 4. *Or despisest thou*—Dost thou go farther still, from hoping to escape his Wrath, to the Abuse of his Love? *The riches*—The Abundance—*of his goodness, forbearance, and long-suffering*—Seeing thou both hast sinned, dost sin, and wilt sin. All these are afterwards comprized in the single Word *Goodness: leadeth thee*—That is, is designed of God to lead thee.

V. 5. *Treasurest up wrath*—Although thou thinkest thou art treasuring up all good Things. O what a Treasure may a Man lay up either Way, in this short Day of Life! *To thyself*—Not to him whom thou judgest: *In the day of wrath, and revelation, and righteous judgment of God*—Just opposite to the *goodness, and forbearance, and long-suffering of God*. When God shall be revealed, then shall also be revealed the Secrets of Men's Hearts, ver. 16. *Forbearance and revelation* respect God, and are opposed to each other; *long-suffering and righteous judgment* respect the Sinner; *goodness and wrath* are Words of a more general Import.

V. 7. *To them that seek for glory*—For pure Love does not exclude Faith, Hope, Desire, 1 Cor. xv. 58.

V. 8. *But to them that are contentious*—Like thee, O Jew, who thus fightest against God.

* Prov. xxiv. 12.

The

9 and wrath, tribulation and anguish, *Even upon every soul of man who*
 10 *worketh evil, of the Jew first, and also the Gentile: But glory, honour,*
and peace shall be to every one who worketh good, to the Jew first, and
 11 *also to the Gentile. For there is no respect of persons with God. For*
 12 *as many as have sinned without the law, shall also perish without the law;*
and as many as have sinned under the law, shall be judged by the law.
 13 *For not the hearers of the law are just before God, but the doers of the*
 14 *law shall be justified. For when the Gentiles, who have not the law,*
do by nature the things contained in the law, these not having the law,
 15 *are a law to themselves; Who shew the work of the law written upon*
their hearts, their conscience also bearing witness, and their thoughts among

The Character of a false Jew is Disobedience, Stubbornness, Impatience. *Indignation and wrath, tribulation and anguish*—Alluding to Psalm lxxviii. 49. *He cast upon them*—The Egyptians, the fierceness of his anger, wrath, and indignation, and trouble; and finely intimating, that the Jews would in the Day of Vengeance be more severely punished, than even the Egyptians were, when God made their Plagues so wonderful.

V. 9. *Of the Jew first*—Here we have the first express Mention of the Jew in this Chapter. And it is introduced with great Propriety. Their having been trained up in the true Religion, and having had Christ and his Apostles first sent to them, will place them in the foremost Rank of the Criminals that obey not the Truth.

V. 10. *But glory*—(Just opposite to *wrath*) from the Divine Approbation, *honour*, (opposite to *indignation*) by the Divine Appointment, and *peace* now and for ever, opposed to *tribulation and anguish*.

V. 11. *For there is no respect of persons with God*—He will reward every one according to his Works. But this is well consistent with his distributing Advantages and Opportunities of Improvement, according to his own good Pleasure.

V. 12. *For as many as have sinned*—He speaks as of the Time past, for all Time will be past at the Day of Judgment. *Without the law*—Without having any written Law; *shall also perish without the law*—Without Regard had to any outward Law; being condemned by the Law written in their Hearts. The Word *also* shews the Agreement of the Manner of Sinning, with the Manner of Suffering. *Perish*

—He could not so properly say, *Shall be judged without the Law*.

V. 13. *For not the hearers of the law are just before God; but the doers of the law shall be justified*—Finally accepted and rewarded. A most sure and important Truth; which respects the Gentiles also, though principally the Jews. St. Paul speaks of the former, ver. 14, &c. of the latter, ver. 17, &c. Here is therefore no Parenthesis; for the 16th Verse also depends on the 15th, not on the 12th.

V. 14. *For when the Gentiles*—That is, any of them. St. Paul having refuted the perverse Judgment of the Jews concerning the Heathens, proceeds to shew the just Judgment of God against them. He now speaks directly of the Heathens, in order to convince the Heathens. Yet the Concession he makes to these is only made in order more strongly to convince the Jews. *Do by nature*—That is, without an outward Rule; though this also, strictly speaking, is by preventing Grace. *These not having the written law, are a law unto themselves*—That is, what the Law is to the Jews, they are (by the Grace of God) to themselves; namely, a Rule of Life.

V. 15. *Who shew*—To themselves, to other Men, and in a Sense, to God Himself; *the work of the law*—The Substance, though not the Letter of it; *written on their hearts*—By the same Hand which wrote the Commandments on the Tables of Stone: *Their conscience*—There is none of all its Faculties which the Soul has less in its Power than this; *bearing witness*—In a Trial, there are the Plaintiff, the Defendant, and the Witnesses. Conscience and Sin itself, are Witnesses against the Heathens. *Their thoughts sometimes excuse,*

16 themselves accusing or even defending *them*, In the day when God will judge the secrets of men by Christ Jesus, according to my gospel.

17 Behold thou art called a Jew, and retest in the law, and gloriest in
18 God, And knowest *his* will, and discernest the things that differ, being
19 instructed out of the law: And art confident, that thyself art a guide
20 of the blind, a light of them that are in darkness, An instructor of the
21 ignorant, a teacher of babes, having the form of knowledge and truth
22 in the law. Thou therefore that teachest another, teachest thou not
23 thyself? Thou that proclaimest, a man should not steal, dost thou steal?
24 Thou that sayst, a man should not commit adultery, dost thou commit
25 adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou
that gloriest in the law, dost thou by transgressing the law dishonour God?
For the name of God is blasphemed among the Gentiles through you,
* as it is written. Circumcision indeed profiteth, if thou keepest the
law; but if thou art a transgressor of the law, thy circumcision is be-

cuse, sometimes condemn them. *Among themselves*—Alternately, like Plaintiff and Defendant. *Accusing, or even defending them*—The very manner of speaking shews that they have far more Room to accuse than to defend.

V. 16. *In the day*—That is, *who shew* this in the day—Every thing will then be shewn to be what it really is. In that Day will appear the Law written in their Hearts, as it often does in the present Life; *when God shall judge the secrets of men*—On secret Circumstances depends the real Quality of Actions, frequently unknown to the Actors themselves. (ver. 29.) Men generally form their Judgments, even of themselves, merely from what is apparent. *According to my gospel*—According to the Tenor of that Gospel, which is committed to my Care. Hence it appears that the Gospel also is a Law.

V. 17. *Behold, thou art called a Jew*—This highest Point of Jewish glorifying (after a farther Description of it interposed, ver. 17—20, and refuted, ver. 21—24.) is itself refuted, ver. 25, &c. The Description consists of twice five Article: Of which the former five (ver. 17, 18.) shew what he boasts of in himself; the other five (ver. 19, 20.) what he glories in, with respect to others. The first Particular of the former five, answers to the first of the latter; the second to the second, and so on. *And retest in the law*—Which can only condemn thee; *and gloriest in God*—As thy God.

V. 19. *Blind—in darkness—ignorant—babes*—These were the Titles which the Jews generally gave the Gentiles.

V. 20. *Having the form of knowledge and truth*—That is, the most accurate Knowledge of the Truth.

V. 21. *Teachest thou not thyself?*—He does not teach himself, who does not practise what he teaches. *Dost thou steal?—commit adultery?—commit sacrilege?*—Sin grievously against thy Neighbour, thyself, God? St. Paul had shewn the Gentiles, first their Sins against God, then against themselves, then against their Neighbour. He now inverts the Order. For Sins against God are the most glaring in an Heathen; but not in a Jew. *Thou that abhorrest idols*—Which all the Jews did, from the Time of the Babylonish Captivity: *Dost thou commit sacrilege?*—Do what is still worse, by robbing Him who is God over all of the Glory which is due to Him?

None of these Charges were rashly advanced against the Jews of that Age. For (as their own Historian relates) some even of the Priests lived by Rapine, and others in gross Uncleaness. And as for sacrilegiously robbing God and his Altar, it had been complained of ever since Malachi. So that the Instances are given with great Propriety and Judgment.

V. 25. *Circumcision indeed profiteth*—He does not say, justifies. How far it profited is shewn in the 3d and 4th Chapters: *Thy circumcision is*

* Isaiah lii. 5.

become

26 come uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
 27 Yea, the uncircumcision that is by nature, fulfilling the law; shall judge
 28 thee, who by the letter and circumcision transgressest the law. For he
 is not a Jew, who is one in outward shew, neither *is that* circumcision
 29 which is apparent in the flesh. But he *is* a Jew, who is one inwardly,
 and circumcision *is that* of the heart, in the spirit, not in the letter;
 III. whose praise is not from men, but from God. What then *is* the ad-
 2 vantage of the Jew, or what the profit of the circumcision? Much every
 3 way; chiefly in that they were intrusted with the oracles of God. For
 what if some believed not? Shall their unbelief disannul the faithfulness
 4 of God? God forbid: let God be true, and every man a liar; as it is
 written, * That thou mightest be justified in thy sayings, and mightest
 5 overcome when thou art judged. But if our unrighteousness commend
 the righteousness of God, what shall we say? *Is not* God unjust, who
 6 taketh vengeance? I speak as a man. God forbid; for then how should
 7 God judge the world? But if the truth of God hath abounded to his
 8 glory through my lie, why am I still judged as a sinner? And why

become uncircumcision—Is so already, in effect. Thou wilt have no more Benefit by it, than if thou hadst never received it. The very same Observation holds with regard to Baptism.

V. 26. *If the uncircumcision*—That is, a Person uncircumcised, *shall not his uncircumcision be counted for circumcision*—In the Sight of God?

V. 27. *Yea, the uncircumcision that is by nature*—Those who are, literally speaking, uncircumcised, *shall judge thee*—Shall condemn thee in that Day; *who by the letter and circumcision*—Who having the bare, literal, external Circumcision, *transgressest the law*.

V. 28. *For he is not a Jew*—In the most important Sense, that is, one of God's beloved People, *who is one in outward shew only*; *neither is that* the true, acceptable *circumcision, which is apparent in the flesh*.

V. 29. *But he is a Jew*—That is, One of God's People, *who is one inwardly*—In the secret Recesses of his Soul; *and the acceptable circumcision is that of the heart*, [referring to Deut. xxx. 6.] the putting away all inward Impurity. This is seated *in the spirit*, the inmost Soul, renewed by the Spirit of God, *and not in the letter*, not in the external Ceremony: *Whose praise is not from men; but*

from God—The only Searcher of the Heart.

V. 1. *What then*, may some say, *is the advantage of the Jew, or of the circumcision*, that is, those that are circumcised, above the *Gentiles*?

V. 2. *Chiefly in that they were intrusted with the oracles of God*—In which are so great and precious Promises. Other Prerogatives will follow, ch. ix. 4, 5. St. Paul here singles out this, by which, after removing the Objection, he will convict them so much the more.

V. 3. *Shall their unbelief disannul the faithfulness of God?*—Will He not still make good his Promises to them that do believe?

V. 5. *But*, it may be farther objected, *if our unrighteousness be subservient to God's Glory*, is it not unjust in Him to punish us for it? *I speak as a man*—As human Weakness would be apt to speak.

V. 6. *God forbid*—By no means. If it were unjust in God to punish that Unrighteousness, which is subservient to his own Glory; *how should God judge the world?*—Since all the Unrighteousness in the World, will then commend the righteousness of God.

V. 7. *But*, may the Objector reply, *if the truth of God hath abounded*—Has been more abundantly shewn, *through my lie*—If my Lie,

* Psalm li. 4.

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that

may we not (as we are slandered, and as some affirm us to say) do evil, that good may come? Whose damnation is just.

9 What then? Are we better *than they*? In no wise: for we have be-
10 fore proved all, both Jews and Gentiles, to be under sin. As it is writ-
11 ten, * There is none righteous, no not one. There is none that under-
12 standeth; there is none that seeketh after God. They have all turned
aside; they are together become unprofitable; there is none that doth
13 good, no not one. † Their throat is an open sepulchre; with their
tongues they have used deceit; the ‡ poison of asps is under their lips.
14, 15 || Whose mouth is full of cursing and bitterness; § Their feet are swift
16, 17 to shed blood; Destruction and misery are in their ways, And they
18 have not known the way of peace: ** The fear of God is not before
19 their eyes. Now we know that whatsoever the law saith, it saith to
them that are under the law; that every mouth may be stopped, and all

that is Practice contrary to Truth, conduces to the Glory of God, by making his Truth shine with superior Advantage, *why am I still judged as a sinner?*—Can this be said, to be any Sin at all? Ought I not to do what would otherwise be evil, that so much good may come? To this the Apostle does not deign to give a direct Answer, but cuts the Objector short with a severe Reproof.

V. 8. *Whose damnation is just*—The Damnation of all who either speak or act in this Manner. So the Apostle absolutely denies the Lawfulness of *doing Evil*, any Evil, *that Good may come*.

V. 9. *What then?*—Here he resumes what he said, ver. 1. *Under sin*—Under the Guilt and Power of it.

V. 10. *As it is written*—That all Men are under Sin, appears from the Vices which have raged in all Ages. St. Paul therefore rightly cites David and Isaiah, though they spoke primarily of their own Age, and expressed what Manner of Men God sees when he looks down from heaven, not what he makes them by his Grace. *There is none righteous*—This is the general Proposition. The Particulars follow; their Dispositions and Designs, ver. 11, 12. their Discourse, ver. 13, 14. their Actions, ver. 16—18.

V. 11. *There is none that understandeth*—The Things of God.

* Psalm xiv. 1, &c.

§ Isaiah lix. 7, 8.

† Psalm v. 9.

** Psalm xxxvi. 1.

‡ Psalm cxl. 3.

|| Psalm x. 7.

V. 12. *They have all turned aside*—From the good Way. *They are become unprofitable*—Helpless, impotent, unable to profit either themselves or others.

V. 13. *Their throat*—Is noisome and dangerous as an open sepulchre. Observe the Progress of Evil Discourse, proceeding out of the Heart, through the Throat, Tongue, Lips, till the whole Mouth is filled therewith. *The poison of asps*—Infectious, deadly Backbiting, Talebearing, Evil-speaking, is under (for Honey is on) their lips.

V. 14. *Cursing*—Against God: *Bitterness*—Against their Neighbour.

V. 17. *Of peace*—Which can only spring from Righteousness.

V. 18. *The fear of God is not before their eyes*—Much less is the Love of God in their Heart.

V. 19. *Whatsoever the law*—The Old Testament, saith, it saith to them that are under the law—That is, to those who own its Authority; to the Jews, and not the Gentiles. St. Paul quoted no Scripture against them, but pleaded with them only from the Light of Nature. *Every mouth*—Full of Bitterness, ver. 14. and yet of Boasting, ver. 27. *may be found guilty*—May be fully convicted, and apparently liable to most just Condemnation. These Things were written of old, and were quoted by St. Paul, not to make Men criminal, but to prove them so.

20 the world be found guilty before God. Therefore no flesh shall be justified in his sight by the works of the law; for by the law is the knowledge of sin.

21 But the righteousness of God without the law is now manifested, being attested by the law and the prophets, Even the righteousness of God, by the faith of Jesus Christ, to all and upon all that believe; for
23 there is no difference: For all have sinned, and are fallen short of the
24 glory of God, And are justified freely by his grace, through the redemption which is in Christ Jesus: Whom God hath set forth as a
25 propitiation, through faith in his blood, for a demonstration of his righteousness by the remission of past sins, through the forbearance of God:
26 For a demonstration, *I say*, of his righteousness in this present time, that he might be just, and yet the justifier of him that believeth in Jesus.

V. 20. *No flesh shall be justified*—None shall be forgiven and accepted of God, *by the works of the law*—On this Ground, that he hath kept the Law. St. Paul means chiefly, the Moral Law, (ver. 19, 9. ch. ii. 21, &c. 26.) which alone is not abolished. (ver. 31.) And it is not without Reason, that he so often mentions *the Works of the Law*, whether Ceremonial or Moral. For it was on these only the Jews relied, being wholly ignorant of those that spring from Faith. *For by the law is only the knowledge of sin*—But no Deliverance either from the Guilt or Power of it.

V. 21. *But the righteousness of God*—That is, the Manner of becoming righteous which God hath appointed, *without the law*—Without that previous Obedience which the Law requires; without Reference to the Law, or Dependence on it; *is now manifested*—In the Gospel; *being attested by the law itself, and by all the prophets*—By all the Promises in the Old Testament.

V. 22. *To all*—The Jews, and upon all—The Gentiles, that believe; for there is no difference—Either as to the Need of Justification, or the Manner of it.

V. 23. *For all have sinned*—In Adam, and in their own Persons; by a sinful Nature, sinful Tempers, and sinful Actions; *and are fallen short of the glory of God*—The supreme End of Man; short of his Image on Earth, and the Enjoyment of Him in Heaven.

V. 24. *And are justified*—Pardoned and accepted, *freely*—Without any Merit of their own, *by his grace*—Not their own Righteousness or Works, *through the redemption*—

The Price Christ has paid. *Freely by his grace*—One of these Expressions might have served to convey the Apostles Meaning. But he doubles his Assertion, in order to give us the fullest Conviction of the Truth, and to impress us with a Sense of its peculiar Importance. It is not possible to find Words that should more absolutely exclude all Consideration of our own Works and Obedience; or more emphatically ascribe the whole of our Justification to free, unmerited Goodness.

V. 25. *Whom God hath set forth*—Before Angels and Men, *to be a propitiation*—To appease an offended God. But if, as some teach, God never was offended, there was no Need of this Propitiation. And if so, Christ died in vain, *to declare his righteousness*—To demonstrate not only his Clemency, but his Justice; even that vindictive Justice, whose essential Character and principal Office is, to punish Sin.

V. 26. *For a demonstration of his righteousness*—Both of his Justice and Mercy, *that he might be just*—Shewing his Justice on his own Son; *and yet the merciful justifier of every one that believeth in Jesus*. That he might be just—Might evidence Himself to be strictly and inviolably righteous in the Administration of his Government, even while He is the merciful Justifier of the Sinner that believeth in Jesus. The Attribute of Justice must be preserved inviolate. And inviolate it is preserved, if there was a real Infliction of Punishment on our Saviour. On this Plan, all the Attributes harmonize. Every Attribute is glorified; and not one superseded, no nor so much as clouded.

V. 27. *Where*

27 Where is boasting then? It is excluded. By what law? Of works?
 28 Nay, but by the law of faith. We conclude then, that a man is justi-
 29 fied by faith, without the works of the law. Is God the God of the
 30 Jews only, and not also of the Gentiles? Surely of the Gentiles also:
 31 Seeing *it is* one God who will justify the circumcision by faith, and the
 uncircumcision through *the same* faith. Do we then make void the law
 through faith? God forbid: yea, we establish the law.

IV. What shall we say then? That our father Abraham hath found ac-
 2 cording to the flesh? If Abraham was justified by works, he hath
 3 whereof to glory: but *he hath* not in the sight of God. For what faith
 the scripture? * Abraham believed God, and it was imputed to him for
 4 righteousness. Now to him that worketh, the reward is not reckoned
 5 of grace, but of debt. But to him that worketh not, but believeth on
 him that justifieth the ungodly, his faith is imputed to him for righteous-

V. 27. *Where is the boasting then of the Jew against the Gentile? It is excluded. By what law? Of works? Nay, they would have left room for boasting; but by the law of faith: Since this requires all, without Distinction, to apply as guilty and helpless Sinners, to the free Mercy of God in Christ. He terms it The Law of Faith, because it is a divine Appointment, to which Obedience is due.*

V. 28. *We conclude then, that a man is justified by faith—And even by this, not as it is a Work, but as it apprehends Christ, and consequently has something essentially different from all our Works whatsoever.*

V. 29. *Surely of the Gentiles also—As both Nature and the Scriptures shew.*

V. 30. *Seeing He shews Mercy to both, and by the very same Means.*

V. 31. *We establish the law—Both the Authority, Purity, and the End of it: By defending that which the Law attests: By pointing out Christ, the End of it, and by shewing how it may be fulfilled, in its utmost Purity.*

Chap. iv. Having proved it by Argument, he now proves by Example, and such Example as must have greater Weight with the Jews than any other, 1. That Justification is by Faith;
 2. That it is free for the Gentiles.

V. 1. *That our father Abraham hath found—Acceptance with God; according to the flesh—That is, by Works.*

V. 2. *The Meaning is; If Abraham had been justified by Works, he would have had room*

to glory. But he had not room to glory. Therefore he was not justified by Works.

V. 3. *Abraham believed God—Believed in the Seed thro' whom all Nations should be blessed: And it was imputed to him for righteousness—God accepted him, as if he had been altogether righteous.*

V. 4. *Now to him that worketh—All that the Law requires, the Reward is no Favour, but an absolute Debt.*

These two Examples are selected and applied with the utmost Judgment and Propriety. Abraham was the most illustrious Pattern of Piety among the Jewish Patriarchs. David was the most eminent of their Kings. If then neither of these was justified by his own Obedience; if they both obtained Acceptance with God, not as upright Beings who might claim it, but as sinful Creatures, who must implore it, the Consequence is glaring. It is such as must strike every attentive Understanding, and must affect every individual Person.

V. 5. *But to him that worketh not—It being impossible he should without Faith, but believeth—his faith is imputed to him for righteousness—Therefore God's affirming of Abraham, that Faith was imputed to him for righteousness, plainly shews, that he worked not; or in other Words, that he was not justified by Works, but by Faith only. Hence we see plainly, how groundless that Opinion is, that Holiness or Sanctification is previous to our Justification. For the Sinner being first con-*
 31
 32

6 nefs. So David also describeth the happiness of the man, to whom
 7 God imputeth righteousness without works: * Happy are they whose
 8 iniquities are forgiven, and whose sins are covered; Happy is the man
 9 to whom the Lord will not impute sin. Cometh this happiness then
 on the circumcision *only*, or on the uncircumcision also? For we say that
 10 faith was imputed to Abraham for righteousness. How was it then im-
 11 puted? When he was in circumcision, or in uncircumcision? Not in
 circumcision, but in uncircumcision. And he received the sign of cir-
 cumcision, a seal of the righteousness of the faith, which *he had* in un-
 12 circumcision, that he might be the father of all who believe in uncir-
 cumcision, that righteousness may be imputed to them also, And the
 father of the circumcision, to them who not only are of the circumcision,
 but also walk in the footsteps of that faith of our father Abraham, which
 13 he had in uncircumcision. For the promise, that he should be the
 heir of the world, *was* not to Abraham or to his seed by the law, but by

vinced of his Sin and Danger by the Spirit of God, stands trembling before the awful Tribunal of divine Justice; and has nothing to plead, but his own Guilt and the Merits of a Mediator. *Christ* here interposes. Justice is satisfied: The Sin is remitted, and Pardon is sealed to the Soul, by a divine Faith wrought by the Holy Ghost, who then begins the great Work of inward Sanctification. Thus God justifies the ungodly; and yet remains just, and true to all his Attributes! But let none hence presume to continue in Sin. For to the impenitent God is a consuming fire. On him that justifieth the ungodly—If a Man could possibly be made holy before he was justified, it would entirely set his Justification aside; seeing he could not, in the very Nature of the Thing, be justified, if he were not, at that very Time, ungodly.

V. 6. So David also—David is fitly introduced after Abraham, because he also received and delivered down the Promise. Describeth—A Man as justified by Faith alone, and not by Works. Without works—That is, without regard to any former good Works supposed to have been done by him.

V. 7. Happy are they whose sins are covered—With the Veil of divine Mercy. If there be indeed such a Thing as Happiness on Earth, it is the Portion of that Man, whose iniquities are forgiven, and who enjoys the Manifestation of that Pardon. Well may he endure all the Afflictions of Life with Chearfulness, and look

upon Death with Comfort. O let us not contend against it, but earnestly pray, that this Happiness may be ours.

V. 9. This happiness—Mentioned by Abraham and David. On the circumcision—Those that are circumcised only. Faith was imputed to Abraham for righteousness—This is fully consistent with our being justified, thro' the Imputation of the Righteousness of Christ, that is, our being pardoned and accepted by God upon our believing, for the Sake of what Christ hath done and suffered. For tho' this and this alone be the meritorious Cause of our Acceptance with God, yet Faith may be said to be imputed to us for righteousness, as it is the sole Condition of our Acceptance. We may observe here, Forgiveness, not imputing sin, and imputing righteousness, are all one.

V. 10. Not in circumcision—For he was justified, before Ishmael was born: (Gen. xv.) But he was not circumcised till Ishmael was thirteen Years old. (Gen. xvii. 25.)

V. 11. Who believe in uncircumcision—That is, tho' they are not circumcised.

V. 12. And the father of the circumcision—Of those who are circumcised and believe as Abraham did. To those who believe not, Abraham is not a Father, neither are they his Seed.

V. 13. The promise, that he should be the heir of the world—Is the same as, That he should be the Father of all Nations; namely of those in all Nations, who receive the Blessing. The whole World was promised to him and theirs conjointly.

14 the righteousness of faith. For if they who are of the law *are* heirs,
 15 faith is made void, and the promise of no effect. Because the law
 16 worketh wrath: for where no law is, *there is* no transgression. There-
 fore *it is* of faith, that *it might be* of grace, that the promise might be
 firm to all the seed; not only to that which is of the law, but to that
 also which is of the faith of Abraham, who is the father of us all,
 17 (As it is written, * I have made thee a father of many nations) before
 God in whom he believed, as quickning the dead, and calling the things
 18 that are not, as though they were: Who against hope believed in
 hope, that he should be the father of many nations, according to that
 19 which was spoken, † So shall thy seed be. And not being weak in
 faith, he considered not his own body now dead, being about an hundred
 20 years old, nor the deadness of Sarah's womb. He staggered not at the
 promise of God through unbelief, but was strengthened in faith, giving
 21 glory to God, And being fully assured, that what he had promised, he
 22 was able also to perform. And therefore it was imputed to him for
 23 righteousness. Now it was not written on his account only, that it
 24 was imputed to him, But on ours also, to whom it will be imputed, if

conjointly. *Christ* is the Heir of the World, and of all Things; and so are all *Abraham's Seed*, all that believe in Him with the Faith of *Abraham*.

V. 14. *If they only who are of the law, who have kept the whole Law are heirs, faith is made void; no Blessing being to be obtained by it. And so the promise is of no effect.*

V. 15. *Because the law—Considered apart from that Grace, which though it was in fact mingled with it, yet is no Part of the legal Dispensation, is so difficult, and we so weak and sinful, that instead of bringing us a Blessing, it only worketh wrath; it becomes to us an Occasion of Wrath, and exposes us to Punishment as Transgressors.*

V. 16. *Therefore it—The Blessing, is of faith, that it might be of grace—That it might appear to flow from the free Love of God, and that the promise might be firm, sure, and effectual, to all the spiritual Seed of Abraham; not only Jews, but Gentiles also, if they follow his Faith.*

V. 17. *Before God—Though before Men nothing of this appeared, those Nations being then unborn: as quickning the dead—The dead are not dead to Him. And even the Things that are not, are before God—And calling the things that are not—Summoning them to rise*

* Gen. xvii. 5.

into Being, and appear before Him. The Seed of *Abraham* did not then exist. Yet God said, *So shall thy seed be.* A Man can say to his Servant actually existing, *Do this*; and he doth it. But God saith to the Light, while it does not exist, *Go forth*; and it goeth.

V. 18—21. The Apostle shews the Power and Excellence of that Faith, to which he ascribes Justification. *Who against hope—Against all Probability, believed and hoped in the Promise. The same Thing is apprehended both by Faith and Hope; by Faith, as a Thing which God has spoken; by Hope, as a good Thing which God has promised to us. So—As the Stars of Heaven for Multitude.*

V. 20. *Giving God the glory of his Truth and Power.*

V. 23. *On his account only—To do personal Honour to him.*

V. 24. *But on ours also—To establish us in seeking Justification by Faith, and not by Works: And to afford a full Answer to those who say, that “to be justified by Works means “only, By Judaism: To be justified by Faith “means, By embracing Christianity, that is, “the System of Doctrines so called.” Sure it is that Abraham could not in this Sense be justified*

† Gen. xv. 5.

25 we believe on him who raised up Jesus our Lord from the dead, Who was delivered for our offences, and was raised again for our justification.

V. Therefore being justified by faith, we have peace with God, through
 2 our Lord Jesus Christ: By whom also we have had access through faith
 into this grace wherein we stand, and rejoice in hope of the glory of God.
 3 And not only so, but we glory in tribulations also, knowing that tribu-
 4 lation worketh patience, And patience experience, and experience hope;
 5 And hope shameth us not, because the love of God is shed abroad in our
 6 hearts, by the Holy Ghost which is given unto us. For when we were
 7 yet without strength, in due time, Christ died for the ungodly. Now one
 will scarce die for a just man; yet perhaps for the good man one would
 8 even dare to die. But God commendeth his love toward us, in that,

fied either by Faith or by Works: And equally sure, that *David* (taking the Words thus) was justified by Works, and not by Faith. *Who raised up Jesus from the dead*—As He did in a Manner both *Abraham* and *Sarah*. *If we believe on him who raised up Jesus*—God the Father therefore is the proper Object of justifying Faith. It is observable, that *St. Paul* here, in speaking both of our Faith and of the Faith of *Abraham*, puts a Part for the Whole. And he mentions that Part, with regard to *Abraham*, which would naturally affect the *Jews* most.

V. 25. *Who was delivered*—To Death, for our offences—As an Atonement for them; and rose again for our justification—To impower us to receive that Atonement by Faith.

V. 1. *Being justified by faith*—This is the Sum of the preceding Chapters, *we have peace with God*—Being Enemies to God no longer, (ver. 10.) neither fearing his Wrath (ver. 9.) We have Peace, Hope, Love, and Power over Sin, the Sum of the 5th, 6th, 7th, and 8th Chapters. These are the Fruits of justifying Faith: Where these are not, that Faith is not.

V. 2. *Into this grace*—This State of Favour.

V. 3. *We glory in tribulations also*—Which we are so far from esteeming a Mark of God's Displeasure, that we receive them as Tokens of his fatherly Love, whereby we are prepared for a more exalted Happiness. The *Jews* objected to the persecuted State of the Christians as inconsistent with the People of the *Messiah*. 'Tis therefore with great Propriety, that the

Apostle so often mentions the Blessings arising from this very Thing.

V. 4. *And patience* works more experience of the Sincerity of our Grace, and of God's Power and Faithfulness.

V. 5. *Hope shameth us not*—That is, gives us the highest Glorifying. We glory in this our Hope, *because the love of God is shed abroad in our hearts*—The divine Conviction of God's Love to us, and that Love to God, which is both the Earnest, and the Beginning of Heaven: *By the Holy Ghost*—The Cause of all our present Blessings, and the Earnest of those to come.

V. 6. How can we now doubt of God's Love? *For when we were without strength*—Either to think, will, or do any thing good, *in due time*—Neither too soon nor too late; but in that very Point of Time which the Wisdom of God knew to be more proper than any other, *Christ died for the ungodly*—Not only to set them a Pattern, or to procure them Power to follow it. It does not appear, that this Expression of dying for any one, has any other Signification, than that of rescuing the Life of another, by laying down our own.

V. 7. *A just man*—One who gives to all what is strictly their Due: *The good man*—One who is eminently holy, full of Love, of Compassion, Kindness, Mildness, of every heavenly and amiable Temper. *Perhaps—one—would even—dare to die*—Every Word increases the Strangeness of the Thing, and declares even this to be something great and unusual.

V. 8. *But God commendeth*—A most elegant
 E e e

- 9 while we were yet finners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him.
- 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved through his life.
- 11 And not only *so*, but we also glory in God, through our Lord Jesus Christ, by whom we have now received the reconciliation.
- 12 Therefore as by one man sin entered into the world, and death by sin,
- 13 even so death passed upon all men, in that all had sinned. For until the law, sin was in the world; but sin is not imputed, where there is no law.
- 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is the figure of

gant Expression. Those are wont to be recommended to us, who were before either unknown to, or alienated from us, *while we were finners*—So far from being good, that we were not even just.

V. 9. *We shall be saved from wrath through him*—That is, from all the Effects of the Wrath of God. But is there then Wrath in God? Is not Wrath an human Passion? And how can this human Passion be in God? We may answer this by another Question. Is not Love an human Passion? And how can this human Passion be in God? But to answer directly. Wrath in Man, and so Love in Man, is an human Passion. But Wrath in God is not an human Passion; nor is Love, as it is in God. Therefore the inspired Writers ascribe both the one and the other to God, only in an analogical Sense.

V. 10. *If—As sure as.* So the Word frequently signifies; particularly in this and the 8th Chapter. *We shall be saved*—Sanctified and glorified, *through his life*—Who ever liveth to make intercession for us.

V. 11. *And not only so, but we also glory*—The whole Sentence, from the 3d to the 11th Verse, may be taken together thus: We not only rejoice in hope of the glory of God, but also in the midst of Tribulations, we glory in God Himself, through our Lord Jesus Christ, by whom we have now received the reconciliation.

V. 12. *Therefore*—This refers to all the preceding Discourse; from which the Apostle infers what follows: He does not therefore properly make a Digression, but returns to speak again of Sin and of Righteousness. *Death entered into the world*—Namely, when it entered into Being; for till then it did not exist, *by sin*—Therefore it could not enter before Sin. *Even*

so—Namely by one Man, *in that*—So the Word is used also: 2 Cor. v. 4. *all had sinned*—In Adam. These Words assign the Reason, why Death came upon *all men*: Infants themselves not excepted, *in that all had sinned*.

V. 13. *For until the law, sin was in the world*—All, I say, *had sinned, for sin was in the world* long before the written Law; but, I grant, *sin is not so much imputed*, nor so severely punished by God, *where there is no express law* to convince Men of it. Yet that all had sinned even then appears, in that all died.

V. 14. *Death reigned*—And how vast is his Kingdom! Scarce can we find any King who has as many Subjects, as are the Kings whom he hath conquered! *Even over them that had not sinned after the likeness of Adam's transgression*—Even over Infants who had never sinned, as Adam did, in their own Persons: And over others, who had not, like him, sinned against an express Law. *Who is the figure of him that was to come*—Each of them being a public Person, and a Federal Head of Mankind. The one, the Fountain of Sin and Death to Mankind by his Offence; the other, of Righteousness and Life by his free Gift.

Thus far the Apostle shews the Agreement between the First and the Second Adam: Afterward he shews the Differences between them. The Agreement may be summed up thus: As by one Man Sin entered into the World, and Death by Sin; so by one Man Righteousness entered into the World, and Life by Righteousness. As Death passed upon all Men, in that all had sinned; so Life passed upon all Men (who are in the Second Adam by Faith) in that all are justified. And as Death through the Sin of the First Adam, reigned *even over*

15 him that was to come. Yet not as the offence, so also *is* the free gift. For if by the offence of one many died, much more the grace of God, and the gift by grace, that of one man, Jesus Christ, hath abounded unto
 16 many. And not as *the loss* by one that sinned, *so is* the gift; for the sentence *was* by one *offence* to condemnation; but the free gift *is* of many
 17 offences unto justification. For if through one man's offence death reigned by one, they who receive the abundance of grace and of the gift of righteousness, shall much more reign in life, by one, *even* Jesus Christ.
 18 As therefore by one offence *the sentence of death came* upon all men to condemnation, so also by one righteousness *the free gift came* upon all
 19 men to justification of life. For as by the disobedience of one man, many were constituted sinners, so by the obedience of one, many shall be
 20 constituted righteous. But the law came in between, that the offence might abound: yet where sin abounded, grace did much more abound:
 21 That as sin had reigned through death, so grace also might reign through righteousness to eternal life, by Jesus Christ our Lord.

over them who had not sinned after the likeness of Adam's transgression: So through the Righteousness of Christ, even those who have not obeyed, after the Likeness of his Obedience, shall reign in Life. We may add, As the Sin of Adam, without the Sins which we afterwards committed brought us Death: So the Righteousness of Christ, without the good Works which we afterwards perform, brings us Life: Altho' still every good, as well as evil Work, will receive its due Reward.

V. 15. *Yet not*—St. Paul now describes the Difference between Adam and Christ; and that much more directly and expressly than the Agreement between them. Now the Fall and the free Gift differ, 1. In Amplitude, (ver. 15.) 2. He from whom Sin came, and he from whom the free Gift came, (termed also *the Gift of Righteousness*) differ in Power, (ver. 16.) 3. The Reason of both is subjoined, (ver. 17.) 4. This premised, the Offence and the free Gift are compared, with regard to their Effect, ver. 18. and with regard to their Cause, ver. 19.

V. 17. There is a Difference between Grace and the Gift. Grace is opposed to the Offence, the Gift to Death, being the Gift of Life.

V. 18. *Justification of life* is that Sentence of God, by which a Sinner under Sentence of Death is adjudged to Life.

V. 19. *As by the disobedience of one man, many* (that is, all Men) *were constituted sinners*—Being then in the Loins of their first Parent, the common Head and Representative of them all; *So by the obedience of one*—By his Obedience unto Death; by his dying for us; *many*—All that believe, *shall be constituted righteous*—Justified, pardoned.

V. 20. *The law came in between*—The Offence and the free Gift, *that the offence might abound*—That is, the Consequence (not the Design) of the Law's coming in, was, not the taking away of Sin, but the Increase of it; *yet where sin abounded, grace did much more abound*—Not only in the Remission of that Sin which Adam brought on us, but of all our own; not only in Remission of Sins, but Infusion of Holiness: Not only in Deliverance from Death, but Admission to everlasting Life; a far more noble and excellent Life than that which we lost by Adam's Fall.

V. 21. *That as sin had reigned—so grace also might reign*—Which could not reign before the Fall; before Man had sinned. *Through righteousness to eternal life, through Jesus Christ our Lord*—Here is pointed out the Source of all our Blessings, the rich and free Grace of God: *The meritorious Cause*; not any Works or Righteousness of Man, but the alone Merits of our Lord Jesus Christ. *The Effect or End of all*;
 E e e 2 not

VI. What shall we say then? We will continue in sin, that grace may
 2 abound? God forbid. How shall we who are dead to sin, live any
 3 longer therein? Know ye not, that as many of us as have been bap-
 4 tized into Jesus Christ, have been baptized into his death? Therefore
 we are buried with him by baptism into death, that as Christ was raised
 from the dead by the glory of the Father, so we also should walk in
 5 newness of life. For if we have been planted together in the likeness of
 6 his death, we shall be also *in the likeness* of his resurrection: Knowing
 this, that our old man is crucified with *him*, that the body of sin might
 7 be destroyed, that we might no longer serve sin. For he that is dead is
 8 freed from sin. And we believe, that if we are dead with Christ, we
 9 shall also live with him: Knowing that Christ being raised from the
 10 dead, dieth no more; death no more hath dominion over him. For in
 that he died, he died to sin once for all; but in that he liveth, he liveth
 11 unto God. So reckon ye yourselves indeed to be dead to sin, and alive to
 12 God, through Jesus Christ our Lord. Therefore let not sin reign in
 13 your mortal body, to obey it in the desires thereof. Neither present
 your members to sin, *as* instruments of unrighteousness; but present
 yourselves to God, as alive from the dead, and your members to God,

not only Pardon, but Life; divine Life, leading to Glory.

V. 1. The Apostle here sets himself more fully to vindicate his Doctrine, from the Consequence above suggested. (ch. iii. 7, 8.) He had then only in strong Terms denied and renounced it. Here he removes the very Foundation thereof.

V. 2. *Dead to sin*—Freed both from the Guilt and from the Power of it.

V. 3. *As many as have been baptized into Jesus Christ, have been baptized into his death*—By Baptism we (thro' Faith) are ingrafted into Christ. And we draw new spiritual Life from this new Root, thro' his Spirit, who fashions us like unto Him, and particularly with regard to his Death and Resurrection.

V. 4. *We are buried with him*—Alluding to the ancient Manner of baptizing by Immersion; that as Christ was raised from the dead by the glory—Glorious Power, of the Father, so we also by the same Power should rise again: And as he lives a new Life in Heaven, so we should walk in newness of life. This, says the Apostle, our very Baptism represents to us.

V. 5. *For*—Surely these two must go toge-

ther; so that if we are indeed made conformable to his Death, we shall also know the Power of his Resurrection.

V. 6. *Our old man*—Coeval with our Being, and as old as the Fall; our evil Nature; a strong and beautiful Expression for that entire Depravity and Corruption, which by Nature spreads itself over the whole Man, leaving no Part uninfected. This in a Believer is crucified with Christ, mortified, gradually killed, by virtue of his Death: that the body of sin—All evil Tempers, Words, and Actions, which are the members of the old man, (Col. iii. 5.) might be destroyed.

V. 7. *For he that is dead*—With Christ, is freed from the Guilt of past, and from the Power of present sin, as dead Men from the Commands of their former Masters.

V. 10. *He died to sin*—To atone for and abolish it: *He liveth unto God*—A glorious eternal Life, such as we shall live also.

V. 12. *Let not sin reign even in your mortal body*—It must be subject to Death, but it need not be subject to Sin.

V. 13. *Neither present your members to sin*—To corrupt Nature, a mere Tyrant; but to God—Your lawful King.

V. 14. Sin

14 *as* instruments of righteousness. For sin shall not have dominion over
 15 you; for ye are not under the law, but under grace. What then?
 Shall we sin, because we are not under the law, but under grace? God
 16 forbid. Know ye not, that to whom ye present yourselves servants to
 obey, his servants ye are whom ye obey? Whether of sin unto death, or
 17 of obedience unto righteousness? But thanks *be* to God, that, whereas
 ye were the servants of sin, ye have *now* obeyed from the heart the form
 18 of doctrine into which ye have been delivered. Being then set free
 19 from sin, ye are become the servants of righteousness. I speak as a
 man, because of the weakness of your flesh. As ye have presented your
 members servants to uncleanness and iniquity, unto iniquity, so now pre-
 20 sent your members servants of righteousness, unto holiness. For when
 21 ye were the servants of sin, ye were free from righteousness. What fruit
 had ye then from those things whereof ye are now ashamed? For the
 22 end of those things *is* death. But now being made free from sin, and be-

V. 14. *Sin shall not have dominion over you*—It has neither Right nor Power. *For ye are not under the law*—A Dispensation of Terror and Bondage, which only shews Sin, without enabling you to conquer it; *but under grace*—Under the merciful Dispensation of the Gospel, which brings compleat Victory over it; to every one who is under the powerful Influences of the Spirit of *Christ*.

V. 17. *The form of doctrine into which ye have been delivered*—Literally it is, *The mould into which ye have been delivered*: Which as it contains a beautiful Allusion, conveys also a very instructive Admonition: Intimating, that our Minds, all pliant and ductile, should be conformed to the Gospel-Precepts, as liquid Metals take the Figure of the Mould into which they are cast.

V. 18. *Being then set free from sin*—We may see the Apostles Method thus far at one View.

1. Bondage to Sin, C. iii. 9.
2. The Knowledge of Sin by the Law; a Sense of God's Wrath: inward Death, C. iii. 20.
3. The Revelation of the Righteousness of God in *Christ* thro' the Gospel, C. iii. 21.
4. The Center of all, FAITH, embracing that Righteousness, C. iii. 22.
5. Justification, whereby God forgives all past Sin, and freely

accepts the Sinner, C. iii. 24.

6. The Gift of the Holy Ghost: A Sense of God's Love: New Inward Life, C. v. 5. C. vi. 4.
7. The free Service of Righteousness, C. vi. 12.

V. 19. *I speak as a man*—Thus it is necessary that the Scripture should let itself down to the Language of Men; *because of the weakness of your flesh*—Slowness of Understanding flows from the Weakness of the Flesh, that is, of Human Nature. *As ye have presented your members servants to uncleanness and iniquity, unto iniquity, so now present your members servants of righteousness, unto holiness*—Iniquity (whereof uncleanness is an eminent Part) is here opposed to righteousness. And unto iniquity is the Opposite of unto holiness. Righteousness here is, A Conformity to the Divine Will; Holiness, to the whole Divine Nature. Observe! they who are *servants of righteousness* go on to *holiness*; but they who are *servants to iniquity* get no further.

V. 20. *When ye were the servants of sin, ye were free from righteousness*—In all reason therefore ye ought now to be free from Unrighteousness; to be as uniform and zealous in serving God, as ye were in serving the Devil.

V. 21. *Those things*—He speaks of them as afar off.

V. 23. *Death*

come servants to God, ye have your fruit unto holiness, and the end ever-
 23 lasting life. For death *is* the wages of sin; but eternal life *is* the gift of
 VII. God through Jesus Christ our Lord. Know ye not, brethren, (for I
 speak to them that know the law) that the law hath dominion over a
 2 man, as long as it liveth? For the married woman is bound to *her*
 husband while he is alive; but if *her* husband be dead, she is freed from
 3 the law of *her* husband. Therefore if she marry another man while
 her husband liveth, she will be called an adulteress: but if her husband
 be dead, she is free from that law, so as to be no adulteress, though she
 4 marry another man. Thus ye also, my brethren, are dead to the law by
 the body of Christ; that ye might be married to another, *even* to him
 who was raised from the dead, that we may bring forth fruit to God.
 5 For when we were in the flesh, sinful passions, which were by the law,
 6 wrought in our members, so as to bring forth fruit unto death. But
 now we are freed from the law, that whereby we were held being dead,
 so that we serve in newness of spirit, and not in the oldness of the letter.
 7 What shall we say then? That the law is sin? God forbid. Yea, I
 should not have known sin, but for the law. I had not known lust,

V. 23. *Death*—Temporal, spiritual, and eternal, *is the due wages of sin*. But eternal life *is the gift of God*—The Difference is remarkable. Evil Works merit the Reward they receive; Good Works do not. The former demand Wages, the latter accept a free Gift.

V. 1. The Apostle continues the Comparison between the former and the present State of a Believer, and at the same Time endeavours to wean the Jewish Believers from their Fondness for the *Mosaic Law*. *I speak to them that know the law*—To the Jews chiefly here. *As long*—So long, and no longer, *as it liveth*—The Law is here spoken of (by a common Figure) as a Person, to which as to an Husband, Life, and Death are ascribed. But he speaks indifferently of the Law being *dead to us*, or we to it, the Sense being the same.

V. 2. *She is freed from the law of her husband*—From that Law which gave him a peculiar Property in her.

V. 4. *Thus ye also*—Are now as free from the *Mosaic Law*, as an Husband is, when his Wife is dead. *By the body of Christ*—Offered up; that is, by the Merits of his Death, that Law expiring with him.

V. 5. *When we were in the flesh*—Carnally minded, in a State of Nature; before we be-

lieved in *Christ*. *Our sinful passions, which were by the law*—Accidentally occasioned, or irritated thereby.

V. 6. *That whereby we were held being dead*—Our old Husband, the Law, *that we might serve in newness of spirit*—In a new, spiritual Manner, *and not in the oldness of the letter*—Not in a bare literal, external Way, as we did before.

V. 7. *What shall we say then?*—This is a kind of Digression, (to the Beginning of the next Chapter) wherein the Apostle, in order to shew in the most lively Manner the Weakness and Inefficacy of the Law, changes the Person, and speaks as of himself, concerning the Misery of one under the Law. This St. Paul frequently does, when he is not speaking of his own Person, but only assuming another Character. (*Rom. iii. 6. 1 Cor. x. 30. ch. iv. 6.*) The Character here assumed, is that of a Man, first, ignorant of the Law, then under it, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or any true Believer, would have been foreign to the whole Scope of his Discourse; nay, utterly contrary thereto; as well as to what is expressly asserted, ch. viii. 2. *I had not known lust*—That is, Evil Desire. I had not known it to be a Sin.
 Nay,

8 unless the law had said, Thou shalt not covet. But sin taking occasion
by the commandment, wrought in me all manner of desire: for without
9 the law sin *was* dead. And I was once alive without the law; but when
10 the commandment came, sin revived, and I died, And the command-
11 ment, which *was intended* for life, this I found unto death. For sin tak-
12 ing occasion by the commandment, deceived me, and by it slew me. So
that the law is holy, and the commandment holy, and just, and good.
13 Was then that which is good made death to me? God forbid: But sin;
so that it appeared sin, working death in me by that which is good: so
14 that sin might by the commandment become exceeding sinful. We
15 know that the law is spiritual; but I am carnal, sold under sin. For
that which I do, I approve not; for what I would, I do not, but what I
16 hate, that I do. If then I do what I would not, I consent to the law,
17 that *it is* good. Now then it is no more I that do it, but sin that

Nay, perhaps I should not have known that any such Desire was in me. It did not appear, till it was stirred up by the Prohibition.

V. 8. *But sin*—My inbred Corruption, taking occasion by the commandment—Forbidding, but not subduing it, was only fretted, and wrought in me so much the more all manner of evil desire. For while I was without the Knowledge of the law, sin was dead; neither so apparent, nor so active: Nor was I under the least Apprehensions of any Danger from it.

V. 9. *And I was once alive without the law*—I had much Life, Wisdom, Virtue, Strength. So I thought. But when the commandment (that is, the Law, a Part put for the Whole: but this Expression particularly intimates its compulsive Force, which restrains, enjoins, urges, forbids, threatens) came in its spiritual Meaning, to my Heart, with the Power of God, sin revived, and I died—My inbred Sin took Fire, and all my Virtue and Strength died away. And I then saw myself to be dead in Sin, and liable to Death eternal.

V. 10. *The commandment which was intended for life*—Doubtless it was originally intended by God, as a grand Means of preserving and increasing Spiritual Life, and leading to Life everlasting.

V. 11. *Deceived me*—While I expected Life by the Law, Sin came upon me unawares and slew all my Hopes.

V. 12. *The commandment*—That is, Every Branch of the Law, is holy, just, and good—It springs from and partakes of the Holy Na-

ture of God: It is every Way just and right in itself: It is designed wholly for the Good of Man.

V. 13. *Was then that which is good made the Cause of Evil to me?* Yea, of death, which is the greatest of Evil? Not so. But it was sin; which was made Death to me, inasmuch as it wrought death in me even by that which is good—By the good Law, so that sin by the commandment, became exceeding sinful—The Consequence of which was, that inbred Sin, thus driving furiously in spite of the Commandment, became exceeding sinful; the Guilt thereof being greatly aggravated.

V. 14. *I am carnal*—St. Paul having compared together the past and present State of Believers, that in the flesh, ver. 5. and that in the spirit, ver. 6. In answering two Objections (*Is then the law sin?* ver. 7. and *Is the law death?* ver. 13.) interweaves the whole Process of a Man reasoning, groaning, striving, and escaping from the Legal to the Evangelical State. This he does from ver. 7. to the End of this Chapter. *Sold under sin*—Totally enslaved. Slaves bought with Money were absolutely at their Master's Disposal.

V. 16. *It is good*—This single Word implies all the three that were used before (ver. 12.) *Holy, just, and good.*

V. 17. *It is no more I that* can properly be said to do it, but rather Sin that dwelleth in me: that makes, as it were, another Person, and tyrannizes over me.

V. 18. In

18 dwelleth in me. For I know that in me, that is, in my flesh, dwelleth
 no good thing: for to will is present with me, but *how* to perform what
 19 is good, I find not. For the good that I would, I do not; but the evil
 20 which I would not, that I do. Now, if I do that which I would not, it
 21 is no more I that do it, but sin that dwelleth in me. I find then a law,
 22 that when I would do good, evil is present with me. For I delight in the
 23 law of God, after the inward man. But I see another law in my members,
 warring against the law of my mind, and captivating me to the law of sin,
 24 which is in my members. Wretched man that I am! Who shall deliver
 25 me from the body of this death? I thank God, through Jesus Christ
 our Lord. So then I myself with my mind serve the law of God, but
 VIII. with my flesh the law of sin.

Therefore *there is* now no condem-
 nation to those in Christ Jesus, who walk not after the flesh, but after
 2 the Spirit. For the law of the Spirit of life in Christ Jesus hath freed
 3 me from the law of sin and death. For what the law could not do, in that
 it was weak through the flesh, God *bath done*: sending his own Son in
 the likeness of sinful flesh, *to be a sacrifice* for sin, he hath condemned sin

V. 18. *In my flesh*—The Flesh here signifies, the whole Man as he is by Nature.

V. 21. *I find then a law*—An inward, constraining Power, flowing from the Dictate of corrupt Nature.

V. 22. *For I delight in the law of God*—This is more than *I consent to*, ver. 16. The Day of Liberty draws near. *The inward man*—Called *the mind*, ver. 23 and 25.

V. 23. *But I see another law in my members*—Another inward constraining Power of evil Inclinations and bodily Appetites, *warring against the law of my mind*—The Dictate of my Mind, which delights in the Law of God, *and captivating me*—In spite of all my Resistance.

V. 24. *Wretched man that I am!*—The Struggle is now come to the Height: And the Man finding there is no Help in himself, begins almost unawares to pray, *Who shall deliver me?* He then seeks and looks for Deliverance, till God in Christ appears to answer his Question. The Word which we translate *deliver*, implies Force. And indeed without this there can be no Deliverance. *The body of this death*—That is, this Body of Death; this Mass of Sin, leading to Death Eternal, and cleaving as close to me, as my Body to my Soul. We may observe, the Deliverance is not wrought yet.

V. 25. *I thank God, through Jesus Christ our Lord*—That is, God will deliver me

through Christ. But the Apostle (as his frequent Manner is) beautifully interweaves his Assertion with Thanksgiving: the Hymn of Praise answering in a Manner to the Voice of Sorrow, *Wretched man that I am!* So then—He here sums up the whole, and concludes what he began, ver. 7. *I myself*—Or rather *that I* (the Person whom I am personating) till this Deliverance is wrought, *serve the law of God with my mind*—My Reason and Conscience declare for God; *but with my flesh the law of sin*—But my corrupt Passions and Appetites still rebel. The Man is now utterly weary of his Bondage, and upon the Brink of Liberty.

V. 1. *There is therefore now no condemnation*—Now he comes to Deliverance and Liberty. The Apostle here resumes the Thread of his Discourse, which was interrupted, ch. vii. 7.

V. 2. *The law*—The inward Power of the Spirit, *bath freed me from the law*—The Power of sin and death.

V. 3. *For what the law*—Of Moses, whether Moral or Ceremonial; *could not do*, (in that it was weak through the flesh—Incapable of conquering our evil Nature) If it could, God needed not to have sent *his own Son*, in the likeness of sinful flesh—We with our sinful Flesh were devoted to Death. But God sending his own Son, in the Likeness of that Flesh, though pure

4 in the flesh: That the righteousness of the law might be fulfilled in us,
 5 who walk not after the flesh, but after the Spirit. They that are after
 the flesh, mind the things of the flesh; but they that are after the Spirit,
 6 the things of the Spirit. Now to be carnally minded *is* death; but to be
 7 spiritually minded *is* life and peace: Because the carnal mind *is* enmity
 against God; for it is not subject to the law of God, neither indeed can be.
 8 So then they who are in the flesh cannot please God. But ye are not in
 9 the flesh, but in the Spirit, if the Spirit of God dwell in you. And if any
 10 man have not the Spirit of Christ, he is none of his. Now if Christ *be* in
 you, the body indeed *is* dead because of sin, but the Spirit *is* life because
 11 of righteousness. And if the Spirit of him that raised up Jesus from the
 dead dwell in you, he that raised up Christ from the dead, will also
 quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the
 13 flesh. For if ye live after the flesh, ye shall die; but if ye through the
 14 Spirit mortify the deeds of the flesh, ye shall live. For as many as

pure from Sin, *condemned that sin which was in our flesh*: Gave Sentence, that Sin should be destroyed, and the Believer wholly delivered from it.

V. 4. *That the righteousness of the law—Described, ver. 5—11. might be fulfilled in us, who walk not after the flesh, but after the Spirit—*Who are guided in all our Thoughts, Words, and Actions, not by corrupt Nature, but by the Spirit of God. From this Place St. Paul describes primarily the State of Believers, and that of Unbelievers, only to illustrate this.

V. 5. *They that are after the flesh—*Who remain under the Guidance of corrupt Nature; *mind the things of the flesh—*Have their Thoughts and Affections fixt on such Things as gratify corrupt Nature; namely on Things visible and temporal; on Things of the Earth, on Pleasure (of Sense or Imagination) Praise, or Riches. *But they who are after the Spirit—*Who are under his Guidance, *mind the things of the Spirit—*Think of, relish, love Things invisible, eternal; the Things which the Spirit hath revealed, which he works in us, moves us to, and promises to give us.

V. 6. *For to be carnally minded—*That is, to mind the Things of the Flesh, *is death—*The sure Mark of spiritual Death, and the Way to Death everlasting: *But to be spiritually minded—*That is, to mind the Things of the Spirit, *is life—*A sure Mark of spiritual Life, and the Way

to Life everlasting; *and attended with peace—*The Peace of God, which is the Foretaste of Life everlasting, and Peace with God, opposite to the *Enmity* mentioned in the next Verse.

V. 8. *They who are in the flesh—*Under the Government of it.

V. 9. *In the Spirit—*Under his Government. *If any man have not the Spirit of Christ—*Dwelling and governing in him; *he is none of his—*He is not a Member of Christ: Not a Christian: Not in a State of Salvation. A plain, express Declaration, which admits of no Exception. He that hath Ears to hear, let him hear!

V. 10. *Now if Christ be in you—*Where the Spirit of Christ is, there is Christ: *the body indeed is dead—*Devoted to Death, *because of sin—*Heretofore committed; *but the spirit is life—*Already truly alive; *because of righteousness—*Now attained. From ver. 13. St. Paul having finished what he had begun, ch. vi. 1. describes purely the State of Believers.

V. 13. *The deeds of the body—*Not only evil Actions, but evil Desires, Tempers, Thoughts. *If ye mortify—*Kill, destroy these, *ye shall live—*The Life of Faith more abundantly here, and hereafter, the Life of Glory.

V. 14. *For as many as are led by the Spirit of God—*In all the Ways of Righteousness, *they are the sons of God—*Here St. Paul enters upon the Description of those Blessings, which he

15 are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again unto fear, but ye have received
 16 the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit
 17 beareth witness with our spirits, that we are the children of God. And if children, then heirs, heirs of God, and joint-heirs with Christ: if we
 18 suffer with *him*, that we may also be glorified with *him*. For I reckon that the sufferings of the present time *are* not worthy to be compared with
 19 the glory which shall be revealed in us. For the earnest expectation
 20 of the creation waiteth for the revelation of the sons of God. For the creation was made subject to vanity, not willingly, but by him who
 21 subjected it, In hope that the creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.
 22 For we know that the whole creation groaneth together and travaileth

comprizes (ver. 30.) in the Word *Glorified*: though indeed he does not describe mere Glory, but that which is still mingled with the Cross. The Sum is, Through Sufferings to Glory.

V. 15. *For ye*—Who are real Christians, have not received the Spirit of bondage—The Holy Ghost was not properly a Spirit of Bondage, even in the Time of the Old Testament. Yet there was something of Bondage remaining, even in those who then had received the Spirit. *Again*—As the *Jews* did before. *We*—All and every Believer, cry—The Word denotes a vehement speaking, with Desire, Confidence, Constancy. *Abba, Father*—The latter Word explains the former. By using both the *Syriac* and the *Greek* Word, St. Paul seems to point out the Joint Cry both of the *Jewish* and *Gentile* Believers. *The Spirit of bondage* here seems directly to mean, Those Operations of the Holy Spirit, by which the Soul, on its first Conviction, feels itself in Bondage to Sin, to the World, to Satan, and obnoxious to the Wrath of God. This therefore and *the Spirit of adoption* are one and the same Spirit, only manifesting itself in various Operations, according to the various Circumstances of the Persons.

V. 16. *The same Spirit beareth witness with our spirit*—With the Spirit of every true Believer, by a Testimony distinct from that of his own Spirit, or the Testimony of a good Conscience. Happy they who enjoy this clear and constant.

V. 17. *Joint-heirs*—That we may know it is a great Inheritance which God will give us; for He hath given a great one to his Son. *If*

we suffer with him—This is a new Proposition, referring to what follows.

V. 18. *For I reckon*—This Verse gives the Reason, why he but now mentioned Sufferings and Glory. When that Glory shall be revealed in us, then the Sons of God will be revealed also.

V. 19. *For the earnest expectation*—The Word denotes a lively Hope of something drawing near, and a vehement Longing after it; of the creation—Of all visible Creatures (Believers excepted, who are spoken of apart.) Each kind, according as it is capable. All these have been Sufferers through Sin. And to all these shall Refreshment redound from the Glory of the Children of God. Upright Heathens are by no means to be excluded from this *earnest expectation*: Nay, perhaps something of it may at sometimes be found even in the vainest of Men; who (although in the Hurry of Life they mistake Vanity for Liberty, and partly stifle, partly dissemble their Groans, yet) in their sober, quiet, sleepless, afflicted Hours, pour forth many Sighs in the Ear of God.

V. 21. *The creation was made subject to vanity*—Abuse, Misery, and Corruption, by him who subjected it—Namely, God, Gen. iii. 17. v. 29. Adam only made it liable to the Sentence, which God pronounced; yet not without Hope.

V. 21. *The creation itself shall be delivered*—Destruction is not Deliverance. Therefore whatsoever is destroyed, or ceases to be, is not delivered at all. Will then any Part of the Creation be destroyed?

V. 22. *For the whole creation groaneth together*—With Joint-groans, as it were with one Voice.

And

- 23 together until now. And not only *they*, but even we ourselves, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body. For we are saved by hope: but hope that is seen is not hope; for what a man seeth, how doth he yet hope for? But if we hope for what we see not, we patiently wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.
- 27 But he who searcheth the hearts, knoweth what *is* the mind of the Spirit: for he maketh intercession for the saints, according to God.
- 28 And we know, that all things work together for good, to them that love

And travaileth—Literally, *is in the pains of childbirth*; to be delivered of the Burden of the Curse.

V. 23. *And even we, who have the first-fruits of the Spirit*—That is, the Spirit who is the First-fruits of our Inheritance. *The adoption*—Persons who had been privately adopted among the Romans, were often brought forth into the Forum, and there publicly owned as their Sons by those who adopted them. So at the General Resurrection, when *the Body* itself is redeemed from Death, the Sons of God shall be publicly owned by Him in the great Assembly of Men and Angels.

V. 28. *For we are saved by hope*—Our Salvation is now only in Hope. We do not yet possess this full Salvation.

V. 26. *Likewise the Spirit*—Nay, not only the Universe, not only the Children of God, but the Spirit of God also himself, as it were, groaneth, while He *helpeth our infirmities* or Weaknesses. Our Understandings are weak, particularly in the Things of God; our Desires are weak; our Prayers are weak. *We know not*—Many times, *what we should pray for*—Much less are we able to pray for it *as we ought*: but the Spirit maketh intercession for us—In our Hearts, even as Christ does in Heaven; *with groanings*—The Matter of which is from ourselves; but the Spirit forms them; and they are frequently inexpressible, even by the Faithful themselves.

V. 27. *But he who searcheth the hearts*—Wherein the Spirit dwells and interceeds; *knoweth*—Though Man cannot utter it, *what is the mind of the Spirit*: for he maketh intercession for the saints—Who are near to God, according to God—According to his Will, as is worthy of God, and acceptable to Him.

V. 28. *And we know*—This in general; though we do not always know particularly what to

pray for; *that all things*—Ease or Pain, Poverty or Riches, and the ten thousand Changes of Life, *work together for good*—Strongly and sweetly for spiritual and eternal Good; *to them that are called, according to his purpose*—This is a New Proposition. St. Paul being about to recapitulate the whole Blessing contained in Justification (termed Glorification, ver. 30.) first goes back to the *Purpose* or *Decree* of God, which is frequently mentioned in Holy Writ.

To explain this (nearly in the Words of an eminent Writer) a little more at large. When a Man has a Work of Time and Importance before him, he pauses, consults, and contrives; and when he has laid a Plan, resolves or *decrees* to proceed accordingly. Having observed this in ourselves, we are ready to apply it to God also: and He in Condescension to us has applied it to Himself.

The Works of Providence and Redemption are vast and stupendous, and therefore we are apt to conceive of God, as deliberating and consulting on them, and then *decreeing* to act, according to the *Counsels* of his own Will. As if, long before the World was made, he had been concerting Measures, both as to the making and governing of it, and had then writ down his Decrees, which altered not, any more than the Laws of the Medes and Persians. Whereas to take this *consulting* and *decreeing* in a literal Sense would be the same Absurdity, as to ascribe a real, human Body and human Passions to the ever-blessed God.

This is only a popular Representation of his infallible Knowledge and unchangeable Wisdom; that is, He does all Things as wisely as a Man can possibly do, after the deepest Consultation, and as steadily pursues the most proper

29 God, to them that are called according to *his* purpose. For whom he foreknew, he also predestinated, conformable to the image of his Son, 30 that he might be the first-born among many brethren. And whom he predestinated, them he also called; and whom he called, them he also 31 justified; and whom he justified, them he also glorified. What shall we say then to these things? If God *be* for us, who *can be* against us? 32 He that spared not his own Son, but delivered him up for us all, how 33 shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth,

per Method, as one can do, who has laid a Scheme before-hand. But then, though the Effects be such as would argue Consultation and consequent Decrees in Man, yet what Need of a Moment's Consultation in Him, who sees all Things at one View?

Nor had GOD any more Occasion to pause and deliberate, and lay down Rules for his own Conduct, from all Eternity, than He has now. What! Was there any Fear of his mistaking afterwards, if He had not before-hand prepared Decrees, to direct Him what He was to do? Will any Man say, He was wiser before the Creation than since? Or had He then more Leisure? That He should take that Opportunity to settle his Affairs, and make Rules for Himself, from which He was never to vary?

He has doubtless the same Wisdom and all other Perfections at this Day which He had from Eternity: And is now as capable of making Decrees, or rather has no more Occasion for them now than formerly: His Understanding being always equally clear and bright, his Wisdom equally infallible.

V. 29. *Whom he foreknew, he also predestinated, conformable to the image of his Son*—Here the Apostle declares, who those are whom He foreknew and predestinated to Glory, namely, those who are conformable to the image of his Son. This is the Mark of those who are foreknown and will be glorified, 2 Tim. ii. 19. Phil. iii. 10, 21.

V. 30. *Them he also justified*—St. Paul does not affirm, either here, or in any other Part of his Writings, That precisely the same Number of Men, are called, justified, and glorified. He does not deny, That a Believer may fall away and be cut off, between his special Calling and his Glorification, ch. xi. 22. Neither does he deny, That many are called, who never are justified. He only affirms, That this is the

Method whereby God leads us Step by Step toward Heaven. *He glorified*—He speaks as one looking back from the Goal, upon the Race of Faith. Indeed Grace, as it is Glory begun, is both an Earnest and a Foretaste of Eternal Glory.

V. 32. *What shall we say then to these things?*—Related in the 3d, 5th, and 8th Chapters? As if he had said, We cannot go, think, or wish any thing farther. *If God be for us*—Here follow four Periods, One General and three Particular. Each begins with Glorifying in the Grace of GOD, which is followed by a Question suitable to it, challenging all Opponents: To all which, *I am persuaded*, &c. is a general Answer. The General Period is, *If God be for us, who can be against us?* The first Particular Period, relating to the past Time, is, *He that spared not his own Son, how shall he not freely give us all things?* The Second, relating to the present, is, *It is God that justifieth: who is he that condemneth?* The third, relating to the future, is, *It is Christ that died—who shall separate us from the love of Christ?*

V. 32. *He that*—This Period contains four Sentences. He spared not his own Son; therefore He will freely give us all Things. He delivered him up for us; therefore none can lay any thing to our Charge. *Freely*—For all that follows Justification is Free Gift also. *All things*—Needful or profitable for us.

V. 33. *God's elect*—The above-cited Author observes, That long before the Coming of Christ, the Heathen World revolted from the true God, and were therefore reprobated or rejected.

But the Nation of the Jews were chosen to be the People of GOD, and were therefore stiled, [a] the children or sons of God, the [b] holy people, [c] a chosen seed, [d] the elect, the [e] called

[a] Deut. xiv. 1. [b] Ch. vii. 6. Ch. xiv. 2. [c] Deut. iv. 37. [d] Isa. lxi. 8, 9. Ch. xliii. 20. [e] Isa. xlviii. 12.

34 Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is also at the right-hand of God, who likewise maketh intercession for us. Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or hunger, or nakedness, or peril, or sword?

35 (As it is written, * For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.) Nay, in all these things we more

36 than conquer, through him who hath loved us. For I am persuaded, that

37 neither death, nor life, nor angels, nor principalities, nor powers, nor

38 things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

of God. And these Titles were given to all the Nation of *Israel*, including both good and bad.

Now the Gospel having the most strict Connexion with the Books of the Old Testament, where these Phrases frequently occur: And our LORD and his Apostles being native *Jews*, and beginning to preach in the Land of *Israel*, the Language in which they preached would of Course abound with the Phrases of the *Jewish* Nation. And hence it is easy to see, why such of them as would not receive Him were stiled *reprobated*. For they no longer continued to be the people of God: Whereas this and those other honourable Titles, were continued to all such *Jews* as embraced Christianity. And the same Appellations which once belonged to the *Jewish* Nation, were now given to the *Gentile* Christians also; together with which they were invested with all the Privileges of the *chosen people* of God; and nothing could cut them off from these, but their own wilful Apostasy.

It does not appear that even good Men were ever termed God's *Elect*, till above two thousand Years from the Creation. God's *electing* or *choosing* the Nation of *Israel*, and separating them from the other Nations, who were sunk in Idolatry and all Wickedness, gave the first Occasion to this Sort of Language. And as the separating the Christians from the *Jews* was a like Event, no Wonder it was expressed in like Words and Phrases: Only with this Difference, The Term *Elect* was of old applied to all the Members of the *visible Church*; whereas in the New Testament it is applied only to the Members of the *invisible*.

V. 34. *Yea rather, that is risen*—Our Faith should not stop at his Death, but be exercised farther on his Resurrection, Kingdom, second

Coming. *Who maketh intercession for us*—Presenting there his Obedience, his Sufferings, his Prayers, and our Prayers sanctified through Him.

V. 35. *Who shall separate us from the love of Christ toward us? Shall affliction or distress*—He proceeds in Order, from less Troubles to greater: Can any of these separate us from his Protection in it; and (if He sees good) Deliverance from it?

V. 36. *All the day*—That is, every Day, continually. *We are accounted*—By our Enemies; by ourselves.

V. 37. *We more than conquer*--We are not only no Losers, but abundant Gainers by all these Trials. This Period describes the Experience of those who have the full Assurance of Hope.

V. 38. *I am persuaded*—Having overcome the wicked One, and being now superior to all Doubt and Fear, *that neither death, &c.* This is inferred from the 34th Verse, in an admirable Order,

Neither death shall hurt us;	For Christ is dead:
Nor life;	is risen:
Nor angels, nor principalities,	is at the right-
nor powers; nor things present,	hand of
nor things to come;	God:
Nor height, nor depth, nor any	maketh inter-
other creature;	cession for us.

Neither death—Terrible as it is to natural Men; a violent Death in particular: (ver. 36.) *nor life*—With all the Affliction and Distress it can bring; (ver. 35.) or a long, easy Life; or all living Men: *nor angels*—Whether good (if it were possible they should attempt it) or bad, with all their Wisdom and Strength; *nor principalities, nor powers*—Not even those of the highest

IX. I say the truth in Christ, I lie not; my conscience also bearing me
 2 witness in the Holy Ghost, That I have great sorrow and continual
 3 anguish in my heart. For I could wish that I myself were accursed from
 4 Christ, for my brethren, my kinsmen after the flesh: Who are Israelites,
 whose is the adoption, and the glory, and the covenants, and the giving
 5 of the law, and the worship of God, and the promises: Whose are the

highest Rank, or the most eminent Power: *nor things present*—Which may befall us, during our Pilgrimage, or the whole World, till it passeth away: *nor things to come*—Which may occur either when our Time on Earth is past, or when Time itself is at an End, as the final Judgment, the general Conflagration, the everlasting Fire: *nor height, nor depth*—The former Sentence respected the Differences of Times, This, the Differences of Places. How many great and various Things are contained in these Words, we do not, need not, cannot know yet. *The height*—In St. Paul's sublime Style is put for Heaven; *the depth*—For the great Abyss: That is, neither the Heights, I will not say of Walls, Mountains, Seas, but of Heaven itself, can move us; nor the Abyss itself, the very Thought of which might astonish the boldest Creature. *Nor any creature*—Nothing beneath the Almighty; visible Enemies he does not even deign to name; *shall be able*—Either by Force (ver. 35.) or by any legal Claim, (ver. 33, &c.) to separate us from the Love of God in Christ—Which will surely save, protect, deliver us who believe, in, and through, and from them all.

Chap. ix. In this Chapter, St. Paul, after strongly declaring his Love and Esteem for them, sets himself to answer the grand Objection of his Countrymen, namely, That the Rejection of the Jews, and Reception of the Gentiles, was contrary to the Word of God. That he had not here the least Thought of personal Election or Reprobation, is manifest, 1. Because it lay quite wide of his Design, which was this, To shew that God's rejecting the Jews, and receiving the Gentiles, was consistent with his Word; 2. Because such a Doctrine would not only have had no Tendency to convince, but would have evidently tended to harden the Jews; 3. Because when he sums up his Argument in the Close of the Chapter, he has not one Word, or the least Intimation about it.

V. 1. *In the Holy Ghost*—Through his Grace.

V. 2. *I have great sorrow*—A high Degree of spiritual Sorrow and of spiritual Joy may consist together. (ch. viii. 39.) By declaring his Sorrow for the unbelieving Jews, who excluded themselves from all the Blessings he had enumerated, he shews, that what he was now about to speak, he did not speak from any Prejudice to them.

V. 3. *I could wish*—Human Words cannot fully describe the Motions of Souls that are full of God. As if he had said, *I could wish* to suffer in their Stead; yea, to be an *Anathema from Christ* in their Place. In how high a Sense he wished this, who can tell, unless himself had been asked and had resolved the Question? Certainly he did not then consider himself at all, but only others and the Glory of God. The Thing could not be; yet the Wish was pious and solid; though with a tacit Condition, If it were right and possible.

V. 4. *Whose is the adoption, &c.* He enumerates six Prerogatives, of which the first Pair respect God the Father, the second Christ, the third the Holy Ghost. *The adoption and the glory*—That is, Israel is the first-born Child of God, and the God of Glory is their God. Deut. iv. 7. Psalm cvi. 20. These are relative to each other. At once God is the Father of Israel, and Israel is the People of God. He speaks not here of the Ark, or any corporeal Thing. God Himself is *the glory of his people Israel*. *And the covenants, and the giving of the law*—The Covenant was given long before the Law. It is termed *Covenants* (in the Plural) because it was so often and so variously repeated; and because there were two Dispositions of it, (Gal. iv. 24.) frequently called *Two Covenants*. The one, promising; the other, exhibiting the Promise, *And the worship and the promises*—The true Way of worshipping God; and all the Promises made to the Fathers.

V. 5. To the preceding, St. Paul now adds two more Prerogatives: *Theirs are the Fathers*; yea, the Messiah Himself. *Who is, over all, God, blessed for ever*—The original Words imply,

fathers, and from whom, according to the flesh, Christ *came*, who is,
 6 over all, God, blessed for ever. Not as if the word of God had fallen
 7 to the ground; for all *are* not Israel, who are of Israel. Neither be-
 cause they are the seed of Abraham, *are they* all children, but * in Isaac
 8 shall thy seed be called: That is, not the children of the flesh *are* the
 children of God, but the children of the promise are counted for the
 9 seed. For this *is* the word of the promise, † At this time I will come,
 10 and Sarah shall have a son. And not only *this*, but when Rebecca also
 11 had conceived by one man, our father Isaac, *The children* being not yet
 born, neither having done any good or evil (that the purpose of God
 according to election might stand, not of works, but of him that called,)
 12 It was said to her, ‡ The elder shall serve the younger. As it is writ-
 13 ten, || I have loved Jacob, and hated Esau.

imply, The Self-existent, Independent Being, who was, is, and is to come; *Over all*, the Supreme; as being God, and consequently *blessed for ever*. No Words can more clearly express his Divine, Supreme Majesty, and his gracious Sovereignty both over *Jews* and *Gentiles*.

V. 6. *Not as if*—The *Jews* imagined, that the Word of God must fail, if all their Nation were not saved. This St. Paul now refutes, and proves, That the Word itself had foretold their falling away. *The word of God*—The Promises of God to *Israel*, *had fallen to the ground*—This could not be. Even now, says the Apostle, some enjoy the Promises; and hereafter *all Israel shall be saved*. This is the Sum of the 9th, 10th, and 11th Chapters. *For*—Here he enters upon the Proof of it, *all are not Israel, who are of Israel*—The *Jews* vehemently maintained the contrary; namely, That all who were born *Israelites*, and they only, were the People of God. The former Part of this Assertion is refuted here, the latter ver. 24, &c. The Sum is, God accepts all Believers, and them only: and this is no way contrary to his Word. Nay, He hath declared in his Word, both by Types and by express Testimonies, that Believers are accepted as the *children of the promise*, while Unbelievers are rejected, tho' they are *children after the flesh*. *All are not Israel*—Not in the Favour of God, *who are*—Lineally descended of *Israel*.

V. 7. *Neither because they are lineally the seed of Abraham*, will it follow, that *they are all children of God*. This did not hold even in

Abraham's own Family; and much less in his remote Descendents. But God then said, *In Isaac shall thy seed be called*—That is, *Isaac*, not *Ismael*, shall be called thy Seed; that Seed to which the Promise is made.

V. 8. *That is, Not the children*, &c.—As if he had said, This is a clear Type of Things to come; shewing us, that in all succeeding Generations, *not the children of the flesh*, the lineal Descendents of *Abraham*, but the *children of the promise*—They to whom the Promise is made, that is, Believers, *are the children of God*.

V. 9. *For this is the word of promise*—Not who-soever is born of thee shall be blessed, but *At this time*—Which I now appoint, *I will come, and Sarah shall have a son*—And he shall inherit the Blessing.

V. 10. And that God's Blessing does not belong to all the Descendents of *Abraham*, appears not only by this Instance, but by that of *Esau* and *Jacob*, who was chosen to inherit the Blessing, before either of them had done good or evil. The Apostle mentions this to shew, that neither were their Ancestors accepted, through any Merit of their own. *That the purpose of God, according to election might stand*—Whose Purpose was, To elect or chuse the promised Seed, not of works, not for any preceding Merit in him he chose; but of him that called of his own good Pleasure, who called to that Privilege whom he saw good.

V. 12. *The elder*—*Esau*, shall serve the younger—Not in Person, for he never did; but in his Posterity. Accordingly the *Edomites* were often brought into Subjection by the *Israelites*.

V. 13. *As it is written*—With which Word

* Gen. xxi. 12.

† Gen. xviii. 10.

‡ Gen. xxv. 23.

|| Mal. i. 2, 3.

in

14 What shall we say then? *Is there injustice with God, God forbid.*
 15 For he saith to Moses, * I will have mercy on whom I will have mercy,
 16 and I will have compassion on whom I will have compassion. *It is not*
therefore of him that willeth, nor of him that runneth, but of God that
 17 *sheweth mercy.* Moreover the scripture saith to Pharaoh, For † this
 very thing have I raised thee up, that I may shew my power in
 thee, and that my name may be declared through all the earth.

in *Genesis*, spoken so long before, that of *Malachi* agrees, *I have loved Jacob* with a peculiar Love; that is, the *Israelites*, the Posterity of *Jacob*; and *I have comparatively hated Esau*, that is, the *Edomites*, the Posterity of *Esau*. But observe, 1. This does not relate to the Person of *Jacob* or *Esau*, 2. Nor does it relate to the eternal State either of them, or their Posterity. Thus far the Apostle has been proving his Proposition, namely, That the Exclusion of a great Part of the Seed of *Abraham* yea and of *Isaac*, from the special Promises of *God*, was so far from being impossible, that, according to the Scriptures themselves, it had actually happened. He now introduces and refutes an Objection.

V. 14. *Is there injustice with God?*—Is it unjust in *God* to give *Jacob* the Blessing rather than *Esau*? Or to accept Believers; and them only? *God forbid*—In no wise: This is well consistent with Justice. For He has a Right to fix the Terms on which He will shew Mercy; according to his Declaration to *Moses*, petitioning for all the People, after they had committed Idolatry with the golden Calf, *I will have mercy on whom I will have mercy*—According to the Terms I myself have fixed; and *I will have compassion on whom I will have compassion*—Namely on those only who submit to my Terms, who accept of it in the Way that I have appointed.

V. 16. *It*—The Blessing, therefore is not of him that willeth, nor of him that runneth—It is not the Effect either of the Will or the Works of Man, but of the Grace and Power of *God*. The Will of Man is here opposed to the Grace of *God*, and Man's Running, to the divine Operation. And this general Declaration respects not only *Isaac* and *Jacob*, and the *Israelites* in the Time of *Moses*, but likewise all the spiritual Children of *Abraham*, even to the End of the World.

V. 17. *Moreover*—*God* has an indisputable Right to reject those who will not accept the

Blessings on his own Terms. And this he exercised in the Case of *Pharaoh*: to whom, after many Instances of Stubbornness and Rebellion, he said (as it is recorded in Scripture) *For this very thing have I raised thee up*—That is, unless thou repent, this will surely be the Consequence of my raising thee up, making thee a great and a glorious King, that my power will be shewn upon thee (as indeed it was, by overwhelming him and his Army in the Sea) and my name declared through all the earth—As it is at this Day. Perhaps this may have a still farther Meaning. It seems that *God* was resolved to shew his Power, over the River, the Insects, other Animals (with the natural Causes of their Health, Diseases, Life, and Death) over the Meteors, the Air, the Sun, (all of which were worshipped by the *Egyptians*, from whom other Nations learned their Idolatry) and at once over all their Gods, by that terrible Stroke, of slaying all their Priests and their choicest Victims, the first-born of Man and Beast: And all this with a Design, not only to deliver his People *Israel* (for which a single Act of Omnipotence would have sufficed) but to convince the *Egyptians*, that the Objects of their Worship were but the Creatures of *Jehovah*, and intirely in his Power, and to draw them and the neighbouring Nations, who should hear of all these Wonders, from their Idolatry, to worship the one *God*. For the Execution of this Design (in order to the Display of the divine Power, over the various Objects of their Worship, in Variety of wonderful Acts, which were at the same Time just Punishments for their cruel Oppression of the *Israelites*) *God* was pleased to raise to the Throne of an absolute Monarchy, a Man, not whom He had made wicked on Purpose, but whom He found so, the proudest, the most daring and obstinate of all the *Egyptian* Princes; and who being incorrigible, well deserved to be set up in that Situation, where the divine Judgments fell the heaviest.

* *Exod.* xxxiii. 19.

† *Exod.* ix. 16.

V. 18. So

18 So then he hath mercy on whom he willeth, and whom he willeth he
 19 hardeneth. But thou wilt say to me, Why doth he still find fault?
 20 For who hath resisted his will? Nay, but who art thou, O man, that
 repliest against God? Shall the thing formed say to him that formed *it*,
 21 Why hast thou made me thus? * Hath not the potter power over the
 clay, out of the same mass to make one vessel to honour, and another to
 22 dishonour? What if God, being willing to shew *his* wrath, and to make
 his power known, yet endured with much long-suffering the vessels of
 23 wrath fitted for destruction? And that he might make known the riches
 of his glory on the vessels of mercy, whom he had before prepared for

V. 18. *So then*—That is, Accordingly He does shew mercy on his own Terms, namely, on them that believe: *and whom he willeth*—Namely them that believe not, He leaves to the Hardness of their Hearts.

V. 19. *Why doth he still find fault?*—The Particle *still* is strongly expressive of the Objector's sour, morose Murmuring. *For who hath resisted his will?*—The Word *his* likewise expresses his Surlinefs and Aversion to GOD, whom he does not even deign to name.

V. 20. *Nay, but who art thou, O man!*—Little, impotent, ignorant *Man*, that repliest against God—That accusest GOD of Injustice; for Himself fixing the Terms, *on which he will shew mercy?* Shall the thing formed say to him that formed it, *Why hast thou made me thus?*—Why hast Thou made me capable of Honour and Immortality, only by believing?

V. 21. *Hath not the potter power over the clay*—And much more hath not GOD Power over his Creatures, to appoint *one vessel*, namely the Believer, *to honour*, and another, the Unbeliever, *to dishonour?*

If we survey the Right which GOD has over us, in a more general Way, with regard to his intelligent Creatures, GOD may be considered in two different Views, as Creator, Proprietor, and Lord of all, or as their moral Governor and Judge.

GOD, as sovereign Lord and Proprietor of all, dispenses his Gifts or Favours to his Creatures with perfect Wisdom, but by no Rules or Methods of proceeding that we are acquainted with. The Time when we shall exist, the Country where we shall live, our Parents, our Constitution of Body and Turn of Mind: These and numberless other Circumstances are

doubtless ordered with perfect Wisdom; but by Rules that lie quite out of our Sight.

But GOD's Methods of dealing with us, as our Governor and Judge, are clearly revealed and perfectly known; namely, That He will finally reward every Man, according to his Works: *He that believeth shall be saved, and he that believeth not, shall be damned.*

Therefore though *He hath mercy on whom he willeth, and whom he willeth he hardeneth* (that is, suffers to be hardened) yet his is not the Will of an arbitrary, capricious, or tyrannical Being. He wills nothing but what is infinitely wise and good; and therefore his Will is a most proper Rule of Judgment. He will shew Mercy, as He hath assured us, to none but true Believers, nor harden any but such as obstinately refuse his Mercy.

V. 22. *What if God, being willing*—(referring to ver. 18, 19.) That is, although it was now his Will, because of their obstinate Unbelief, *to shew his wrath* (which necessarily presupposes Sin) *and to make his power known*, (this is repeated from the 17th Verse) *yet endured*—As He did *Pharaoh, with much long-suffering*—Which should have led them to Repentance: *the vessels of wrath*—Those who had moved his Wrath by still rejecting his Mercy; *fitted for destruction*—By their own wilful and final Impenitence: Is there any Injustice in this?

V. 23. *That he might make known*—What if by shewing such Long-suffering even to the *Vessels of Wrath*, He did the more abundantly shew the Greatness of his glorious Goodness, Wisdom, and Power, *on the Vessels of Mercy*; on those *whom he had Himself* by his Grace *prepared for Glory*: Is this any Injustice?

* Jer. xviii. 6, 7.

24 glory? Even us whom he hath called, not only of the Jews, but also of
 25 the Gentiles: As he saith also in Hosea, * I will call them my people, who
 26 were not my people, and her beloved, who was not beloved. † And it
 shall come to pass, in the place where it was said to them, Ye *are* not my
 27 people, there shall they be called the sons of the living God. But Isaiah
 crieth concerning Israel, ‡ Though the number of the children of Israel
 28 be as the sand of the sea, the remnant *only* shall be saved. For he is
 finishing and cutting short *his* account in righteousness; for the Lord will
 29 make a short account upon the earth. And as Isaiah had said before,
 Unless the Lord of hosts had left us a seed, we had been as Sodom, and
 30 had been made like Gomorrah. What shall we say then? That the
 Gentiles who followed not after righteousness, have attained to righteouf-
 31 ness, even the righteousness which is by faith: But Israel following af-
 ter the law of righteousness, hath not attained to the law of righteouf-
 32 ness. Wherefore? because they *sought it*, not by faith, but as it were
 by the works of the law: for they stumbled at that stumbling stone;
 33 As it is written, || Behold I lay in Sion a stone of stumbling, and a rock of
 offence: and § every one that believeth on him shall not be ashamed.

V. 24. *Even us*—Here the Apostle comes to the other Proposition, of Grace free for all, whether Jew or Gentile—*of the Jews*—This he treats of ver. 25. *Of the Gentiles*—Treated of in the same Verse.

V. 25. *Beloved*—As a Spouse; *who once was not beloved*—Consequently, not unconditionally elected.

V. 26. *There shall they be called the sons of God*—So that they need not leave their own Country and come to Judea.

V. 27. *But Isaiah testifies*, That (as many Gentiles will be accepted, so) many Jews will be rejected: That out of all the thousands of Israel, a remnant only shall be saved.

V. 28. *For he is finishing or cutting short his account*—In rigorous Justice, will leave but a small Remnant. There will be so general a Destruction, that but a small Number will escape.

V. 29. *As Isaiah had said before*, (namely ch. i. 9.) *Unless the Lord had left us a seed*—Which denotes, 1. The present Paucity, 2. The future Abundance; *we had been as Sodom*—So that it is no unexampled Thing for the main Body of the Jewish Nation to revolt from God, and perish in their Sin.

V. 30. *What shall we say then?*—What is to be concluded from all that has been said but this, *That the Gentiles who followed not after righteousness*, who a while ago had no Knowledge of, no Care or Thought about it, *have attained to righteousness* (or Justification) *even the righteousness which is by faith*. This is the first Conclusion we may draw from the preceding Observations. The second is, *That Israel* (the Jews) *although following after the law of righteousness*—That Law which, duly used, would have led them to Faith, and thereby to Righteousness, *have not attained to the law of righteousness*—To that Righteousness or Justification which is the End of the Law.

V. 32. *And wherefore have they not?* Is it because God eternally decreed they should not? There is nothing like this to be met with; but agreeably to his Argument, the Apostle gives us this good Reason for it, *Because they sought it not by faith*, whereby alone it could be attained; *but as it were*, in Effect, if not professedly, *by the works of the law*. *For they stumbled at that stumbling stone*, Christ crucified.

V. 33. *As it is written*—Foretold by their own Prophet, *Behold I lay in Sion*—I exhibit in my

* Hosea ii. 23..

† Ch. i. 10.

‡ Isaiah x. 22, 23.

|| Isaiah viii. 14.

§ Ch. xviii. 16.

Church,

X. Brethren, the desire of my heart, and my prayer to God for Israel is,
 2 that they may be saved. For I bear them record, that they have a zeal
 3 for God, but not according to knowledge. For they being ignorant of
 the righteousness of God, and seeking to establish their own righteouf-
 4 nefs, have not submitted to the righteousness of God. For Christ is the
 5 end of the law for righteousness to every one that believeth. For Moses
 describeth the righteousness which is by the law, * The man who doth
 6 these things shall live by them. But the righteousness which is by faith
 speaketh thus: † Say not in thy heart, Who shall ascend into heaven,
 7 (that is, to bring Christ down :) Or who shall descend into the deep?
 8 (that is, to bring Christ again from the dead.) But what faith he? The
 word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word
 9 of faith which we preach: That if thou confests with thy mouth the
 Lord Jesus, and believe in thy heart that God raised him from the dead,
 10 thou shalt be saved. For with the heart man believeth to righteousness,
 and with the mouth confession is made to salvation.

Church, what, tho' it is in Truth the only sure Foundation of Happiness, yet will be in fact a *stumbling stone and rock of offence*--An Occasion of Ruin to many, thro' their obstinate Unbelief.

V. 1. *My prayer to God is, that they may be saved*--He would not have prayed for this, had they been absolutely reprobated.

V. 2. *They have a zeal, but not according to knowledge*--They had Zeal without Knowledge. We have Knowledge without Zeal.

V. 3. *For they being ignorant of the righteousness of God*--Of the Method God has established for the Justification of a Sinner, and seeking to establish their own righteousness--As the Ground of their Acceptance with God, have not submitted to the righteousness of God--The Way of Justification which He hath fixed.

V. 4. *For Christ is the end of the law*--The Scope and Aim of it. It is the very Design of the Law, to bring Men to believe in Christ for Justification and Salvation. And He alone gives that Pardon and Life which the Law shews the Want of, but cannot give. To every one, whether Jew or Gentile, treated of ver. 11, &c. that believeth; treated of ver. 5, &c.

V. 5. *For Moses describeth the only righteousness which is attainable by the law*, when he saith, *The man who doth these things shall live by them*--That is, he that perfectly keeps all these

Precepts in every Point, he alone may claim Life and Salvation by them. But this Way of Justification is impossible to any, who have ever transgressed any one Law, in any Point.

V. 6. *But the righteousness which is by faith speaketh* a very different Language, and may be considered as expressing itself thus: (to accommodate to our present Subject the Words which Moses spake, touching the Plainness of his Law) *Say not in thy heart, Who shall ascend into heaven, as it were, to bring Christ down: or, Who shall descend into the grave, as it were, to bring him again from the dead.* Do not imagine that these Things are to be done now, in order to procure thy Pardon and Salvation.

V. 8, *But what saith he? (Moses)* Even these Words, so remarkably applicable to the Subject before us. All is done ready to thy Hand: *The word is nigh thee*:--Within thy Reach; easy to be understood, remembered, practised. This is eminently true of the word of faith, the Gospel, which we preach: The Sum of which is, If thy Heart believe in Christ, and thy Life confests Him, thou shalt be saved.

V. 9. *If thou confests with thy mouth*--Even in Time of Persecution, when such a Confession may send thee to the Lions.

V. 10. *Unto righteousness*--So as to obtain Justification: and with the mouth confession is

* Lev. xviii. 5

† Deut. xxx. 14.

11 For the scripture saith, * Every one that believeth on him shall not be
 12 ashamed. For there is no difference betwixt the Jew and the Greek:
 13 for the same Lord of all, is rich to all that call upon him. For † who-
 14 soever shall call upon the name of the Lord, shall be saved. But how
 shall they call on him, in whom they have not believed? And how shall
 they believe in him, of whom they have not heard? And how shall they
 15 hear without a preacher? But how shall they preach, unless they be
 sent? As it is written, ‡ How beautiful *are* the feet of them who bring
 the good tidings of peace, who bring the glad tidings of good things!
 16 But all have not obeyed the gospel. For Isaiah saith, || Lord, who
 17 hath believed our report? Faith then *cometh* by hearing, and hearing by
 18 the word of God. But I say, Have they not heard? Yes verily; ** their
 voice is gone into all the earth, and their words to the ends of the world.
 19 But I say, Hath not Israel known? First Moses saith, I †† will provoke
 you to jealousy by *them that are* not a nation; by a foolish nation I will
 20 anger you. But Isaiah is very bold and saith, I |||| was found by them
 that sought me not: I was made manifest to them that asked not after
 21 me. Whereas with regard to Israel he saith, All the day have I stretched
 forth my hands to an unbelieving and gainsaying people.

XI. I say then, Hath God rejected his people? God forbid. For I also
 am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

made, so as to obtain final Salvation. Confession here implies the whole of outward, as *Believing* does the Root of all inward Religion.

V. 12. *The same Lord of all, is rich*—So that his Blessings are never to be exhausted, nor is He ever constrained to hold his Hand. The great Truth proposed in the 11th Verse, is so repeated here, and in the 13th, and farther confirmed ver. 14, 15, as not only to imply, that *whosoever calleth upon him shall be saved*; but also that the Will of God is, that all should savingly call upon Him.

V. 15. *But how shall they preach, unless they be sent?*—Thus by a Chain of Reasoning, from God's Will, that the Gentiles also should call upon him, St. Paul infers, that the Apostles were sent by God, to preach to the Gentiles also. *The feet*—Their very Footsteps, their Coming.

V. 17. *Faith indeed ordinarily cometh by hearing*, even by *hearing the word of God*.

V. 18. *But their Unbelief was not owing to*

the Want of Hearing. For they *have heard*, *Yes verily*—So many Nations have already heard the Preachers of the Gospel, that I may in some Sense say of them, as David did of the Lights of Heaven.

V. 19. *But hath not Israel known?*—They might have known, even from Moses and Isaiah; that many of the Gentiles would be received, and many of the Jews rejected. *I will provoke you to jealousy by them that are not a nation*—As they followed Gods that were not Gods, so He accepted in their Stead, a Nation that was not a Nation, that is, a Nation that had no God. *A foolish nation*—Such are all which know not God.

V. 20. *But Isaiah is very bold*—And speaks plainly what Moses but intimated.

V. 21. *An unbelieving and gainsaying people*—Just opposite to those, who believed with their Hearts, and made Confession with their Mouths.

V. 1. *Hath God rejected his whole people?*—

* Isaiah xxviii. 16. † Joel ii. 32. ‡ Isaiah lii. 7. || Isaiah liii. 1. ** Psalm xix. 4.
 †† Deut. xxxii. 21. |||| Isaiah lxv. 1, 2. All

2 God hath not rejected his people whom he foreknew. Know ye not what the scripture saith of Elijah? how he pleadeth with God against
 3 Israel, * Lord, they have killed thy prophets, and digged down thy
 4 altars; and I am left alone, and they seek my life. But what saith the answer of God to him? I have reserved to myself seven thousand men
 5 who have not bowed the knee to Baal. And so likewise at the present
 6 time, there is a remnant, according to the election of grace. But if by grace, then *it is* no more of works: else grace is no longer grace. And if *it be* of works, then it is no more grace; else work is no longer
 7 work. What then? Israel hath not obtained that which he seeketh,
 8 but the election hath obtained, and the rest were blinded: According as it is written, † God hath given them a spirit of slumber, eyes that they
 9 should not see, and ears that they should not hear, unto this day. And David saith, ‡ Let their table become a snare, and a trap, and a stumbling
 10 block, and a recompence to them. Let their eyes be darkened that they
 11 may not see, and bow down their back alway. I say then, Have they stumbled so as to fall? God forbid. But by their fall salvation *is come*
 12 to the Gentiles, to provoke them to jealousy. But if their fall *be* the riches of the world, and their loss the riches of the Gentiles, how much

All Israel? In no wise. Now there is a Remnant who believe. (ver. 5.) And hereafter all Israel will be saved. (ver. 26.)

V. 2. God hath not rejected that part of his people whom he foreknew—Speaking after the Manner of Men. For in fact *knowing* and *foreknowing* are the same thing with GOD, who *knows* or *sees* all Things at once from everlasting to everlasting. Know ye not—That in a parallel Case amidst a general Apostasy, when *Elijah* thought the whole Nation was fallen into Idolatry, GOD *knew*, there was a Remnant of true Worshipers?

V. 4. To Baal—Nor to the Golden Calves.

V. 5. According to the election of grace—According to that gracious Purpose of GOD, He that believeth shall be saved.

V. 6. And if by grace, then it is no more of works—Whether of the Ceremonial or Moral Law: Else grace is no longer grace—The very Nature of Grace is lost. And if it be of works, then it is no more grace: else work is no longer work—But the very Nature of it is destroyed. There is something so absolutely inconsistent, between the being justified by Grace, and the being justified by Works, that if you suppose either, you of Necessity exclude the other. For

what is given to Works is the Payment of a Debt; whereas Grace implies an unmerited Favour. So that the same Benefit cannot, in the very Nature of Things, be derived from both.

V. 7. What then?—What is the Conclusion from the whole? It is this: That Israel in general hath not attained Justification; but those of them only who believe; and the rest were blinded—By their own wilful Prejudice.

V. 8. God hath at length withdrawn his Spirit, and so given them up to a Spirit of slumber; which is fulfilled unto this day.

V. 9. And David saith—In that prophetic Imprecation, which is applicable to them, as well as to Judas; a recompence—Of their preceding Wickedness. So Sin is punished by Sin. And thus the Gospel, which should have fed and strengthened their Souls, is become a Means of destroying them.

V. 11. Have they stumbled so as to fall—Totally and finally? No, but by their fall (or Slip; it is a very soft Word in the Original) salvation is come to the Gentiles. See an Instance of this, Acts xiii. 46. to provoke them—The Jews themselves, to jealousy.

V. 12. The first Part of this Verse is treated

* 1 Kings xix. 10.

† Isaiah xxix. 10.

‡ Psalm lxix. 22, 23.

of

13 more their fulness? For I speak to you Gentiles, as I am the apostle
 14 of the Gentiles: I magnify my office: If by any means I may provoke
 15 to jealousy *those who are* my flesh, and save some of them. For if the
 casting away of them *be* the reconciling of the world, what *will* the re-
 16 ceiving of *them be*, but life from the dead? For if the first-fruits *be*
 17 holy, so *is* the lump: and if the root *be* holy, so *are* the branches. And
 if some of the branches were broken off, and thou being a wild olive-tree
 wert grafted in among them, and with them partakest of the root and fat-
 18 nefs of the good olive-tree, Boast not against the branches, but if thou
 19 boast, thou bearest not the root, but the root thee. Wilt thou say
 20 then, The branches were broken off, that I might be grafted in? Well;
 21 they were broken off for unbelief, and thou standest by faith. Be not
 high-minded, but fear. For if God spared not the natural branches, *take*
 22 heed lest he also spare not thee. Behold therefore the goodness and seve-
 rity of God! Toward them that fell severity; but toward thee goodness,
 23 if thou continue in *his* goodness: else shalt thou also be cut off. And
 they also, if they do not continue in unbelief, shall be grafted in; for God
 24 is able to graft them in again. For if thou wert cut off from the natu-
 rally wild olive-tree, and grafted contrary to nature into a good olive-tree;

of ver. 13, &c. the latter, *How much more their fulness* (that is, their full Conversion) ver. 23, &c.

So many Prophecies refer to this Grand Event, that it is surprizing any Christian can doubt of it. And these are greatly confirmed, by the wonderful Preservation of the *Jews* as a distinct People to this Day. When it is accomplished, it will be so strong a Demonstration, both of the Old and New Testament Revelation, as will doubtless convince many thousand Deists, in Countries nominally Christian; of whom, there will of course be increasing Multitudes among merely Nominal Christians. And this will be a Means of swiftly propagating the Gospel among Mahometans and Pagans: who would probably have received it long ago, had they conversed only with real Christians.

V. 14. *My flesh*—My Kinsmen.

V. 15. *Life from the dead*—Overflowing Life to the World, which was dead.

V. 16. And this will surely come to pass. *For if the first-fruits be holy, so is the lump*—The Consecration of them, was esteemed the Consecration of all. And so the Conversion

of a few *Jews* is an Earnest of the Conversion of all the rest. *And if the root be holy*—The Patriarchs from whom they spring, surely God will at length make their Descendants also holy.

V. 17. *Thou—O Gentile, being a wild olive-tree*—Had the Graft been nobler than the Stock, yet its Dependence on it for Life and Nourishment would leave it no room to boast against it. How much less, when contrary to what is practised among Men, the wild Olive-tree is ingrafted on the Good?

V. 18. *Boast not against the branches*—Do not they do this, who despise the *Jews*? Or deny their future Conversion?

V. 20. *They were broken off for unbelief, and thou standest by faith*—Both conditionally, not absolutely; if absolutely, there might have been room to boast, *by faith*—The Free Gift of God, which therefore ought to humble thee.

V. 21. *Be not high-minded, but fear*—We may observe, this *Fear* is not opposed to Trust, but to Pride and Security.

V. 22. *Else shalt thou*—Also, who now *standest by faith*, be both totally and finally cut off.

V. 24. *Contrary to nature*—For according to

how much more shall these, who are natural *branches*, be grafted into their
 25 own olive-tree? Brethren, I would not that ye should be ignorant of
 this mystery, (lest ye should be wise in your own conceits) that hardness
 is in part happened to Israel, till the fulness of the Gentiles be come in:
 26 And so all Israel shall be saved, as it is written, * The deliverer shall come
 27 out of Sion, and shall turn away iniquity from Jacob. And this *is* my co-
 28 venant with them, when I shall take away their sins. With regard to the
 gospel, *they are* enemies for your sake; but as for the election, *they are*
 29 beloved, for the sake of their fathers. For the gifts and the calling of
 30 God *are* without repentance. As then ye were once disobedient to God,
 31 but have now obtained mercy through their disobedience: So these also
 have now been disobedient, that through your mercy they may likewise
 32 find mercy. For God hath shut up all together in disobedience, that he
 33 might have mercy upon all. O the depth of the riches, and wisdom,
 and knowledge of God! How unsearchable *are* his judgments, and his
 34 ways past tracing out! For † who hath known the mind of the Lord?
 35 Or who hath been his counsellor? Who hath first given to him, and it

to Nature, we graft the fruitful Branch into the wild Stock; but here the wild Branch is grafted into the fruitful Stock.

V. 25. St. Paul calls any Truth known but to a few a *Mystery*. Such had been the Calling of the *Gentiles*. Such was now, the Conversion of the *Jews*. *Lest ye should be wise in your own conceits*—Puffed-up with your present Advantages: Dreaming that ye are the only Church; or, that the Church of Rome cannot fail. *Hardness in part is happened to Israel, till—Israel* therefore is neither *totally* nor *finally* rejected: *the fulness of the Gentiles be come in*—Till there be a vast Harvest among the Heathens.

V. 26. *And so all Israel shall be saved*—Being convinced by the coming in of the *Gentiles*. But there will be a still larger Harvest among the *Gentiles*, when all *Israel* is come in. *The deliverer shall come*—Yea, the Deliverer is come; but not the full Fruit of his Coming.

V. 28. *They are now enemies*—To the Gospel, to God, and to themselves, which God permits *for your sake*: but as for the election—That Part of them who believe, *they are beloved*.

V. 29. *For the gifts and the calling of God are without repentance*—God does not repent

of his Gifts to the *Jews*, or his *calling* of the *Gentiles*.

V. 32. *For God hath shut up all together in disobedience*—Suffering each in their Turn, to revolt from Him. First, God suffered the *Gentiles* in the early Ages to revolt, and took the Family of *Abraham* as a peculiar Seed to himself. Afterwards He permitted them to fall through Unbelief, and took in the believing *Gentiles*. And He did even this, to provoke the *Jews* to Jealousy, and so bring them also in the End to Faith. This was truly a Mystery in the Divine Conduct, which the Apostle adores with such holy Astonishment.

V. 33. *O the depth of the riches, and wisdom, and knowledge of God!*—In the ninth Chapter St. Paul had sailed but in a narrow Sea: Now he is in the Ocean. The *depth of the riches* is described, ver. 35. the *depth of Wisdom*, ver. 34. the *depth of Knowledge* in the latter Part of this Verse. *Wisdom* directs all Things to the best End: *Knowledge* sees that End. *How unsearchable are his judgments*—With regard to Unbelievers, *his ways*—With regard to Believers! *His Ways* are more upon a Level, his Judgments a great Deep. But even his Ways we cannot trace.

* *Isaiab* lix. 20.

† *Isaiab* xl. 13.

V. 36. *Of*

36 shall be repaid him again? For of him, and through him, and to him *are* all things: to him *be* glory for ever! Amen.

XII. I exhort you therefore, brethren, by the tender mercies of God, to present your bodies unto God, a living sacrifice, holy, acceptable, *which*
 2 *is* your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove
 3 what *is* that good, and acceptable, and perfect will of God. And I say, through the grace which is given to me, to every one that is among you, not to think *of himself* above what he ought to think, but to think soberly, according to the measure of faith which God hath
 4 distributed to every one. For as in one body we are many members,
 5 and all members have not the same office, So we being many are one
 6 body in Christ, and every one members of each other. Having then gifts differing according to the grace that is given us, whether *it be* pro-

V. 36. *Of him*, as the Creator; *through him*, as the Preserver; *to him*, as the ultimate End, are all Things. *To him be the glory* of his Riches, Wisdom, Knowledge. *Amen!* A concluding Word, in which the Affection of the Apostle, when it is come to the Height, shuts up all.

V. 1. *I exhort you*—St. Paul uses to suit his Exhortations to the Doctrines he has been delivering. So here the General Use from the whole is contained in the first and second Verses. The Particular Uses follow, from the third Verse, to the End of the Epistle. *By the tender mercies of God*—The whole Sentiment is derived from Chapters i—v. The Expression itself is particularly opposed to *the Wrath of God*, ch. i. 18. It has a Reference here to the entire Gospel, to the whole Œconomy of Grace or Mercy, delivering us from *the Wrath of God*, and exciting us to all Duty. *To present*—(So ch. vi. 13. xvi. 19.) Now actually to exhibit before God, *your bodies*—That is, yourselves; a Part is put for the whole; the rather, as in the antient Sacrifices, of Beasts, the Body was the whole. These also are particularly named, in Opposition to that vile Abuse of their Bodies, mentioned ch. i. 24. Several Expressions follow, which have likewise a direct Reference to other Expressions in the same Chapter; *a sacrifice*—Dead to Sin, and *living*—By that Life, which is mentioned ch. i. 17. ch. vi. 4, &c. *Holy*—Such as the holy Law requires, ch. vii. 12. *Acceptable*, ch. viii. 8. *which is your reasonable service*—The

Worship of the Heathens was utterly unreasonable; (ch. i. 18, &c.) so was the glorying of the *Jews*, (ch. ii. 3, &c.) But a Christian acts in all Things by the highest Reason, from the Mercy of God inferring his own Duty.

V. 2. *And be not conformed*—Neither in Judgment, Spirit, nor Behaviour; *to this world*—Which neglecting the Will of God, entirely follows its own; *that ye may prove*—Know by sure Trial; which is easily done by him who has thus *presented himself to God*. *What is that good, and acceptable, and perfect will of God*—The Will of God is here to be understood of all the Preceptive Part of Christianity, which is in itself so excellently good, so acceptable to God, and so *perfective* of our Natures.

V. 3. *And I say*—He now proceeds to shew, What that Will of God is: *through the grace which is given to me*—He modestly adds this, lest he should seem to forget his own Direction; *to every one that is among you*—Believers at Rome. Happy, had they always remembered this! *According to the measure of faith*—(Treated of in the first and following Chapters) from which all other Gifts and Graces flow.

V. 6. *Having then gifts differing according to the grace which is given us*—Gifts are various: Grace is one: *whether it be prophecy*—This considered as an Extraordinary Gift, is that whereby Heavenly Mysteries are declared to Men, or Things to come foretold. But it seems

7 phesy, *let us prophesy* according to the analogy of faith: Or ministry, *let us wait* on our ministring; or he that teacheth, on teaching; or he
8 that exhorteth, on exhortation. He that imparteth, *let him do it* with simplicity; he that presideth, with diligence; he that sheweth mercy, with chearfulness.

9 *Let love be* without dissimulation. Abhor that which is evil, cleave
10 to that which is good. In brotherly love be full of tender affection to-
11 ward each other, in honour preferring one another: Not slothful in
12 business, fervent in spirit, serving the Lord: Rejoice in hope, be patient
13 in tribulation, continue instant in prayer. Communicate to the neces-
14 sities of the saints, pursue hospitality, Bless them who persecute you;
15 bless and curse not. Rejoice with them that rejoice, and weep with
16 them that weep. Agree in the same affection toward each other.
17 Mind not high, but condescend to low things. Be not wise in your own
conceit. Render to no man evil for evil. Provide things honest in the
18 sight of all men. If it be possible, as much as lieth in you, live peace-

seems here to mean the Ordinary Gift of expounding Scripture: *Let us prophesy according to the analogy of faith*—St. Peter expresses it, *As the oracles of God*; according to the General Tenor of them; according to that Grand Scheme of Doctrine which is delivered therein, touching Original Sin, Justification by Faith, and present, inward Salvation. There is a wonderful Analogy between all these; and a close and intimate Connexion, between the chief Heads of that *Faith, which was once delivered to the saints*. Every Article therefore concerning which there is any Question, should be determined by this Rule: Every doubtful Scripture interpreted, according to the grand Truths which run through the whole.

V. 7. *Ministring*—As Deacons. *He that teacheth* Catechumens, for whom particular Instructors were appointed. *He that exhorteth*—Whose peculiar Business it was, to urge Christians to Duty, and to comfort them in Trials.

V. 8. *He that presideth*—That hath the Care of a Flock. *He that sheweth mercy*—In any Instance, *with chearfulness*—Rejoicing that he hath such an Opportunity.

V. 9. Having spoken of *Faith* and its Fruit, (ver. 3, &c.) he comes now to *Love*. The 9th, 10th, and 11th Verses refer to Chapter the Seventh; the 12th Verse to Chapter the Eighth; the 13th Verse, of *communicating to the saints*, whether *Jews* or *Gentiles*, to Chapter the Ninth,

&c. Part of the 16th Verse is repeated from ch. xi. 25. *Abhor that which is evil; cleave to that which is good*—Both inwardly and outwardly, whatever Ill-will or Danger may follow.

V. 10. *In honour preferring one another*—Which you will do, if you habitually consider what is good in others, and what is evil in yourselves.

V. 11. *Whatsoever ye do, do it with your Might*: *In every business*, diligently and fervently *serving the Lord*; doing all to God, not to Man.

V. 12. *Rejoicing in hope*—Of perfect Holiness and everlasting Happiness. Hitherto of Faith and Love: Now of Hope also. (See the 5th and 8th Chapters.) Afterward, of Duties toward others: Saints, ver. 13. Persecutors, ver. 14. Friends, Strangers, Enemies, ver. 15, &c.

V. 13. *Communicate to the necessities of the saints*—It is remarkable, that the Apostle, treating expressly of the Duties flowing from the Communion of Saints, yet never says one Word about the Dead. *Pursue hospitality*—Not only embracing those that offer, but seeking Opportunities to exercise it.

V. 14. *Curse not*—No, not in your Heart.

V. 15. *Rejoice*—The direct Opposite to *Weeping* is *Laughter*: but this does not so well suit a Christian.

V. 17. *Provide*—Think before-hand; contrive to give as little Offence as may be to any.

H h h

V. 19. *Dearly*

ably with all men. Dearly beloved, revenge not yourselves, but rather give place unto wrath: for it is written, * Vengeance is mine; I will repay, saith the Lord. Therefore if † thy enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome with evil, but overcome evil with good.

XIII. Let every soul be subject to the supreme powers, for there is no power but from God; the powers that be, are appointed by God. Whosoever therefore resisteth the power, resisteth the appointment of God; and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to evil. Wouldest thou then not be afraid of the power? do that which is good, and thou shalt have praise from it; for he is the servant of God to thee for good. But if thou dost that which is evil, be afraid; for he beareth not the sword in vain; for he is the servant of God, an avenger for wrath against him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also

V. 19. *Dearly beloved*—So he softens the rugged Spirit, *revenge not yourselves, but* leave that to God. Perhaps it might more properly be rendered, *Leave room for wrath*—That is, the Wrath of God, to whom Vengeance properly belongs.

V. 20. *Feed him*—With your own Hand: if it be needful, even put Bread into his Mouth. *Heap coals of fire upon his head*—That Part which is most sensible:

“ So Artists melt the sullen Ore of Lead,
“ By heaping Coals of Fire upon its Head:
“ In the kind Warmth the Metal learns to glow,
“ And pure from Dross, the Silver runs below.”

V. 21. And if you see no present Fruit, yet persevere. *Be not overcome with evil*—As all are who avenge themselves.

V. 1. St. Paul writing to the Romans, whose City was the Seat of the Empire, speaks largely of Obedience to Magistrates. And this was also in effect a public Apology for the Christian Religion. *Let every soul be subject to the supreme powers*—An Admonition peculiarly needful for the Jews. *Power*, in the Singular Number is, The Supreme Authority; *Powers* are they who are invested with it. That is more readily ac-

* Deut. xxxii. 35.

knowledged to be from God than *these*. The Apostle affirms it of both. They are all from God, who constituted all in general, and constitutes each in particular by his Providence. *The powers that be, are appointed by God*—It might be rendered, *are subordinate to, or orderly disposed under, God*: Implying, That they are God's Deputies or Vice-gerents; and consequently, their Authority, being, in effect, His, demands our conscientious Obedience.

V. 2. *Whosoever resisteth the power*—In any other Manner than the Laws of the Community direct, *shall receive condemnation*—Not only from the Magistrate, but from God also.

V. 3. *For rulers are* in the general, notwithstanding some particular Exceptions, *a terror to evil works only*. Wouldest thou then not be afraid?—There is one Fear which precedes evil Actions, and deters from them: This should always remain. There is another Fear which follows evil Actions: They who *do well* are free from this.

V. 4. *The sword*—The Instrument of Capital Punishment, which God authorizes him to inflict.

V. 5. *Not only for fear of wrath*—That is, Punishment from Man; *but for conscience sake*—Out of Obedience to God.

† Prov. xxv. 21, &c.

V. 6. *For*

6 for conscience sake. For this cause ye pay tribute also: for they are the
7 ministers of God, attending continually on this very thing. Render
therefore to all their due: tribute to whom tribute *is due*, custom to
8 whom custom, fear to whom fear, honour to whom honour. Owe no
man any thing, but to love one another; for he that loveth another, hath
9 fulfilled the law. For this, Thou shalt not commit adultery, thou shalt
not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt
not covet, and if *there be* any other commandment, it is summed up in
10 this saying, Thou shalt love thy neighbour as thyself. Love worketh no
evil to *his* neighbour: therefore love *is* the fulfilling of the law.

11 And *do* this, knowing the season, that *it is* high time now to awake out
of sleep; for salvation is nearer to us now, than when we *first* believed.
12 The night is far spent; the day is at hand, let us therefore put off the works
13 of darkness, and put on the armour of light. Let us walk decently as in the
day; not in banquetting and drunken entertainments, not in uncleannesses
14 and wantonness, not in strife and envy. But put ye on the Lord Jesus
Christ, and make not provision for the flesh, *to fulfil* the desires *thereof*.

V. 6. *For this cause*—Because *they are the Ministers* (Officers) of God, for the public Good. *This very thing*—The public Good.

V. 7. *Tribute*—Taxes on your Persons or Estates; *Custom*—For Goods exported or imported; *Fear*—Obedience; *Honour*—Reverence. All these are due to the Supreme Power.

V. 8. From our Duty to Magistrates he passes on to General Duties. *To love one another*—An eternal Debt, which can never be sufficiently discharged. But yet if this be rightly performed, it discharges all the rest. *For he that loveth another*—As he ought, *hath fulfilled the whole law*—Toward his Neighbour.

V. 9. *If there be any other* more particular commandment toward our Neighbour; as there are many in the Law; *it is summed up in this*—So that if you was not thinking of it, yet if your Heart was full of Love, you would fulfil it.

V. 10. *Therefore love is the fulfilling of the law*—For the same Love which restrains from all Evil, incites us to all Good.

V. 11. *And do this*—Fulfil the Law of Love, in all the Instances abovementioned; *knowing the season*—Full of Grace, but hastening away:

that it is high time to awake out of sleep—How beautifully is the Metaphor carried on? This Life, a Night: the Resurrection, the Day: the Gospel shining on the Heart, the Dawn of this Day: we are to awake out of Sleep; to rise up and throw away our Night-clothes, fit only for Darkness, and put on New. And being Soldiers, we are to arm, and prepare for Fight, who are compass'd with so many Enemies.

The Day dawns, when we receive Faith, and then Sleep gives Place. Then it is Time, to rise, to arm, to walk, to work, lest Sleep steal upon us again. Final Salvation, Glory, is nearer to us now, *than when we first believed*. It is continually advancing, flying forward upon the swiftest Wings of Time. And that which remains between the present Hour and Eternity, is comparatively but a Moment.

V. 13. *Banquetting*—Luxurious, elegant Feasts.

V. 14. *But put ye on the Lord Jesus Christ*—Herein is contained the whole of our Salvation. It is a strong and beautiful Expression for the most intimate Union with Him, and being clothed with all the Graces which were in Him. The Apostle does not say, Put on Purity and Sobriety, Peacefulness and Benevolence. But he says all this and a thousand times more

XIV. Him that is weak in the faith, receive; *but* not to doubtful disputations. For one believeth, that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge him that eateth; for God hath received him. Who art thou that judgest another's servant? To his own master he standeth or falleth. Yea, he shall be upheld; for God is able to establish him. One man esteemeth one day above another; another esteemeth every day *alike*; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* to the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. But if we live, we live unto the Lord; and if we die, we die unto the Lord. Whether therefore we live or die, we are the Lord's. For to this end Christ both died and lived again, that he might be the Lord both of the dead and of the living. But why dost thou judge thy brother? or why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, * As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God. Let us therefore no longer judge one another; but judge this rather, not to lay a stumbling block, or a scandal before a brother. I know and am assured by

at once, in saying, *Put on Christ*. And *make not provision*—To raise foolish Desires, or when they are raised already, to satisfy them.

V. 1. *Him that is weak*—Through needless Scruples, *receive*—With all Love and Courtesy into Christian Fellowship.

V. 2. *All things*—All Sorts of Food.

V. 3. *God hath received him*—Into the Number of his Children notwithstanding this.

V. 3. *One day above another*—As New-Moons and other Jewish Festivals. *Let every man be fully persuaded*—That a Thing is lawful, before he does it.

V. 6. *Regardeth it to the Lord*—That is, out of a Principle of Conscience toward God. *To the Lord he doth not regard it*—He also acts from a Principle of Conscience. *He that eateth not—Flesh, giveth God thanks*—For his Herbs.

V. 7. *None of us*—Christians, in the Things we do, *liveth to himself*—Doth his own Will.

V. 10. *Or why dost thou despise thy brother?*—

Hitherto the Apostle has address the weak Brother. Now he speaks to the stronger.

V. 11. *As I live*—An Oath proper to him, because he only possesseth Life infinite and independent. It is *Christ*, who is here termed both LORD and GOD; as it is He to whom we live, and to whom we die. *Every tongue shall confess to God*—Which shall then only be accomplished in its full Extent. The LORD grant we may find Mercy in that Day! And may it also be imparted to many who have differed from us! Yea, to many who have censured and condemned us, for Things which we have done from a Desire to please him, or refused to do, from a Fear of offending him.

V. 13. *But judge this rather* concerning ourselves, *not to lay a stumbling-block*—By moving him to do as thou dost, though against his Conscience; *or a scandal*—Moving him to hate or judge thee.

V. 14. *I am assured by the Lord Jesus*—Perhaps.

* Isaiah xlv. 23.

the Lord Jesus; that nothing is unclean of itself: but to him that
 15 accounteth any thing to be unclean, *it is* unclean. But if thy brother
 is grieved by *thy* meat, thou no longer walkest charitably. Destroy
 16 not him by thy meat, for whom Christ died. Therefore let not your good
 17 be evil spoken of. For the kingdom of God is not meat and drink, but
 18 righteousness, and peace, and joy in the Holy Ghost. And he that in
 19 these serveth Christ, is acceptable to God, and approved by men. Let
 us therefore pursue the things that tend to peace, and to mutual edifica-
 20 tion. For meat destroy not the work of God. All things indeed *are*
 21 pure: but *it is* evil to that man who eateth with offence. *It is* good,
 not to eat flesh, neither to drink wine, nor to do any thing whereby thy
 22 brother stumbleth, or is offended, or made weak. Hast thou faith?
 have it to thyself before God. Happy *is* he that condemneth not him-
 23 self in that thing which he alloweth. But he that doubteth is con-
 demned if he eat, because *it is* not of faith; for whatsoever *is* not of
 XV. faith is sin. Therefore we who are strong ought to bear the infirmi-
 2 ties of the weak, and not to please ourselves. Let every one of us please
 3 his neighbour, for his good, to edification. For Christ pleased not him-
 self; but, as it is written, * The reproaches of them that reproached

haps by a particular Revelation, *that there is no-
 thing*—Neither Flesh nor Herbs, *unclean of itself*.

V. 15. *If thy brother is grieved*—That is, wounded, led into Sin. *Destroy not him for whom Christ died*—So we see, he for whom Christ died may be destroyed! *With thy meat*—Do not value thy Meat, more than Christ valued his Life.

V. 16. *Let not then your good and lawful Liberty be evil spoken of*—By being offensive to others.

V. 17. *For the kingdom of God*, that is true Religion, does not consist in external Observances; but in *righteousness*, the Image of God stamped on the Heart, the Love of God and Man, accompanied with the Peace that passeth all Understanding, and Joy in the Holy Ghost.

V. 18. *In these*—Righteousness, Peace, and Joy. *Men*—Wise and good Men.

V. 19. *Peace and Edification* are closely joined. Practical Divinity tends equally to Peace and to Edification. Controversial Divinity less directly tends to Edification, altho' sometimes as they of old, we cannot build without it, *Neb. iv. 17*.

V. 20. *The work of God*—Which He builds in the Soul, by Faith, and in the Church by Concord. *It is evil to that man who eateth*

with offence—So as to offend another thereby.

V. 21. *Thy brother stumbleth*—By imitating thee against his Conscience, contrary to *Righteousness*; or is offended at what thou dost, to the Loss of his Peace; or made weak; hesitating between Imitation and Abhorrence, to the Loss of that Joy in the Lord which was his Strength.

V. 22. *Hast thou faith?*—That all Things are pure, *have it to thyself before God*—In Circumstances like these, keep it to thyself, and do not offend others by it. *Happy is he that condemneth not himself*—By an improper Use of even innocent Things. And *happy he who* is free from a doubting Conscience: He that has this, may allow the Thing, yet condemn himself for it.

V. 23. *Because it is not of faith*—He does not believe it lawful. And in all these Cases, *whatsoever is not of faith, is sin*—Whatever a Man does, without a full Persuasion of its Lawfulness, it is sin to him.

V. 1. *We who are strong*—Free from these Scruples.

V. 2. *For his good*—This is a general Word; *Edification* is one Species of Good.

V. 3. *But bore not only the Infirmities, but*

4 thee, fell upon me. For whatsoever things were written aforetime, were
 5 written for our instruction, that we, through patience and consolation of
 6 the scriptures, may have hope. Now the God of patience and consola-
 7 tion give you to think the same thing, according to Christ Jesus, That
 8 ye may with one mind *and* one mouth glorify the God and Father of our
 9 Lord Jesus Christ. Wherefore receive ye one another, as Christ also
 10 hath received you, to the glory of God. Now I say, Christ Jesus was
 11 a servant of the circumcision, for the truth of God, to confirm the pro-
 12 mises *made* to the fathers: And that the Gentiles might glorify God for
 13 his mercy, as it is written, * For this cause I will confess to thee among
 14 the Gentiles, and sing unto thy name. And again he saith, † Rejoice,
 15 ye Gentiles, with his people. And again, ‡ Praise the Lord, all ye Gentiles,
 16 and laud him, all ye people. And again Isaiah saith, || There shall be a
 17 root of Jesse, and one arising to rule over the Gentiles: in him shall the
 18 Gentiles hope. Now the God of hope fill you with all joy and peace in
 19 believing, that ye may abound in hope, by the power of the Holy Ghost.
 20 And I myself also am persuaded of you, my brethren, that ye likewise
 21 are full of goodness, being filled with all knowledge, and able to admo-
 22 nish one another. Nevertheless, brethren, I have written the more
 23 boldly to you, in part, as putting you in mind, because of the grace which

reproaches of his Brethren, and so fulfilled that Scripture.

V. 4. *Aforetime*—In the Old Testament; *that we through patience and consolation of the Scriptures may have hope*—That through the Consolation which God gives us through these, we may have Patience and a joyful Hope.

V. 5. *According to the Power of Christ Jesus.*

V. 6. *That ye*—Both Jews and Gentiles, believing with one mind, and confessing with one mouth.

V. 7. *Receive ye one another*—Weak, and strong, with mutual Love.

V. 8. *Now I say*—The Apostle here shews, How Christ received us: Christ Jesus—Jesus is the Name, Christ the Surname. The latter was first known to the Jews, the former to the Gentiles. Therefore he is stiled Jesus Christ, when the Words stand in the common, natural Order. When the Order is inverted, as here, the Office of Christ is more solemnly considered: *was a servant*—Of his Father; *of the circumcision*—For the Salvation of the Circumcised, the Jews. *For the truth of God*—To manifest the Truth and Fidelity of God.

V. 9. *As it is written*, in the 18th Psalm, where the Gentiles and Jews are spoken of, as joining in the Worship of the God of Israel.

V. 12. *There shall be a root of Jesse*—That Kings and the Messiah should spring from his House, was promised to Jesse, before it was to David. *In him shall the Gentiles hope*—Who before had been without hope, Eph. ii. 12.

V. 13. *Now the God of hope*—A glorious Title of God; but till now unknown to the Heathens. For their Goddess Hope, like their other Idols, was nothing; whose Temple at Rome was burnt by Lightning. It was indeed built again not long after; but was again burnt to the Ground.

V. 14. There are several Conclusions of this Epistle. The first begins at this Verse, the second, ch. xvi. 1. the third, ver. 17. the fourth, ver. 21. and the fifth, ver. 25. *Ye are full of goodness*—By being created anew, *and filled with all knowledge*—By long Experience of the Things of God.

V. 15. *Because of the grace*—That is, because I am an Apostle of the Gentiles.

* Psalm xviii. 49.

† Deut. xxxii. 43.

‡ Psalm cxvii. 1.

|| Isaiah xi. 10.

V. 17.

16 is given to me of God, That I should be the servant of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the
 17 Gentiles may be acceptable, being sanctified by the Holy Ghost. I have therefore whereof to glory, through Jesus Christ, in the things pertain-
 18 ing to God. For I will not dare to speak of any thing which Christ hath not done by me, to make the Gentiles obedient, by word and deed,
 19 Through mighty signs and wonders, by the power of the Spirit, so that I have fully preached the gospel of Christ, from Jerusalem round about,
 20 as far as Illyricum. But I have striven, so to preach the gospel, not where Christ had been named, lest I should build upon another man's
 21 foundation. But as it is written, * They to whom he was not spoken of shall see; and they that have not heard, shall understand. Therefore
 22 I have been long hindered from coming to you. But now having no longer place in these parts, and having had a great desire for many years
 24 to come to you, Whenever I go into Spain, I will come to you; for I hope to see you as I pass by, and to be brought forward by you in my way thither, if first I may be somewhat satisfied with your company.
 25 But I am now going to Jerusalem, serving the saints. * For it hath
 26 pleased them of Macedonia and Achaia to make a collection for the poor
 27 of the saints that are in Jerusalem. It hath pleased them, and they are their debtors. For if the Gentiles have partook of their spiritual things,

V. 17. *I have whereof to glory, through Jesus Christ*—All my Glorifying is in and thro' Him.

V. 18. *By word—By the Power of the Spirit, by deed*—Namely thro' mighty signs and wonders.

V. 20. *Not where Christ had been named*—These Places he generally declined, (though not altogether) having an holy Ambition, (so the Greek Word means) to make the first Proclamation of the Gospel, in Places where it was quite unheard of, in spite of all the Difficulty and Danger that attended it, lest I should only build upon another man's foundation—The Providence of God seemed in a special Manner, generally, to prevent this (though not altogether) lest the Enemies of the Apostle, who sought every Occasion to set light by him, should have had room to say, that he was behind other Apostles, not being sufficient for planting of Churches himself, but only for preaching where others had been already; or that he declined the more difficult Part of the Ministry.

V. 22. *Therefore I have been long hinder'd from coming to you*—Among whom Christ had been named.

V. 23. *Having no longer place in these parts*—Where Christ has now been preached in every City.

V. 24. *Into Spain*—Where the Gospel had not yet been preached. *If first I may be somewhat satisfied with your company*—How remarkable is the Modesty with which he speaks? They might rather desire to be satisfied with his. *Somewhat satisfied*—Intimating the Shortness of his Stay. Or perhaps, that Christ alone can thoroughly satisfy the Soul.

V. 26. *The poor of the saints that are in Jerusalem*—It can by no means be inferred from this Expression, that the Community of Goods among the Christians was then ceased. All that can be gathered from it is, that in this Time of extreme Dearth (Acts xi. 28, 29.) some of the Church in Jerusalem were in Want; the rest being barely able to subsist themselves, but not to supply the Necessities of their Brethren.

V. 27. *It hath pleased them, and they are their debtors*—That is, they are bound to it, in Justice as well as Mercy.

* Isaiah lii. 15.

V. 28. *When*

28 they ought to minister to them in carnal things. When therefore I have performed this, and sealed to them this fruit, I will go by you into Spain.
 29 And I know that when I come to you, I shall come in the fulness of
 30 the blessing of the gospel of Christ. Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together
 31 with me, in *your* prayers to God for me, That I may be delivered from the unbelievers in Judea, and that my service at Jerusalem may be acceptable to the saints: That I may come to you with joy by the will of
 32 God, and may be refreshed together with you. Now the God of peace
 33 be with you all. Amen!

XVI. I commend unto you Phebe our sister, who is a servant of the church
 2 in Cenchrea, That ye may receive her in the Lord, as becometh saints, and assist her in whatsoever business she needeth you: for she hath been
 3 an helper of many, and of myself *also*. Salute Priscilla and Aquila,
 4 my fellow-labourers in Christ Jesus: Who for my life have laid down their own necks; to whom not I alone owe my thanks, but likewise
 5 all the churches of the Gentiles. Salute also the church that is in their house. * Salute my beloved Epenetus, who is the first-fruits of Asia

V. 28. *When I have sealed to them this fruit*—When I have safely delivered to them, as under Seal, this Fruit of their Brethren's Love. *I will go by you into Spain*—Such was his Design. But it does not appear, that Paul went into Spain. There are often holy Purposes in the Minds of good Men, which are over-ruled by the Providence of God, so as never to take effect. And yet they are precious in the Sight of God.

V. 30. *I beseech you—by the love of the Spirit*—That is, by the Love which is the genuine Fruit of the Spirit. *To strive together with me in your prayers*—He must pray himself, who would have others strive together with him in Prayer. Of all the Apostles, St. Paul alone is recorded to desire the Prayers of the faithful for himself. And this he generally does in the Conclusions of his Epistles; yet not without making a Difference. For he speaks in one Manner to them whom he treats as his Children, with the Gravity or even Severity of a Father, (such as Timothy, Titus, the Corinthians, and Galatians) in another, to them whom he treats rather like Equals, such as the Romans, Ephesians, The Tholonians, Colossians, Hebrews.

V. 31. *That I may be delivered*—He is thus urgent from a Sense of the Importance of his Life to the Church. Otherwise he would have rejoiced, to depart, and to be with Christ. And that

my service may be acceptable—In spite of all their Prejudices; to the end the Jewish and Gentile Believers may be knit together in tender Love.

V. 32. *That I may come to you*—This refers to the former, *with joy*—To the latter Part of the preceding Verse.

V. 1. *I commend unto you Phebe*—The Bearer of this Letter. *A servant*—The Greek Word is a Deaconess, of the church in Cenchrea—In the apostolic Age, some grave and pious Women were appointed Deaconesses in every Church. It was their Office not to teach publicly, but to visit the Sick, the Women in particular, and to minister to them both in their temporal and spiritual Necessities.

V. 2. *In the Lord*—That is, for the LORD's Sake, and in a Christian Manner. St. Paul seems fond of this Expression.

V. 4. *Who have for my life, as it were, laid down their own necks*—That is, exposed themselves to the utmost Danger, but likewise all the churches of the Gentiles—Even that at Rome, for preserving so valuable a Life.

V. 5. *Salute the church that is in their house*—Aquila had been driven from Rome in the Reign of Claudius, but was now returned, and performed the same Part there, which Caius did at Corinth. (Ch. xvi. 23.) Where any Christian had

- 6 unto Christ. Salute Mary, who bestowed much labour on us. Salute
 7 Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are in
 8 repute among the apostles, who also were in Christ before me. Salute
 9 Amplias, my beloved in the Lord. Salute Urbanus, our fellow-labourer
 10 in Christ, and my beloved Stachys. Salute Apelles, approved in Christ.
 11 Salute those of the family of Aristobulus. Salute my kinsman Herodion.
 12 Salute those of the family of Narcissus, who are in the Lord. Salute Try-
 phena and Tryphosa, who labour in the Lord. Salute the beloved Per-
 13 fis, who hath laboured much in the Lord. Salute Rufus, chosen in the
 14 Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes,
 15 Patrobas, Hermas, and the brethren who are with them. Salute Phi-
 lologus and Julias, Nereus and his sister, and Olympas, and all the saints
 16 that are with them. Salute one another with an holy kiss. The
 churches of Christ salute you.
 17 Now I beseech you, brethren, mark them who cause divisions and of-
 fences, contrary to the doctrine which ye have learned, and avoid them.

had a large House, there they all assembled together: Though as yet the Christians at Rome had neither Bishops nor Deacons. So far were they from any Shadow of Papal Power. Nay, there does not appear to have been then in the whole City any more than one of these domestic Churches. Otherwise there can be no Doubt, but St. Paul would have saluted them also. *Epenetus*—Although the Apostle had never been at Rome, yet had he many Acquaintance there. But here is no Mention of *Linus* or *Clemens*, whence it appears, they did not come to Rome till after this. *The first-fruits of Asia*—The first Convert in the Proconsular Asia.

V. 7. *Who are in repute among the apostles*—They seem to have been some of the most early Converts.

V. 9. *Our fellow-labourer*—Mine and Timothy's, ver. 21.

V. 11. *Those of the family of Aristobulus and of Narcissus, who are in the Lord*—It seems only Part of their Families were converted. Probably some of them were not known to St. Paul by Face, but only by Character. Faith does not create Moroseness but Courtesy, which even the Gravity of an Apostle did not hinder.

V. 12. *Salute Tryphena and Tryphosa*—Probably they were two Sisters.

V. 13. *Salute Rufus*—Perhaps the same that is mentioned Mark xv. 21, and his mother and

mine—This Expression may only denote the tender Care which Rufus's Mother had taken of him.

V. 14. *Salute Asyncritus, Phlegon, &c.* He seems to join those together, who were joined by Kindred, Nearness of Habitation, or any other Circumstance. It could not but encourage the Poor especially, to be saluted by Name, who perhaps did not know that the Apostle had ever heard of them. It is observable, that whilst the Apostle forgets none who are worthy, yet he adjusts the Nature of his Salutation to the Degrees of Worth, in those whom he salutes.

V. 15. *Salute all the saints*—Had St. Peter been then at Rome, St. Paul would doubtless have saluted him by Name; since no one in this numerous Catalogue, was of an Eminence comparable to his. But if he was not then at Rome, the whole Roman Tradition, with regard to the Succession of their Bishops, fails in the most fundamental Article.

V. 16. *Salute one another with an holy kiss*—Termed by St. Peter, *The kiss of Love*. (1 Pet. v. 15.) So the antient Christians concluded all their solemn Offices, the Men saluting the Men, and the Women the Women. And this apostolical Custom seems to have continued for some Ages, in all Christian Churches.

V. 17. *Mark them who cause divisions*—Such there were therefore at Rome also.

18 For such serve not the Lord Jesus Christ, but their own belly, and by good
 19 words and fair speeches deceive the hearts of the simple. For your obedience
 is come abroad unto all men. I rejoice therefore on your behalf; but
 I would have you wise with regard to that which is good, and simple with
 20 regard to that which is evil. And the God of peace shall bruise Satan under
 your feet shortly. The grace of our Lord Jesus Christ *be* with you.
 21 Timotheus my fellow-labourer, and Lucius, and Jason, and Sosipater
 22 my kinsmen salute you. I Tertius, who wrote this epistle, salute you in
 the Lord. Caius, my host, and of the whole church, saluteth you.
 23 Erastus the chamberlain of the city saluteth you, and Quartus, a brother.
 24 The grace of our Lord Jesus Christ *be* with you all. Amen.
 25 Now to him who is able to stablish you, according to my gospel, and
 the preaching of Jesus Christ, (according to the revelation of the mystery
 26 kept secret since the world began, But now made manifest, and by the
 scriptures of the prophets, according to the commandment of the eternal
 27 God, made known to all nations for the obedience of faith) To the only
 wise God, to him *be* glory through Jesus Christ for ever. Amen!

V. 18. *By good words*—Concerning themselves, making great Promises, *and fair speeches*—Concerning you, praising and flattering you. *The simple* are those, who doing no ill themselves, are not upon their Guard against them that do.

V. 19. *But I would have you*—Not only obedient, but discreet also, *wise with regard to that which is good*—As knowing in this as possible, *and simple with regard to that which is evil*—As ignorant of this as possible.

V. 20. *And God*—Giving a Blessing to your Discretion, *shall bruise Satan under your feet*—Shall defeat all the Artifices of that Sower of Tares, and unite you more and more together in Love.

V. 21. *Timotheus my fellow-labourer*—Here he is named, even before St. Paul's Kinsmen. But as he had never been at Rome, he is not named in the Beginning of the Epistle.

V. 22. *I Tertius, who wrote this epistle, salute you*—Tertius, who wrote what the Apostle dictated, inserted this, either by St. Paul's Exhortation, or ready Permission. *Caius*—The Corinthian (1 Cor. i. 14.) *my host, and of the whole church*—Who probably met for some Time in his House.

V. 23. *The chamberlain of the city*—Of Corinth.

V. 25. *Now to him who is able*—The last

Words of this Epistle exactly answer the first: Chap. i. 1—5. in particular, concerning the Power of God, the Gospel, *Jesus Christ*, the Scriptures, the Obedience of Faith, all Nations, *to stablish you*—Both *Jews* and *Gentiles*, *according to my gospel and the preaching of Jesus Christ*—That is, according to the Tenor of the Gospel of *Jesus Christ*, which I preach: *According to the revelation of the mystery*—Of the Calling of the *Gentiles*, which as plainly as it was foretold in the Prophets, was still hid from many even of the believing *Jews*.

V. 26. *According to the commandment*—The Foundation of the apostolical Office, *of the eternal God*—A more proper Epithet could not be. A new Dispensation infers no Change in God. Known unto Him are all his Works, and every Variation of them from Eternity, *made known to all nations*—Not barely that they might know, but enjoy it also, thro' obeying the faith.

V. 27. *To the only wise God*—Whose manifold Wisdom is known in the Church thro' the Gospel. (Eph. iii. 10.) *To him who is able, and to the wise God* are joined, as 1 Cor. i. 24. where *Christ* is stiled the *Wisdom of God*, and the *Power of God*. *To him be glory thro' Christ Jesus for ever*. And let every Believer say, Amen!

NOTES

ON

ST. PAUL's First Epistle to the CORINTHIANS.

CORINTH was a City of *Achaia*, situate on the Isthmus which joins *Peloponnesus*, now called *The Morea*, to the rest of *Greece*. Being so advantageously situated for Trade, the Inhabitants of it abounded in Riches, which, by too natural a Consequence, led them into Luxury, Lewdness, and all Manner of Vice.

Yet even here St. *Paul* planted a numerous Church, chiefly of Heathen Converts; to whom, about three Years after he had left *Corinth*, he wrote this Epistle from *Ephesus*: As well to correct various Disorders of which they were guilty, as to answer some Questions which they had proposed to him.

The Epistle consists of

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|---|-------------|--|-------------------------------|
| I. The Inscription, | C. i. 1—3 | riage, | C. vii. 1, 10, 25, 36, 39. |
| II. The Treatise itself, in which is | | 5. Concerning Things sacrificed to | |
| 1. An Exhortation to Concord, beating down all Glorifying in the Flesh, | 4—C. iv. 21 | Idols, | C. viii. 1—C. xi. 1. |
| 2. A Reproof, | | 6. Concerning the Veiling of Women, | 2—16 |
| 1. For not excommunicating the incestuous Person, | C. v. 1—13 | 7. Concerning the LORD's Supper, | 17—34 |
| 2. For going to Law before Heathen Judges, | C. vi. 1—11 | 8. Concerning spiritual Gifts, | C. xii. 13, 14 |
| 3. A Dissuasive from Fornication, | 12—20 | 9. Concerning the Resurrection, | C. xv. 1—58 |
| 4. An Answer to the Questions they had proposed, concerning Mar- | | 10. Concerning the Collection for the Poor; the Coming of himself; of Timothy; of Apollos; the Sum of all, | C. xvi. 1, 5, 10, 12, 13, 14. |
| | | III. The Conclusion, | 15, 17, 19—24. |

I. CORINTHIANS.

- I. **P**AUL, called *to be* an apostle of Jesus Christ, through the will of
 2 **G**od, and *Sosthenes* the brother, To the church of God, which is in Corinth, to them that are sanctified through Christ Jesus, called

V. 1. *Paul called to be an apostle*—There is great Propriety in every Clause of the Salutation, particularly in this, as there were some in the Church of *Corinth*, who called the Authority of his Mission in Question, *through the will of God*—Called *the commandment of God*, 1 Tim. i. 1. This was to the Churches, the Ground of his Authority; to *Paul* himself, of an humble and ready Mind. By the Mention of *God*, the Authority of Man is excluded, (*Gal. i. 1.*)
 Iii 2 by

and holy, with all that in every place call upon the name of our Lord
 3 Jesus Christ, both theirs and ours: Grace *be* unto you, and peace from
 God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which
 5 is given you by Christ Jesus: That in every thing ye are enriched
 6 through him, in all utterance and *in* all knowledge, As the testimony
 7 of Christ was confirmed among you: So that ye are wanting in no
 8 good gift, waiting for the revelation of our Lord Jesus Christ, Who will
 also confirm you to the end, *that ye may be* blameless in the day of the
 9 Lord Jesus Christ. God *is* faithful, by whom ye were called into the
 fellowship of his Son Jesus Christ our Lord.

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ,
 that ye all speak the same thing, and *that* there be no schisms among you,
 but *that* ye be perfectly joined together, in the same mind and in the

by the Mention of the Will of God, the Merit of *Paul* (ch. xv. 8, &c.) *And Sothenes*—A *Corinthian*, St. Paul's Companion in Travel. It was both Humility and Prudence in the Apostle, thus to join his Name with his own, in an Epistle wherein he was to reprove so many Irregularities. *Sothenes the brother*—Probably this Word is emphatical; as if he had said, Who from a *Jewish* Opposer of the Gospel, became a faithful brother.

V. 2. *To the church of God which is in Corinth*—St. Paul writing in a familiar Manner to the *Corinthians*, as also to the *Thessalonians* and *Galatians*, uses this plain Appellation. To the other Churches he uses a more solemn Address. *Sanctified through Jesus Christ*—And so undoubtedly they were in general, notwithstanding some Exceptions; called—Of *Jesus Christ*, Rom. i. 6. and—As the Fruit of that Calling, made *holy*. *With all that in every place*—Nothing could better suit that catholic Love, which St. Paul labours to promote in this Epistle, than such a Declaration of his good Wishes for every true Christian upon Earth. *Call upon the name of our Lord Jesus Christ*—This plainly implies, that all Christians pray to *Christ*, as well as to the Father through Him.

V. 4. *Always*—Whenever I mention you to God in Prayer.

V. 5. *In all utterance and knowledge* of divine Things. These Gifts the *Corinthians* particularly admired. Therefore this Congratulation naturally tended to soften their Spirits, and make way for the Reproofs which follow.

V. 6. *The testimony of Christ*—The Gospel, was confirmed among you—By these Gifts attending it. They knew they had received these by the Hand of *Paul*: And this Consideration was highly proper, to revive in them their former Reverence and Affection for their spiritual Father.

V. 7. *Waiting with earnest Desire for the glorious revelation of our Lord Jesus Christ*—A sure Mark of a true or a false Christian, To long for, or dread this Revelation.

V. 8. *Who will also*, if you faithfully apply to him, confirm you to the end—In the day of *Christ*—Now it is our Day, wherein we are to work out our Salvation. Then it will be eminently the day of *Christ*, and of his Glory in the Saints.

V. 9. *God is faithful*—To all his Promises: and therefore to him that hath shall be given: By whom ye were called—A Pledge of his Willingness to save you unto the uttermost.

V. 10. *Now I exhort you*—Ye have Faith and Hope: Secure Love also, by the endearing name of our Lord *Jesus Christ*—Infinitely preferable to all the human Names in which ye glory, *that ye all speak the same thing*—(They now spoke different Things—ver. 12.) and that there be no schisms among you—No Alienation of Affection from each other. Is this Word ever taken in any other Sense in Scripture? But that ye be joined in the same mind—Affections, Desires, and judgment—Touching all the grand Truths of the Gospel.

11 same judgment. For it hath been declared to me of you, my brethren,
 by them *of the family* of Chloe, that there are contentions among you.
 12 Now this I say, every one of you saith, I am of Paul, and I of Apollos,
 13 and I of Cephas, and I of Christ. Is Christ divided? Was Paul cru-
 14 cified for you? Or were ye baptized into the name of Paul? I thank
 15 God, that I baptized none of you but Crispus and Caius: Lest any
 16 should say, that I had baptized in my own name. I baptized also the
 family of Stephanas. I know not that I baptized any other.
 17 For Christ did not send me to baptize, but to preach the gospel; *but* not
 with wisdom of speech, lest the cross of Christ should be made of none
 18 effect: For the doctrine of the cross is indeed to them that perish foolish-
 19 ness; but to us who are saved, it is the power of God. For it is written,
 * I will destroy the wisdom of the wise, and abolish the understanding of
 20 the prudent. † Where *is* the wise? Where *is* the scribe? Where *is* the
 disputer of this world? Hath not God made foolish the wisdom of this

V. 11. *It hath been declared to me by them of the family of Chloe*—Whom some suppose to have been the Wife of Stephanas, and the Mother of Fortunatus and Achaicus. By these three the Corinthians had sent their Letter to St. Paul, ch. xvi. 17. *that there are contentions*—A Word equivalent with *Schisms* in the preceding Verse.

V. 12. *Now this I say*—That is, What I mean is this. There are various Parties among you, who set themselves, one against another, in Behalf of the several Teachers they admire. *And I of Christ*—These spoke well; if they had not on this Pretence despised their Ministers. (ch. iv. 8.) Perhaps they valued themselves on having heard Christ preach in his own Person.

V. 13. *Is Christ divided?*—Are not all the Members still under one Head? Was not He alone crucified for you all? And were ye not all baptized in his Name? The Glory of Christ then is not to be divided, between him and his Servants: Neither is the Unity of the Body to be torn asunder, seeing Christ is One still.

V. 14. *I thank God*, (a pious Phrase for the common one *I rejoice*) that in the Course of his Providence, *I baptized none of you, but Crispus* (once the Ruler of the Synagogue) *and Caius*.

V. 15. *Lest any should say, that I had baptized in my own name*—In order to attach them to myself.

V. 16. *I know not*—That is, It does not at present occur to my Memory, *that I baptized any other*.

V. 17. *For God did not send me to baptize*—That was not my chief Errand; those of inferior Rank and Abilities could do it: (Though all the Apostles were sent to baptize also, *Mat. xxviii. 19.*) *but to preach the gospel*—So the Apostle slides into his General Proposition: *But not with wisdom of speech*—With the artificial Ornaments of Discourse, invented by human Wisdom, *lest the cross of Christ should be made of none effect*—The whole Effect of St. Paul's Preaching was owing to the Power of God accompanying the plain Declaration of that great Truth, *Christ bore our Sins upon the Cross*. But this Effect might have been imputed to another Cause, had he come with that *wisdom of speech* which they admired.

V. 18. *To them that perish*—By obstinately rejecting the only Name whereby they can be saved. *But to us who are saved*—Now saved from our Sins, and in the Way to everlasting Salvation, *it is the great Instrument of the Power of God*.

V. 19. *For it is written*—And the Words are remarkably applicable to this great Event.

V. 20. *Where is the wise?* &c. The Deliverance of Judea from Sennacherib, is what Isaiah refers to in these Words; in a bold and beautiful Allusion to which, the Apostle in the Clause that follows, triumphs over all the Opposition of Human Wisdom, to the victorious Gospel of Christ. What could the *wise Men of the Gentiles* do against this? Or the *Jewish*

Scribes?

* Isaiah xxix. 14.

† Isaiah xxxiii. 18.

21 world? For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them
 22 that believe. For whereas the Jews demand signs, and the Greeks seek
 23 wisdom, We preach Christ crucified, to the Jews a stumbling-block,
 24 and to the Greeks foolishness: But to them that are called, both Jews
 25 and Greeks, Christ the power of God and the wisdom of God. Because the
 foolishness of God is wiser than men, and the weakness of God is stronger
 26 than men. Behold your calling, brethren: that not many wise men
 27 after the flesh, not many mighty, not many noble *are called*: But God
 hath chosen the foolish things of the world, to shame the wise, and the
 28 weak things of the world, to shame the things that are mighty: And
 the base things of the world, and things that are despised, hath God
 chosen; yea, things that are not, to bring to nought the things that are;
 29 That no flesh may glory before him. But of him are ye in Christ Jesus,
 30 who is made by God unto us wisdom, and righteousness, and sancti-
 31 fication, and redemption: That as it is written, * He that glorieth, let

Scribes? Or the disputers of this world? Those among both, who, proud of their Acuteness, were fond of Controversy, and thought they could confute all Opponents. Hath not God made foolish the wisdom of this world?—That is, shewn it to be very Foolishness?

V. 21. *For since in the wisdom of God*—According to his wise Disposals, leaving them to make the Trial, *the world*, whether Jewish or Gentile, by all its boasted wisdom knew not God—Though the whole Creation declared its Creator, and though He declared Himself by all the Prophets; *it pleased God by a Way* which those who perish count mere foolishness, *to save them that believe.*

V. 22. *For whereas the Jews demand* of the Apostles, as they did of their LORD, more Signs still, after all they have seen already: *And the Greeks or Gentiles seek wisdom*—The Depths of Philosophy, and the Charms of Eloquence.

V. 23. *We go on to preach*, in a plain and historical, not rhetorical or philosophical Manner, *Christ crucified, to the Jews a stumbling-block*, just opposite to the signs they demand, *and to the Greeks foolishness*, a silly Tale, just opposite to the wisdom they seek.

V. 24. *But to them that are called*—And obey the heavenly Calling—*Christ*, with his Cross, his Death, his Life, his Kingdom. And they experience, first, that He is *the power*, then that He is *the wisdom of God.*

V. 25. *Because the foolishness of God*—The Gospel-Scheme, which the World judge to be mere Foolishness, *is wiser than the Wisdom of men, and, weak as they account it, stronger than all the Strength of men.*

V. 26. *Behold your calling*—What Manner of Men they are whom God calls; *that not many wise men after the flesh*—In the Account of the World, *not many mighty*—Men of Power and Authority.

V. 28. *Things that are not*—The Jews frequently called the Gentiles, *them that are not*, Esdr. vi. 56, 57. In so supreme Contempt did they hold them. *The things that are*—In high Esteem.

V. 29. *That no flesh*—A fit Appellation. Flesh is fair, but withering as Grass, *may glory before him. In him we ought to glory.*

V. 30. *Of him*—Out of his Free Grace and Mercy, *are ye*—Ingrafted into Christ Jesus, *who is made unto us* that believe Wisdom, who were before utterly foolish and ignorant; *Righteousness*, the sole Ground of our Justification, who were before under the Wrath and Curse of God; *Sanctification*, a Principle of Universal Holiness, whereas before we were altogether dead in Sin; *and Redemption*, that is, Compleat Deliverance from all Evil, and Eternal Bliss both of Soul and Body.

V. 31. *Let him glory in the Lord*—Not in himself, not in the Flesh, not in the World.

* Jer. ix. 24.

V. 1. And

II. him glory in the Lord. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of God. For I determined not to know any thing among you save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with the persuasive words of human wisdom, but with the demonstration of the Spirit and of power; That your faith might not stand in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among them that are perfect: but not the wisdom of this world, nor of the rulers of this world, that come to nought: 7 But we speak the hidden wisdom of God in a mystery, which God ordained before the world for our glory; Which none of the rulers of this world knew; for had they known *it*, they would not have crucified 9 the Lord of glory. But as it is written, * Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things

V. 1. *And I accordingly came to you, not with excellency of speech or of wisdom—I did not affect either deep Wisdom or Eloquence, declaring the testimony of God—What God gave me to testify concerning his Son.*

V. 2. *I determined not to know any thing—To waive all my other Knowledge, and not to preach any thing, save Jesus Christ, and him crucified—That is, What He did, suffered, taught. A Part is put for the whole.*

V. 3. *And I was with you—At my first Entrance, in weakness of Body, 2 Cor. xii. 7. and in fear—Lest I should offend any; and in much trembling—The Emotion of my Mind affecting my very Body.*

V. 4. *And my speech in private, as well as my public preaching, was not with the persuasive words of human wisdom, such as the wise Men of the World use; but with the demonstration of the Spirit and of power—With that powerful kind of Demonstration, which flows from the Holy Spirit; which works on the Conscience, with the most convincing Light and the most persuasive Evidence.*

V. 5. *That your faith might not be built on the wisdom or Power of man, but on the Wisdom and power of God.*

V. 6. *Yet we speak wisdom—Yea, the truest and most excellent Wisdom, among them that are perfect—Adult, experienced Christians. By Wisdom here he seems to mean, not the whole Christian Doctrine, but the most sublime and*

abstruse Parts of it. *But not the wisdom admired and taught by the Men of this world, nor of the rulers of this world, Jewish or Heathen, that come to nought—Both they and their Wisdom, and the World itself.*

V. 7. *But we speak the mysterious wisdom of God, which was hidden for many Ages from all the World; and is still hidden even from babes in Christ; much more from all Unbelievers. Which God ordained before the world—So far is this from coming to nought, like worldly Wisdom, for our glory—Arising from the Glory of our Lord, and then to be revealed, when all worldly Glory vanishes.*

V. 8. *Had they known it—That Wisdom, they would not have crucified—Punished as a Slave, the Lord of glory—The giving Christ this august Title, peculiar to the great Jehovah, plainly shews Him to be the Supreme God. In like Manner the Father is stiled The Father of glory, (Eph. i. 17.) and the Holy Ghost, the Spirit of glory, (1 Pet. iv. 14.) The Application of this Title to all the Three, shews that the Father, Son, and Holy Ghost are the God of glory: As the only true God is called Psalm xxix. 3. and Acts vii. 2.*

V. 9. *But this Ignorance of theirs fulfils what is written concerning the Blessings of the Messiah's Kingdom. No natural Man hath either seen, heard, or known the things which God hath prepared, saith the Prophet, for them that love him.*

* Isaiah lxiv. 4.

V. 10. *But*

10 God hath prepared for them that love him. But God hath revealed
 them to us by his Spirit; for the Spirit searcheth all things, even the deep
 11 things of God. For what man knoweth the things of a man, but the
 spirit of a man which is in him? So the things of God also knoweth no
 12 one, but the Spirit of God. Now we have received, not the spirit of
 the world, but the Spirit which is of God, that we may know the things
 13 which are freely given to us of God. Which also we speak, not in
 words taught by human wisdom, but in those taught by the Holy Spirit,
 14 explaining spiritual things by spiritual words. But the natural man re-
 ceiveth not the things of the Spirit; for they are foolishness to him:
 15 neither can he know them, because they are spiritually discerned. But
 the spiritual man discerneth indeed all things, yet he himself is discerned
 16 by no man. * For who hath known the mind of the Lord, that he may
 instruct him? But we have the mind of Christ.

III. And I, brethren, could not speak to you as unto spiritual, but as unto
 2 carnal, as unto babes in Christ. I fed you with milk, not with meat;

V. 10. *But God hath revealed* (yea, and freely given, ver. 12.) *them to us*; even inconceivable Peace and Joy unspeakable, by his Spirit—Who intimately and fully knows them: for the Spirit searcheth even the deep things of God—Be they ever so hidden and mysterious; the Depths both of his Nature and of his Kingdom.

V. 21. *For what man knoweth the things of a man*—All the inmost Recesses of his Mind: Although Men are all of one Nature, and so may the more easily know one another. So the things of God knoweth no one but the Spirit—Who consequently is God.

V. 12. *Now we have received not the spirit of the world*—This Spirit is not properly received. For the Men of the World always had it. But Christians receive the Spirit of God, which before they had not.

V. 13. *Which also we speak*, as well as know, *in words taught by the Holy Spirit*—Such are all the Words of Scripture. How high a Regard ought we then to retain for them? *Explaining spiritual things by spiritual words*—Or, *adapting spiritual words to spiritual things*—Being taught of the Spirit to express the Things of the Spirit.

V. 14. *But the natural man*—That is, Every Man who hath not the Spirit, who has no other Way of obtaining Knowledge, but by his Senses and Natural Understanding, *receiveth not*—

Does not understand or conceive, *the things of the Spirit*—The Things revealed by the Spirit of God, whether relating to his Nature or his Kingdom. *For they are foolishness to him*—He is so far from understanding, that he utterly despises them. *Neither can he know them*—As he has not the Will, so neither has he the Power; *because they are spiritually discerned*—They can only be discerned by the Aid of that Spirit, and by those spiritual Senses which he has not.

V. 15. *But the spiritual man*—He that hath the Spirit, *discerneth all the things of God* whereof we have been speaking, *yet he himself is discerned by no man*—No natural Men. They neither understand what he is, nor what he says.

V. 16. *Who*—What natural Man. *We*—Spiritual Men, Apostles in particular; *have*—Know, understand, *the mind of Christ*—Concerning the whole Plan of Gospel-Salvation.

V. 1. *And I, brethren*—He spoke before, (ch. ii. 1.) of his Entrance, now of his Progress among them; *could not speak to you as unto spiritual*—Adult, experienced Christians; *but as unto Men who were still in great Measure carnal; as unto babes in Christ*—Still weak in Grace, though eminent in Gifts. (ch. i. 5.)

V. 2. *I fed you as Babes with milk*; the first and plainest Truths of the Gospel. So should

* Isaiah xl. 13.

3 for ye were not able *to bear it*: nor are ye now able. For ye are still
 carnal: for while *there is* among you emulation, and strife, and divisions,
 4 are ye not carnal, and walk according to man? For while one saith, I
 am of Paul, and another, I *am* of Apollos, are ye not carnal?
 5 Who then is Paul, and who *is* Apollos, but ministers by whom ye
 6 believed, even as the Lord gave to every man? I planted, Apollos
 7 watered; but God gave the increase. So then, neither is he that
 planteth any thing, nor he that watereth; but God that giveth the
 8 increase. But he that planteth and he that watereth are one; and
 every one shall receive his own reward, according to his own la-
 9 bour. For we are fellow-labourers of God: ye are God's husbandry,
 10 ye are God's building. According to the grace of God given to me,
 as a wise master-builder I have laid the foundation, and another buildeth
 11 thereon; but let every one take heed how he buildeth thereon. For
 other foundation can no man lay, than what is laid, which is Jesus Christ:

should every Preacher suit his Doctrine to his Hearers.

V. 3. *For while there is among you emulation in your Hearts, strife in your Words, and actual divisions, are ye not carnal, and walk according to man?* As mere Men? not as Christians, according to God.

V. 4. *I am of Apollos*—Probably St. Paul named himself and Apollos, to shew that he would condemn any Division among them, even though it were in Favour of himself, or the dearest Friend he had in the World. *Are ye not carnal?*—For the Spirit of God allows no Party-Zeal.

V. 5. *Ministers, or Servants, by whom ye believed, as the Lord, the Master of those Servants, gave to every man.*

V. 7. *God that giveth the increase* is all in all; without Him neither planting nor watering avails.

V. 8. *But he that planteth and he that watereth are one*—Which is another Argument against Division. Though their Labours are different, they are all employed in one General Work, the saving Souls. Hence he takes Occasion to speak of the Reward of them that labour faithfully, and the awful Account to be given by all. *Every one shall receive his own peculiar reward, according to his own peculiar labour*—Not only according to his Success: But he who labours much, though with small Success, shall have a great Reward.

Has not all this Reasoning the same Force

still? Ministers are still barely Instruments in God's Hand, and depend as entirely as ever on his Blessing, to give the Increase to their Labours. Without this they are nothing; with it, their Part is so small, that they hardly deserve to be mentioned. May their Hearts and Hands be more united! And retaining a due Sense of the Honour God doth them in employing them, may they faithfully labour, not as for themselves, but for the great Proprietor of all, till the Day come when He will reward them in full Proportion to their Fidelity and Diligence.

V. 9. *For we are all fellow-labourers*—God's Labourers, and Fellow-labourers with each other. *Ye are God's husbandry*—This is the Sum of what went before: It is a comprehensive Word, taking in both a Field, a Garden, and a Vineyard. *Ye are God's building*—This is the Sum of what follows.

V. 13. *According to the grace of God given to me*—This he premises, lest he should seem to ascribe it to himself. *Let every one take heed how he buildeth thereon*—That all his Doctrines may be consistent with the Foundation.

V. 11. *For other foundation*—On which the whole Church, and all its Doctrines, Duties, and Blessings may be built; *can no man lay than what is laid*—In the Counsels of Divine Wisdom, in the Promises and Prophecies of the Old Testament, in the Preaching of the Apostles, St. Paul in particular; *which is Jesus Christ*—Who, in his Person and Offices,

12 And if any one build on this foundation, gold, silver, costly stones;
 13 wood, hay, stubble, Every one's work shall be made manifest; for the
 day shall declare it: for it is revealed by fire; yea the fire shall try
 14 every one's work, of what sort it is. If any one's work which he hath
 15 built thereon shall remain, he shall receive a reward. If any one's work
 shall be burnt, he shall suffer loss, but himself shall be saved, yet so as
 16 through the fire. Know ye not, that ye are the temple of God, and
 17 the Spirit of God dwelleth in you? If any man destroy the temple of God,
 him shall God destroy: for the temple of God is holy, which *temple* ye
 18 are. Let none deceive himself: if any one among you thinketh him-
 self to be wise, let him become a fool in this world, that he may become
 19 wise. For the wisdom of this world is foolishness with God; as it is
 20 written, * He taketh the wise in their own craftiness. And again, † The
 21 Lord knoweth the thoughts of the wise, that they are vain. Therefore

is the firm, immoveable Rock of Ages, every Way sufficient to bear all the Weight that GOD Himself, or the Sinner, when he believes, can lay upon Him.

V. 12. *If any one build gold, silver, costly stones*—Three Sorts of Materials which will bear the Fire; true and solid Doctrines: *Wood, hay, stubble*—Three which will not bear the Fire. Such are all Doctrines, Ceremonies, and Forms of human Invention, all but the substantial, vital Truths of Christianity.

V. 13. The Time is coming, when *every one's work shall be made manifest: for the day of the LORD, that great and final Day, shall declare it to all the World. For it is revealed—*What Faith beholds as so certain and so near, is spoken of as already present; *by fire; yea, the fire shall try every one's work, of what sort it is—*The strict Process of that Day will try every Man's Doctrines, whether they come up to the Scripture-Standard or not. Here is a plain Allusion to the flaming Light and consuming Heat of the General Conflagration. But the Expression, when applied to the trying of Doctrines, and consuming those that are wrong, is evidently figurative; because no Material Fire can have such an Effect on what is of a Moral Nature. And therefore it is added, He who builds *wood, hay, or stubble, shall be saved as through the fire; or, as narrowly as a Man escapes through the fire, when his House is all in Flames about him.*

This Text then is so far from establishing

the *Romish* Purgatory, that it utterly overthrows it. For the Fire here mentioned does not exist, till the Day of Judgment: Therefore if this be the Fire of Purgatory, it follows, That Purgatory does not exist, before the Day of Judgment.

V. 14. *He shall receive a reward*—A peculiar Degree of Glory. Some Degree even the other will receive; seeing he held the Foundation; though through Ignorance he built thereon what would not abide the Fire.

V. 15. *He shall suffer loss*—The Loss of that peculiar Degree of Glory.

V. 16. *Ye*—All Christians, *are the temple of God*—The most noble kind of Building, ver. 9.

V. 17. *If any man destroy the temple of God*—Destroy a real Christian, by Schisms, or Doctrines fundamentally wrong, *him shall God destroy*—He shall not be saved at all; not even as *through the fire*.

V. 18. *Let him become a fool in this world*—Such as the World accounts so; *that he may become wise*—In GOD's Account.

V. 19. *For all the boasted wisdom of the world is mere foolishness in the Sight of GOD. He taketh the wise in their own craftiness*—Not only while they think they are acting wisely; but by their very Wisdom, which itself is their Snare and the Occasion of their Destruction.

V. 20. *That they are but vain*—Empty, foolish; they and all their Thoughts.

V. 21. *Therefore*—Upon the whole, *let none glory in men*—So as to divide into Parties

* Job v. 13.

† Psalm xciv. 11.

22 let none glory in men; for all things are yours: Whether Paul, or
 Apollos, or Cephas; or the world, or life, or death, or things present,
 23 or things to come, all are yours, And ye *are* Christ's, and Christ *is*
 IV. God's. Let a man so account us, as servants of Christ, as stewards of
 2 the mysteries of God. Moreover it is required in stewards, that a man
 3 be found faithful. But it is a very small thing with me, to be judged
 4 by you or by any man's judgment; yea, I judge not myself. For I am
 not conscious to myself of any thing, yet am I not hereby justified; but
 5 he that judgeth me is the Lord. Therefore judge nothing before the time,
 until the Lord come, who both will bring to light the hidden things of
 darkness, and manifest the counsels of the hearts. And then shall every
 one have praise from God.
 6 These things, brethren, I have by a figure transferred to myself and
 Apollos, for your sakes; that ye may learn in us, not to think of *men*
 above * what is *here* written, that ye may not be puffed up *for* one
 7 above another. For who maketh thee to differ *from another*? And

on their Account. *For all things are yours—*
 And we in particular. We are not your Lords,
 but rather your Servants.

V. 22. *Whether Paul, or Apollos, or Cephas—*
 We are all equally yours, to serve you for
*Christ's Sake, or the world—*This Leap from
Peter to the world greatly enlarges the Thought,
 and argues a kind of Impatience of enumerat-
 ing the rest. *Peter* and every one in the whole
 World, however excellent in Gifts, or Grace,
 or Office, are also your Servants for *Christ's*
 Sake; *or life, or death—*These, with all their
 various Circumstances, are disposed as will be
 most for your Advantage; *or things present* on
 Earth, or *things to come* in Heaven. Contend
 therefore no more about these little Things,
 but be ye united in Love, as ye are in Blessings.

V. 23. *And ye are Christ's—*His Property,
 his Subjects, his Members, *and Christ is God's*
 —As Mediator he refers all his Services to his
 Father's Glory.

V. 1. *Let a man account us as servants of Christ*
 —The original Word properly signifies, such
 Servants as laboured at the Oar in Rowing Vessels.
 And accordingly intimates, the Pains
 which every faithful Minister takes in his
 LORD's Work. O GOD, where are these
 Ministers to be found? LORD, thou knowest.
*And stewards of the mysteries of God—*Dispensers
 of the mysterious Truths of the Gospel.

V. 3. *Yea, I judge not myself—*My final State
 is not to be determined by my own Judgment.

V. 4. *I am not conscious to myself of any thing*
*evil: yet am I not hereby justified—*I depend
 not on this, as a sufficient Justification of my-
 self in GOD's Account: *But he that judgeth me is*
*the Lord—*By his Sentence I am to stand or fall.

V. 5. *Therefore judge nothing before the time—*
 Appointed for judging all Men; *until the Lord*
come, who in order to pass a righteous Judg-
 ment, which otherwise would be impossible,
will both bring to light the things which are now
 covered with impenetrable darkness, *and mani-*
fest the most secret Springs of Action, the Prin-
ciples and Intentions of every Heart. And then
shall every one, every faithful Steward, have
praise of God.

V. 6. *These things—*Mentioned ch. i. 10,
 &c. *I have by a very obvious figure transferred*
to myself, and Apollos, and Cephas, instead of
naming those particular Preachers at Corinth,
to whom ye are so fondly attached, that ye may
*learn in us—*From what has been said concern-
 ing us, (who, however eminent we are, are
 mere Instruments in GOD's Hand) *not to think*
of any Man above what is here written, or above
what Scripture warrants.

V. 7. *Who maketh thee to differ—*Either in
 Gifts or Graces? *As if thou hadst not received*
*it—*As if thou hadst it originally from thyself.

* Ch. iii. 7.

V. 8. *New*

what hast thou which thou hast not received? But if thou hast received *it*,
 8 why dost thou boast, as if thou hadst not received *it*? Now ye are full:
 now ye are rich: ye have reigned as kings without us. And I would ye did
 9 reign, that we also might reign with you. For I know assuredly God
 hath set forth us the apostles last, as appointed to death; for we are made
 10 a spectacle to the world, both to angels and to men. We *are* fools for
 Christ's sake; but ye *are* wise in Christ: we *are* weak; but ye *are*
 11 strong: ye *are* honourable; but we *are* despised. Even to this present
 hour, we both hunger and thirst, and are naked, and are buffeted, and
 12 have no certain abode, And labour, working with our own hands: be-
 13 ing reviled, we bless; being persecuted, we suffer it: Being defamed,
 we intreat: we are made as the filth of the world, and off-scouring of
 14 all things to this day. I do not write these things to shame you, but
 15 as my beloved children I warn *you*. For if ye have ten thousand in-
 structors in Christ, yet *have ye* not many fathers; for I have begotten

V. 8. *Now ye are full*—The *Corinthians* abounded with spiritual Gifts. And so did the Apostles. But the Apostles, by continual Want and Sufferings were kept from Self-complacency. The *Corinthians* suffering nothing, and having Plenty of all Things, were pleased with and applauded themselves. And they were like Children, who being raised in the World, disregard their poor Parents. *Now ye are full*: (says the Apostle, in a beautiful Gradation) *ye are rich: ye have reigned as kings*—A proverbial Expression, denoting the most splendid and plentiful Circumstances, without any Thought of us. *And I would ye did reign*—In the best Sense: I would ye had attained the Height of Holiness: *that we might reign with you*—Having no more Sorrow on your Account, but sharing in your Happiness.

V. 9. *God hath set forth us last, as appointed to death*—Alluding to the Roman Custom, of bringing forth those Persons last on the Stage, either to fight with each other, or with wild Beasts, who were devoted to Death: so that if they escaped one Day, they were brought out again, and again, till they were killed.

V. 10. *We are fools* in the Account of the World, for Christ's sake: but ye are wise in Christ—Though ye are Christians, ye think yourselves wise; and ye have found Means to make the World think you so too. *We are weak*—In Presence, in Infirmities, in Sufferings: but

ye are strong—In just opposite Circumstances.

V. 11. *And are naked*—Who can imagine a more glorious Triumph of the Truth, than that which it gained in these Circumstances? When St. Paul, with an Impediment in his Speech, and a Person rather contemptible than graceful, appeared in a mean, perhaps tattered Dress, before Persons of the highest Distinction, and yet commanded such Attention, and made such deep Impressions upon them!

V. 12. *We bless—suffer it—intreat*—We do not return Revilings, Persecution, Defamation: Nothing but Blessing.

V. 13. *We are made as the filth of the world, and off-scouring of all things*—Such were those poor Wretches among the Heathens, who were taken from the Dregs of the People, to be offered as Expiatory Sacrifices, to the Infernal Gods. They were loaded with Curses, Affronts, and Injuries, all the Way they went to the Altars. And when the Ashes of those unhappy Men were thrown into the Sea, these very Names were given them in the Ceremony.

V. 14. *I do not write these things to shame you, but as my beloved children I warn you*—It is with admirable Prudence and Sweetness the Apostle adds this, to prevent any unkind Construction of his Words.

V. 15. *I have begotten you*—This excludes not only Apollos his Successor, but also Silas and Timothy his Companions. And the Relation between a Spiritual Father and his Children

16 you in Christ Jesus through the gospel. I beseech you therefore, be ye
 17 followers of me. For this cause I have sent to you Timotheus, who
 is my beloved son, and faithful in the Lord, who shall remind you of my
 18 ways in Christ, as I teach every where in every church. Now some are
 19 puffed up, as if I would not come to you. But I will come to you
 shortly, if the Lord permit, and will know, not the speech of them who
 20 are puffed up, but the power. For the kingdom of God is not in speech,
 21 but in power. What will ye? That I come to you with a rod? Or in
 love, and the spirit of meekness?

V. It is commonly reported, *that there is* fornication among you, and such
 fornication, as *is* not even named among the heathens, that one should
 2 have his father's wife. And are ye puffed up? Have ye not rather
 mourned, that he who hath done this deed, might be taken from among
 3 you? For I verily as absent in body, but present in spirit, have already,
 4 as if I were present, judged him who hath so done this, In the name of
 our Lord Jesus Christ, when ye are gathered together, and my spirit, with
 5 the power of our Lord Jesus Christ, To deliver such an one to Satan,
 for the destruction of the flesh, that the spirit may be saved in the day
 6 of the Lord Jesus. Your glorying is not good: know ye not, that

den brings with it an inexpressible Nearness and Affection.

V. 16. *Be ye followers of me*—In that Spirit and Behaviour, which I have so largely declared.

V. 17. *My beloved son*—Elsewhere he styles him *brother*; (2 Cor. i. 1.) but here paternal Affection takes place. *As I teach*—No less by Example than Precept.

V. 18. *Now some are puffed up*—St. Paul saw by a divine Light, the Thoughts which would arise in their Hearts. *As if I would not come*—Because I send *Timothy*.

V. 19. *I will know*—He here shews his fatherly Authority, *not the big, empty speech of* these vain Boasters, but how much of *the power of God* attends them.

V. 20. *For the kingdom of God*—Real Religion, does *not* consist in Words, *but in the power of God* ruling the Heart.

V. 21. *With a rod*—That is, with Severity.

V. 1. *Fornication*—The original Word implies criminal Conversation of any Kind whatever. *His father's wife*—While his Father was alive.

V. 2. *Are ye puffed up?* Should ye not rather

have mourned, have solemnly humbled yourselves, and at that Time of solemn Mourning have expelled that notorious Sinner from your Communion?

V. 3. *I verily, as present in spirit*—Having a full (it seems a miraculous) View of the whole Fact, *have already, as if I were actually present, judged him who hath so scandalously done this*.

V. 4. *And my spirit*—Present with you, *with the power of the Lord Jesus Christ*—To confirm my Sentence.

V. 5. *To deliver such an one*—This was the highest Degree of Punishment in the Christian Church. And we may observe, the passing this Sentence was the *Act* of the Apostle, not of the *Corinthians*: *To Satan*—Who was usually permitted in such Cases, to inflict Pain or Sickness on the Offender: *for the destruction*—Though slowly and gradually, *of the flesh*—Unless prevented by speedy Repentance.

V. 6. *Your glorying*—Either in your Gifts or Prosperity, at such a Time as this, *is not good*. *Know ye not, that a little leaven*—One Sin, or one Sinner, *leaveneth the whole lump*—Diffuses Guilt and Infection through the whole Congregation?

V. 7. *Purge*

- 7 a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for our passover is slain for us, *even* Christ: Therefore let us keep the feast; not with the old leaven, nor with the leaven of wickedness and malignity, but with the unleavened bread of sincerity and truth.
- 9 I wrote to you in an epistle, Not to converse with lewd persons. 10 But not altogether with the lewd persons of this world, or the covetous, or the rapacious, or idolaters, for then ye must go out of the world. 11 But I have now written unto you, if any who is named a brother be a lewd person, or covetous, or an idolater, or a railer, or a drunkard, or rapacious, not to converse with such an one, no, not to eat with him. For what have I to do, to judge them also that are without? Do not ye judge 13 them that are within? (But them that are without God will judge:) And ye will take away from among yourselves that wicked person.

VI. Dare any of you, having a matter against another, refer it to the unjust, and not to the saints? Know ye not, that the saints shall judge the

V. 7. *Purge out therefore the old leaven*—Both of Sinners and of Sin, *that ye may be a new lump, as ye are unleavened*—That is, that being unleavened, ye may be a new lump, Holy unto the LORD. *For our passover is slain for us*—The Jewish Passover, about the Time of which this Epistle was wrote, (ch. v. 11.) was only a Type of this. What exquisite Skill both here and every where conducts the Zeal of the inspired Writer? How surprizing a Transition is here? And yet how perfectly natural? The Apostle speaking of the incestuous Criminal, slides into his darling Topic, a crucified Saviour. Who would have expected it on such an Occasion? Yet when it is thus brought in, who does not see and admire both the Propriety of the Subject, and the Delicacy of its Introduction?

V. 8. *Therefore let us keep the feast*—Let us feed on Him by Faith. Here is a plain Allusion to the LORD's Supper, which was instituted in the room of the Passover; *not with the old leaven*—Of Heathenism or Judaism. *Malignity* is Stubbornness in Evil. *Sincerity and Truth* seem to be put here, for the whole of true, inward Religion.

V. 9. *I wrote to you in a former epistle*—And doubtless both St. Paul and the other Apostles wrote many Things which are not extant now. *Not to converse*—Familiarly; not to contract any Intimacy or Acquaintance with them, more than is absolutely necessary.

V. 10. *But I did not mean, that you should altogether refrain from conversing with Heathens, though they are guilty in some of these Respects. Covetous, rapacious, idolaters*—Sinners against themselves, their Neighbour, GOD. *For then ye must go out of the world*—Then all civil Commerce must cease. So that *going out of the world*, which some account a Perfection, St. Paul accounts an utter Absurdity.

V. 11. *Who is named a brother*—That is, a Christian, especially if a Member of the same Congregation; *rapacious*—Guilty of Oppression, Extortion, or any open Injustice. *No, not to eat with him*—Which is the lowest Degree of Familiarity.

V. 12. *I speak of Christians only. For what have I to do to judge Heathens?* But ye as well as I, judge those of your own Community.

V. 13. *Them that are without God will judge*—The passing Sentence on these He hath reserved to Himself. *And ye will take away—that wicked person*—This properly belongs to you.

V. 1. *The unjust*—The Heathens. A Christian could expect no Justice from these. *The saints*—Who might easily decide these smaller Differences, in a private and friendly Manner.

V. 2. *Know ye not*—This Expression occurs six Times in this single Chapter. And that

world? And if the world is judged by you, are ye unworthy to judge
 3 the smallest matters? Know ye not, that we shall judge angels? How
 4 much more things pertaining to this life? If then ye have any contro-
 versies of things pertaining to this life, do ye set them to judge who are
 5 of no esteem in the church? I speak to your shame. What, is there not
 so much as one wise man among you, that shall be able to judge between
 6 his brethren? But brother goeth to law with brother, and this before
 7 the infidels. Indeed even this is altogether a fault among you, that ye
 have contests with each other. Why do ye not rather suffer wrong? Why
 8 do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong,
 9 and defraud even *your* brethren. Know ye not that the unjust shall not
 inherit the kingdom of God?

Be not deceived, Neither fornicators, nor idolaters, nor adulterers, nor
 10 the effeminate, nor sodomites, Nor thieves, nor the covetous, nor re-
 11 vilers, nor the rapacious shall inherit the kingdom of God. And such
 were some of you: but ye are washed, but ye are sanctified, but ye are
 justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful for me; but all things are not expedient: all
 things are lawful for me; but I will not be brought under the power of

that with a peculiar Force. For the *Corinthians* knew, and gloried in it: but they did not
 practise; *that the saints*—After having been
 judged themselves, *shall judge the world*—Shall
 be Assessors with *Christ*, in the Judgment where-
 in He shall condemn all the Wicked, as well
 Angels as Men, *Mat. xix. 28. Rev. xx. 4.*

V. 4. *Them who are of no esteem in the church*
 —That is, Heathens, who, as such, could be
 in no Esteem with the Christians.

V. 5. *Is there not one among you, who are such*
 Admirers of Wisdom, that is *wise* enough to
 decide such Causes?

V. 7. *Indeed even this is a fault, that ye quar-*
 rel with each other at all, whether ye go to
 Law or no. *Why do ye not rather suffer wrong?*
 —All Men cannot, or will not receive this
 Saying. Many aim only at this, “I will nei-
 ther do Wrong, nor suffer it.” These are ho-
 nest Heathens, but no Christians.

V. 8. *Nay, ye do wrong*—Openly, and *defraud*
 —Privately. O how powerfully did the My-
 stery of Iniquity already work!

V. 9. *Idolatry* is here placed between *Forni-*
 cation and *Adultery*, because they generally ac-
 companied it. *Nor the effeminate*—Who live

in an easy, indolent Way, taking up no Cross,
 enduring no Hardship.

But how is this? These good-natured, harm-
 less People, are ranked with *Idolaters* and *So-*
domites! We may learn hence, That we are
 never secure from the greatest Sins, till we guard
 against those which are thought the least: Nor
 indeed, till we think no Sin is little; since eve-
 ry one is a Step toward Hell.

V. 11. *And such were some of you. But ye are*
washed—From those gross Abominations; nay,
 and *ye are inwardly sanctified*, not before, but
 in Consequence of your being *justified, in the*
name—That is, by the Merits of *the Lord Je-*
sus, through which your Sins are forgiven, and
 by the Spirit of our God, by whom ye are thus
washed and sanctified.

V. 12. *All things, which are lawful for you,*
are lawful for me: but all things are not always
expedient—Particularly when any thing would
 offend my weak Brother; or when it would
 enslave my own Soul. For though *all things*
are lawful for me, yet I will not be brought under
the power of any—So as to be uneasy when I
 abstain from it. For if so, then I am under the
 Power of it.

V. 13. As

13 any. Meats *are* for the belly, and the belly for meats; yet God will destroy both it and them. But the body *is* not for fornication, but for
 14 the Lord, and the Lord for the body. And God hath both raised up the
 15 Lord, and will also raise us up by his power. Know ye not, that your bodies are members of Christ? Shall I then take the members of Christ,
 16 and make them the members of an harlot? God forbid. Know ye not, that he who is joined to an harlot is one body? * For they two, faith
 17 he, shall be one flesh. But he that is joined to the Lord is one Spirit.
 18 Flee fornication. Every sin that a man doth, is without the body; but
 19 he that committeth fornication, sinneth against his own body. Know ye not, that your body is the temple of the Holy Ghost, which is in you,
 20 which ye have from God? And ye are not your own: For ye are bought with a price: therefore glorify God with your body and your spirit, which are God's.

VII. Now concerning the things whereof ye wrote to me, *It is* good for a
 2 man, not to touch a woman. Yet, *to avoid* fornication, let every man have his own wife; and let every woman have her own husband.
 3 Let the husband render the debt to the wife; and in like manner the

V. 13. As if he had said, I speak this, chiefly with regard to Meats: (And would to God all Christians would consider it!) Particularly with regard to those offered to Idols, and those forbidden in the *Mosaic Law*. These, I grant, are all indifferent, and have *their Use*; tho' it is only for a Time; then Meats and the Organs which receive them, will together moulder into Dust. But the Case is quite otherwise with Fornication. This is not indifferent, but at all Times evil. *For the body is for the Lord*—Designed only for his Service: *And the Lord*, in an important Sense *for the body*; being the Saviour of this as well as of the Soul; in Proof of which God hath already raised Him from the Dead.

V. 17. *But he that is joined to the Lord*—By Faith, *is one spirit with him*—And shall he make himself one Flesh with an Harlot?

V. 11. *Flee fornication*—All unlawful Commerce with Women, with Speed, with Abhorrence, with all your Might. *Every sin that a man commits against his Neighbour only*, terminates upon an Object out of himself, and does not so immediately pollute his Body, tho' it does his Soul: *But he that committeth fornication, sinneth against his own body*—Pollutes, dishonours, and degrades it to a Level with Brute Beasts.

V. 19. And even your Body is not, strictly speaking, your own. Even this *is the temple of the Holy Ghost*—Dedicated to Him, and inhabited by Him. What the Apostle calls elsewhere *the temple of God* (ch. iii. 16, 17.) and *the temple of the living God* (2 Cor. vi. 16.) he here styles the *temple of the Holy Ghost*; plainly shewing, that the Holy Ghost is *the living God*.

V. 20. *Glorify God with your body and your spirit*—Yield your Bodies and all their Members, as well as your Souls and all their Faculties, as Instruments of Righteousness to God. Devote and employ all ye have, and all ye are, intirely, unreservedly, and for ever to his Glory.

V. 1. *It is good for a man*—Who is Master of himself, *not to touch a woman*—That is, not to marry. So great and many are the Advantages of a single Life.

V. 2. *Yet, when it is needful in order to avoid fornication, let every man have his own wife: His own*; for Christianity allows no Polygamy.

V. 3. *Let not married Persons fancy, that there is any Perfection in living with each other, as if they were unmarried. The debt—*

* Gen. ii. 24.

4 wife also to the husband. The wife hath not power over her own body,
 but the husband; and in like manner the husband also hath not power
 5 over his own body, but the wife. Withdraw not from each other, un-
 less *it be* by consent for a time, that ye may give yourselves to prayer,
 and may come together again, lest Satan tempt you through your incon-
 6 tinence. But I say this by way of advice, not by way of precept. For I
 7 would that all men were even as myself: but every one hath his proper
 gift from God, one after this manner, another after that.

8 But to the unmarried and the widows I say, It is good for them, if
 9 they remain even as I. But if they have not power over themselves,
 10 let them marry; for it is better to marry than to burn. The married I
 command, *yet* not I, but the Lord, * Let not the wife depart from her
 11 husband. But if she depart, let her remain unmarried, or be reconciled
 12 to her husband. And let not the husband put away his wife. To the
 rest speak I, not the Lord. If any brother hath an unbelieving wife, and
 13 she consent to dwell with him, let him not put her away. And the
 wife, who hath an unbelieving husband, that consenteth to live with
 14 her, let her not put him away. For the unbelieving husband hath been
 sanctified by the wife; and the unbelieving wife hath been sanctified by
 the husband. Else were your children unclean; but now they are holy.

This antient Reading seems far more natural than the common one.

V. 4. *The wife—the husband*—Let no one forget this, on pretence of greater Purity.

V. 5. *Unless it be by consent, for a time*—That on those special and solemn Occasions, ye may entirely give yourselves up to the Exercises of Devotion; *lest*—If ye should long remain separate, *Satan tempt you*—To unclean Thoughts, if not Actions too.

V. 6. *But I say this*—Concerning your separating for a Time, and coming together again. Perhaps he refers also to ver. 2.

V. 7. *For I would that all men were herein even as I*—I would that all the Believers at *Corinth*, who are now unmarried, would remain *eunuchs for the kingdom of heaven's sake*. St. Paul having tasted the Sweetness of this Liberty, wished others to enjoy it, as well as himself, *but every one hath his proper gift from God*—According to our LORD's Declaration, *All men cannot receive this saying, save they, the happy Few, to whom it is given*, Mat. xix. 11.

V. 8. *It is good for them if they remain even as I*—That St Paul was then single is certain. And

from *Acts* vii. 58. compared with the following Parts of the History, it seems probable, that he always was so. It does not appear, that this Declaration (any more than ver. 1.) hath any Reference at all to a State of Persecution.

V. 10. *Not I—Only, but the Lord—Christ*—By his express Command, *Mat.* v. 32.

V. 11. *And let not the husband put away his wife*—Except for the Cause of Adultery.

V. 12. *To the rest*—Who are married to Unbelievers, *speak I*—By Revelation from God; tho' our LORD hath not left any Commandment concerning it. *Let him not put her away*—The *Jews* indeed were obliged of old to put away their idolatrous Wives, (*Ezra* x. 3.) But their Case was quite different. They were absolutely forbid to marry idolatrous Women. But the Persons here spoken of were married, while they were both in a State of Heathenism.

V. 14. *For the unbelieving husband hath in many Instances been sanctified by the wife—Else your children would have been brought up Heathens, whereas now they are Christians.* As if he had said, Ye see the Proof of it before your Eyes.

* *Mat.* v. 32.

L 11

V. 15. A

15 But if the unbeliever will depart, let him depart: a brother or a sister is
 16 not inflaved in such *cases*; but God hath called us to peace. For how
 knowest thou, O wife, but thou mayst save thy husband? Or knowest
 17 thou, O husband, but thou mayst save thy wife? But as God hath
 distributed to every one, as the Lord hath called every one, so let him
 18 walk. And thus I ordain in all the churches. Is any one called be-
 ing circumcised? let him not become uncircumcised. Is any one called
 19 in uncircumcision? let him not be circumcised. Circumcision is nothing,
 and uncircumcision is nothing, but keeping the commandments of God.
 20 Let every one in the calling wherein he is called, therein abide. Art
 21 thou called, *being* a servant? care not for it: but if thou canst be made
 22 free, use *it* rather. For he that is called by the Lord, *being* a servant,
 is the Lord's freeman; and in like manner, he that is called *being* free,
 23 is the servant of Christ. Ye are bought with a price; do not become
 24 the servants of men. Brethren, let every one wherein he is called,
 therein abide with God.

25 Now concerning virgins, I have no commandment from the Lord:
 but I give my judgment as one who hath obtained mercy of the Lord
 26 to be faithful. I apprehend therefore, that this is good for the present
 27 distress, that *it is* good for a man to continue as he is. Art thou bound

V. 15. *A brother or a sister*—A Christian Man or Woman, *is not inflaved*—Is at full Liberty in such cases. But God hath called us to peace—To live peaceably with them, if it be possible.

V. 17. *But as God hath distributed*—The various Stations of Life, and various Relations to every one, let him take care to discharge his Duty therein. The Gospel disannuls none of these: And thus I ordain in all the churches—As a Point of the highest Concern.

V. 19. *Circumcision is nothing, and uncircumcision is nothing*—Will neither promote nor obstruct our Salvation. The one Point is, *keeping the commandments of God; faith working by love.*

V. 20. *In the calling*—The outward State wherein he is, when God calls him. Let him not seek to change this, without a clear Direction from Providence.

V. 21. *Care not for it*—Do not anxiously seek Liberty, but if thou canst be free, use it rather—Embrace the Opportunity.

V. 22. *Is the Lord's freeman*—Is free in this respect. The Greek Word implies, one that was a Slave, but now is free, *is the servant of Christ*—Not free in this respect, not at liberty to do his own Will.

V. 23. *Ye are bought with a price*—Ye belong to God: therefore, where it can be avoided, do not become the servants or Slaves of men—Which may expose you to many Temptations.

V. 24. *Therein abide with God*—Doing all things as unto God, and as in his immediate Presence. They who thus *abide with God*, preserve an holy Indifference with regard to outward things.

V. 25. *Now concerning virgins* of either Sex, I have no commandment from the Lord—By a particular Revelation. Nor was it necessary he should; for the Apostles wrote nothing which was not divinely inspired. But with this Difference; sometimes they had a particular Revelation, and a special Commandment; at other times they wrote from the divine Light which abode with them, the standing Treasure of the Spirit of God. And this also was not their private Opinion, but a divine Rule of Faith and Practice. As one whom God hath made faithful in my apostolic Office; who therefore faithfully deliver what I receive from Him.

V. 26, 27. *This is good for the present distress*—While any Church is under Persecution, for a man to continue as he is—Whether married or unmarried. St. Paul does not here urge the pre-

to a wife? seek not to be loosed: art thou loosed from a wife? seek
 28 not a wife. Yet if thou dost marry, thou hast not sinned; and if a vir-
 gin marry, she hath not sinned. Nevertheless such will have trouble in
 29 the flesh; but I spare you. But this I say, brethren, the time is short:
 it remaineth, that even they that have wives, be as if they had none:
 30 And they that weep, as if they wept not; and they that rejoice, as if they
 31 rejoiced not; and they that buy, as if they possessed not; And they that
 use this world, as not abusing it; for the fashion of this world passeth
 32 away: Now I would have you without carefulness. The unmarried
 man careth for the things of the Lord, how he may please the Lord.
 33 But the married careth for the things of the world, how he may please
 34 his wife. There is a difference also between a wife and a virgin. The
 unmarried woman careth for the things of the Lord, that she may be holy
 both in body and spirit: but the married careth for the things of the
 35 world, how she may please her husband. And this I say for your own
 profit, not that I may cast a snare upon you, but that ye may decently

present Distress, as a Reason for Celibacy, any more than for Marriage: but for a Man's not seeking to alter his State, whatever it be, but making the best of it.

V. 28. *Such will have trouble in the flesh*—Many outward Troubles. *But I spare you*—I speak as little and as tenderly as possible.

V. 29. *But this I say, brethren*—With great Confidence: *the time of our Abode here is short.* It plainly follows, *that even those who have wives,* be as serious, zealous, active, dead to the World, as devoted to God, as holy in all manner of Conversation, as if they had none. By so easy a Transition does the Apostle slide from every thing else to the one thing needful; and forgetting whatever is temporal, he is swallowed up in Eternity.

V. 30. *And they that weep, as if they wept not*—Tho' sorrowful, yet always rejoicing; *they that rejoice, as if they rejoiced not*—Tempering their Joy with godly Fear: *they that buy, as if they possessed not*—Knowing themselves to be only Stewards, not Proprietors.

V. 31. *And they that use this world, as not abusing it*—Not seeking Happiness in it, but in God: using every thing therein only in such a Manner and Degree as most tends to the Knowledge and Love of God: *For the whole Scheme and fashion of this world*—This Marrying, Weeping, Rejoicing, and all the rest, not only will pass, but now *passeth away*, is this Moment flying off like a Shadow.

V. 32. *Now I would have you, for this flying Moment, without carefulness,* without any Incumbrance of your Thoughts. *The unmarried man,* if he understand and use the Advantage he enjoys, *careth only for the things of the Lord, how he may please the Lord.*

V. 33. *But the married careth for the things of the world,* (and it is his Duty so to do, so far as becomes a Christian) *how he may please his wife,* and provide all Things needful for her and his Family.

V. 34. *There is a difference also between a wife and a virgin*—Whether the Church be under Persecution or not. *The unmarried woman*—If she know and use her Privilege, *careth only for the things of the Lord.* All her Time, Care, and Thoughts center in this, *How she may be holy both in body and spirit.* This is the standing Advantage of a single Life, in all Ages and Nations. But who makes a suitable Use of it?

V. 35. *Not that I may cast a snare upon you*—Who are not able to receive this Saying; *but for your profit*—Who are able, *that ye may resolutely and perseveringly wait upon the Lord*—The Word translated *wait* signifies *sitting close* by a Person, in a good Posture to hear. So *Mary sat at the Feet of Jesus,* (Luke x. 39.) *without distraction*—Without having the Mind drawn any way from its Center, from its close Attention to God, by any Person, or Thing, or Care, or Incumbrance whatsoever.

36 wait upon the Lord without distraction. But if any think that he act-
eth indecently toward his virgin, if she be above age, and need so require,
37 let him do what he will, he sinneth not? let them marry. Nevertheless,
he that standeth stedfast in his heart, having no necessity, but having
power over his own will, and hath determined this in his heart, to keep
38 his virgin, doth well. So then he also that giveth in marriage, doth well;
but he that giveth not in marriage, doth better.

39 The wife is bound as long as her husband liveth; but if her husband
be dead, she is at liberty to marry whom she will; only in the Lord.
40 But she is happier, if she continue as she is, in my judgment; and I think
that I also have the Spirit of God.

VIII. Now as to things sacrificed to idols, we know: for all of us have
2 knowledge. Knowledge puffeth up, but love edifieth. And if any one
think he knoweth any thing, he knoweth nothing yet as he ought to
3 know. But if any one love God, he is known by him. I say, as to the
4 eating of things sacrificed to idols, we know that an idol is nothing in the
5 world, and that *there is* no God but one. For though there be that
are called gods, whether in heaven or on earth, (as there are many gods
6 and many lords) Yet to us *there is but* one God, the Father from

V. 36. *But if any Parent think, he should otherwise act indecently, unbecoming his Character toward his virgin Daughter, if she be above age, (or of full Age) and need so require, ver. 9. let them marry—Her Suitor and she.*

V. 37. *Having no necessity—Where there is no such Need; but having power over his own will—Which would incline him to desire the Increase of his Family, and the strengthening it by new Relations.*

V. 38. *Doth better—If there be no Necessity.*

V. 39. *Only in the Lord—That is, only let Christians marry Christians: A standing Direction, and one of the utmost Importance.*

V. 40. *I also—As well as any of you, have the Spirit of God—Teaching me all Things. This does not imply any Doubt; but the strongest Certainty of it, together with a Reproof of them, for calling it in question. Whoever therefore would conclude from hence, that St. Paul was not certain he had the Spirit of Christ, neither understands the true Import of the Words, nor considers how expressly he lays Claim to the Spirit both in this Epistle (ch. ii. 16. xiv. 37.) and the other (ch. xiii. 3.) Indeed, it may be doubted whether the Word here and elsewhere translated think, does not always imply the ful-*

lest and strongest Assurance; see ch. x. 12.

V. 1. *Now concerning the next Question you proposed, all of us have knowledge—A gentle Reproof of their Self-conceit, Knowledge without Love always puffeth up. Love alone edifies—Builds us up in Holiness.*

V. 2. *If any man think he knoweth any thing—Aright, unless so far as he is taught by God, he knoweth nothing yet as he ought to know—Seeing there is no true Knowledge without divine Love.*

V. 3. *He is known—That is, approved, by him.*

V. 4. *We know that an idol is nothing—A mere nominal God, having no Divinity, Virtue, or Power.*

V. 5. *For though there be that are called gods—By the Heathens, both celestial (as they stile them) terrestrial and infernal Deities.*

V. 6. *Yet to us Christians there is but one God—This is exclusive, not of the One Lord, as if He were an inferior Deity; but only of the Idols, to which the One God is opposed; from whom are all things—By Creation, Providence, and Grace: and we for him—The End of all we are, have, and do: and one Lord—Equally the Object of Divine Worship:*

whom *are* all things, and we for him; and one Lord, Jesus Christ, by
 7 whom *are* all things, and we by him. But *there is* not in all men this
 knowledge; for some do even until now, with consciousness of the idol,
 eat *it* as sacrificed to the idol, and their conscience, being weak, is defiled.
 8 But meat commendeth us not to God; for neither if we eat, are we the
 9 better, nor if we eat not, are we the worse. But take heed, lest by any
 10 means this your liberty become a stumbling-block to the weak. For if
 any one see thee, who hast knowledge, sitting at meat in an idol-temple,
 will not the conscience of him that is weak be encouraged to eat of the
 11 things sacrificed to the idol? And through thy knowledge shall the
 12 weak brother perish, for whom Christ died. But when ye sin thus
 against your brethren, and wound their weak conscience, ye sin against
 13 Christ. Wherefore if meat make my brother to offend, I will eat no
 flesh while the world standeth, lest I make my brother to offend.

IX. Am I not free? Am I not an apostle? Have I not seen Jesus Christ
 2 our Lord? Are not ye my work in the Lord? If I am not an apostle to
 3 others, yet I am to you; for ye are the seal of my apostleship. My an-
 4 swer to them who examine me in this. Have we not power to eat and to

by whom are all things—Created, sustained, and governed; *and we by him*—Have Access to the Father, and all spiritual Blessings.

V. 7. *Some eat, with consciousness of the idol*—That is, fancying it is something, and that it makes the Meat unlawful to be eaten; *and their conscience being weak*—Not rightly informed, is defiled—Contracts Guilt by doing it.

V. 8. *But meat commendeth us not to God*—Neither by eating, nor by refraining from it. Eating and not eating are in themselves Things merely indifferent.

V. 10. *For if any one see thee who hast knowledge*—Whom he believes to have more Knowledge than himself, and who really hast this Knowledge, that *an Idol is nothing*—*sitting down to an Entertainment in an idol temple*. The Heathens frequently made Entertainments in their Temples, on what had been sacrificed to their Idols. *Will not the conscience of him that is weak*—Scrupulous, be encouraged—By thy Example, to eat—Though with a doubting Conscience.

V. 11. *And through thy knowledge shall the weak brother perish, for whom Christ died?*—And for whom thou wilt not lose a Meal's Meat, so far from dying for him! We see, Christ died, even for them that perish.

V. 12. *Ye sin against Christ*—Whose Members they are.

V. 13. *If meat*—Of any kind. Who will follow this Example? What Preacher or private Christian will abstain from any thing lawful in itself, when it offends a weak Brother?

V. 1. *Am I not free? Am I not an apostle?*—That is, Have not I the Liberty of a common Christian? Yea, that of an Apostle? He vindicates his Apostleship, ver. 1—3; his apostolical Liberty, ver. 4—19. *Have I not seen Jesus Christ?*—Without this, he could not have been one of those first grand Witnesses. *Are not ye my work in the Lord?*—A full Evidence that God hath sent me? And yet some, it seems, objected to his being an Apostle, because he had not asserted his Privilege, in demanding and receiving such Maintenance from the Churches, as was due to that Office.

V. 2. *Ye are the seal of my apostleship*—Who have received not only Faith by my Mouth, but all the Gifts of the Spirit by my Hands.

V. 3. *My answer to them who examine me*—Concerning my Apostleship, is this—Which I have now given.

V. 4. *Have we not power*—I and my Fellow-labourers, to eat and to drink—At the Expence of those among whom we labour?

V. 5. *Have*

5 drink? Have we not power to lead about *with us* a sister, a wife, as
 6 well as the other apostles, and brethren of the Lord, and Peter? Or
 7 I only and Barnabas, have we not power to forbear working? Who
 ever warreth at his own charge? Who planteth a vineyard, and doth not
 eat of its fruit? Or who feedeth a flock, and doth not eat of the milk
 8 of the flock? Do I speak these things as a man? Doth not the law
 9 also speak the same? For it is written, in the law of Moses, * Thou
 shalt not muzzle the ox that treadeth out the corn. Doth God take care
 10 for oxen? Or speaketh he chiefly for our sakes? surely for our sakes
 it was written: for he who ploweth, ought to plow in hope; and he
 11 that thresheth in hope, *ought* to be a partaker of his hope. If we have
 sown unto you spiritual things, *is it* a great matter, if we shall reap your
 12 carnal things? If others partake of this power over you, *do* not we
 rather? Yet we have not used this power: but we suffer all things, lest
 13 we should hinder the gospel of Christ. Know ye not, that they who
 are employed about holy things, are fed out of the temple? And they
 14 who wait at the altar, are partakers with the altar. So also hath the
 Lord † ordained, that they who preach the gospel, should live of the
 15 gospel. But I have used none of these things; nor have I written
 thus, that it might be done so unto me: for *it were* better for me to die,
 16 than that any man should make *this* my glorying void. For if I preach
 the gospel, I have nothing to glory of; for a necessity lieth upon me, and
 17 wo to me, if I preach not the gospel. If indeed I do this willingly, I

V. 5. *Have we not power to lead about with us a sister, a wife,* and to demand Sustenance for her also? *As well as the other apostles,* (who therefore it is plain did this) *and Peter?* Hence we learn, 1. That St. Peter continued to live with his Wife, after he became an Apostle; 2. That he had no Rights as an Apostle, which were not common to St. Paul.

V. 6. *To forbear working*—With our Hands.

V. 8. *Do I speak as a man?*—Barely on the Authority of human Reason? Does not God also say, in effect, the same thing? *The ox that treadeth out the corn*—This was the Custom in Judea, and many Eastern Nations: In several of them it is retained still. And at this Day, Horses tread out the Corn in some Parts of Germany.

V. 9. *Doth God* in this Direction *take care for oxen* only? Hath he not a farther Meaning? And so undoubtedly He hath, in all the other Mosaic Laws of this Kind.

V. 10. *He who ploweth* ought to plow in hope

* Deut. xxv. 4.

—Of reaping. This seems to be a proverbial Expression; *and he that thresheth in hope*—Ought not to be disappointed, ought to eat the Fruit of his Labours. And so ought they who labour in God's Husbandry.

V. 11. *Is it a great matter, if we shall reap* as much of *your carnal things* as is needful for our Sustenance? Do you give us Things of greater Value than those you receive from us?

V. 12. *If others*—Whether true or false Apostles, *partake of this power*—Have a Right to be maintained, *do not we rather*, on account of our having laboured so much more? *Lest we should hinder the gospel*—By giving an Occasion of Cavil or Reproach.

V. 15. *It were better for me to die, than*—To give Occasion to them that seek Occasion against me, 2 Cor. xi. 12.

V. 17. *Willingly*—He seems to mean, without receiving any thing. St. Paul here speaks in a Manner peculiar to himself. Another might

† Mat. x. 10.

have a reward; but if unwillingly, *yet* a dispensation is intrusted to
 18 me. What then *is* my reward? that when I preach the gospel, I
 may make the gospel without charge, that I abuse not my power in
 19 the gospel. For though I am free from all men, I made myself the
 20 servant of all, that I might gain the more. To the Jews I became as
 a Jew, that I might gain the Jews: to them that are under the law, as
 21 under the law, that I might gain them that are under the law: To
 them that are without the law, as without the law, (being not without
 the law to God, but under the law to Christ) that I might gain them
 22 that are without the law. To the weak I became as weak, that I might
 gain the weak: I became all things to all men, that by all means I
 23 might save some. And this I do for the gospel's sake, that I may be
 24 partaker thereof with *you*. Know ye not, that they who run in the
 race, all run, but one receiveth the prize? So run that ye may obtain.
 25 And every one that contended, is temperate in all things: and they in-
 26 deed, to obtain a corruptible crown, but we an incorruptible. I there-
 fore so run, not as uncertainly; I so fight, not as one that beateth the air.

might have preached willingly, and yet have received a Maintenance from the *Corinthians*. But if he had received any thing from them, he would have termed it *preaching unwillingly*. And so in the next Verse; another might have used that *Power* without abusing it. But his own *using* it at all, he would have termed *abusing* it. *A dispensation is intrusted to me*—Therefore I dare not refrain.

V. 18. *What then is my reward?*—That Circumstance in my Conduct, for which I expect a peculiar Reward from my great Master? *That I abuse not*—Make not an unseasonable Use of my power which I have in preaching the gospel.

V. 19. *I made myself the servant of all*—I acted with as self-denying a Regard to their Interest, and as much Caution not to offend them, as if I had been literally their Servant, or Slave. Where is the Preacher of the Gospel, who treads in the same Steps?

V. 20. *To the Jews I became as a Jew*—Conforming myself in all Things, to their Manner of thinking and living, so far as I could with Innocence. *To them that are under the law*—Who apprehend themselves to be still bound by the Ceremonial Law, *as under the law*—Observing it myself, while I am among them. Not that he declared this to be necessary, or refused to converse with those who did not ob-

serve it. This was very Thing which he condemned in St. Peter, Gal. ii. 14.

V. 21. *To them that are without the law*—The Heathens, *as without the law*—Neglecting its Ceremonies. *Being not without the law to God*—But as much as ever under its Moral Precepts, *under the law to Christ*—And in this Sense all Christians will be *under the law* for ever.

V. 22. *I became as weak*—As if I had been scrupulous too. *I became all things to all men*—Accommodating myself to all, so far as I could consistent with Truth and Sincerity.

V. 24. *Know ye not, that*—In those famous Games, which are kept at the *Isthmus*, near your City, *they who run in the foot race all run, though but one receiveth the prize?*—How much greater Encouragement have you to run? Since ye may all receive the Prize of your high Calling?

V. 25. *And every one that there contendeth, is temperate in all things*—To an almost incredible Degree; using the most rigorous Self-denial in Food, Sleep, and every other sensual Indulgence. *A corruptible crown*—A Garland of Leaves, which must soon wither. The Moderns only have discovered that it is *legal*, to do all this and more for an eternal Crown, than they did for a corruptible.

V. 26. *I so run, not as uncertainly*—I look strait to the Goal; I run strait toward it. I
 cast

27 But I keep under my body, and bring *it* into subjection, lest by any means, after having preached to others, I myself should become a reprobate.

X. Now I would not have you ignorant, brethren, that all our fathers
 2 were * under the cloud, and all † passed through the sea, And were
 3 all baptized unto Moses, in the cloud and in the sea, And ‡ all ate the
 4 same spiritual meat, And || all drank the same spiritual drink (for they
 drank out of the spiritual rock which followed them; and that rock was
 5 Christ) Yet, with the most of them, God was not well-pleased; for
 6 they were overthrown in the wilderness. Now these things were for
 our example, that we might not desire evil things, ** as they desired.

cast away every Weight, regard not any that stand by. *I fight, not as one that beateth the air*—This is a proverbial Expression for a Man's missing his Blow, and spending his Strength, not on his Enemy, but on empty Air.

V. 27. *But I keep under my body*—By all Kinds of Self-denial, *and bring it into subjection*—To my Spirit and to God. The Words are strongly figurative, and signify the Mortification of the *body of sin*, by an Allusion to the Natural Bodies of those, who were bruised or subdued in Combat. *Lest by any means after having preached*—The Greek Word means, After having discharged the Office of an Herald (still carrying on the Allusion) whose Office it was, To proclaim the Conditions, and to display the Prizes. *I myself should become a reprobate*—Disapproved by the Judge, and so falling short of the Prize. This single Text may give us a just Notion of the Scriptural Doctrine of Election and Reprobation, and clearly shews us, that particular Persons are not in Holy Writ represented, as *elect* absolutely and unconditionally to Eternal Life, or predestinated absolutely and unconditionally to Eternal Death: But that Believers in general are *elect*, to enjoy the Christian Privileges on Earth, which, if they abuse, those very *elect* Persons will become *reprobate*. St. Paul was certainly an *elect* Person, if ever there was one. And yet he declares, it was possible he himself might become *a reprobate*. Nay, he actually would have become such, if he had not thus kept his Body under, even though he had been so long an *elect* Person, a Christian, and an Apostle.

V. 1. Now that ye may not become Repro-

bates, consider how highly favoured your Fathers were, who were God's *elect* and peculiar People, and nevertheless were rejected by Him. They were *all under the cloud*, that eminent Token of God's gracious Presence, which screened them from the Heat of the Sun by Day, and gave them Light by Night; *and all passed through the sea*—God opening a Way through the Midst of the Waters.

V. 2. *And were all as it were baptized unto Moses*—Initiated into the Religion which he taught them, *in the cloud and in the sea*—Perhaps sprinkled here and there with Drops of Water from the Sea or the Cloud, by which Baptism might be the more evidently signified.

V. 3. *And all ate the same Manna*, termed *spiritual meat*, as it was typical, 1. Of Christ and his spiritual Benefits; 2. Of the sacred Bread which we eat his Table.

V. 4. *And all drank the same spiritual drink* (typical of Christ, and of that Cup which we drink) *For they drank out of the spiritual or mysterious rock*, the wonderful Streams of which followed them in their several Journeys, for many Years, through the Wilderness. *And that rock was* a manifest Type of Christ, the Rock of Eternity, from whom his People derive those Streams of Blessings, which follow them through all this Wilderness.

V. 5. *Yet*—Although they had so many Tokens of the Divine Presence, *they were overthrown*—With the most terrible Marks of his Displeasure.

V. 6. *Now these things were for our example*—Shewing what we are to expect, if enjoying the like Benefits, we commit the like Sins.

* Exod. xiii. 21. † Ch. xiv. 22. ‡ Ch. xvi. 15. || Ch. xvii. 6. ** Numb. xi. 4.

7 Neither be ye idolaters, as *were* some of them, as it is written, * The
 8 people sat down to eat and drink, and rose up to play. Neither let us
 commit fornication, as † some of them committed, and fell in one day
 9 three and twenty thousand. Neither let us tempt Christ, as ‡ some of
 10 them also tempted, and were destroyed by serpents. || Neither murmur
 ye, as some of them also murmured, and were destroyed by the destroyer.
 11 Now all these things happened to them for examples, and they are writ-
 12 ten for our admonition, on whom the ends of the ages are come. There-
 13 fore let him that most assuredly standeth, take heed, lest he fall. There
 hath no temptation taken you, but such as is common to man; and God is
 faithful, who will not suffer you to be tempted above your ability, but will
 with the temptation make also a way to escape, that ye may be able to
 14 bear it. Wherefore, my beloved, flee from idolatry. I speak as to
 15 wise men; judge ye what I say. The cup of blessing which we bless,
 16 is it not the communion of the blood of Christ? The bread which we

The Benefits are set down in the same Order, as by *Moses* in *Exodus*: The Sins and Punishments in a different Order: Evil Desire first, as being the Foundation of all; next Idolatry, ver. 7, 14. then Fornication, which usually accompanied it, ver. 8. the tempting and murmuring against God, in the following Verses. *As they desired*—Quails, in Contempt of Manna.

V. 7. *Neither be ye idolaters*—And so, *Neither murmur ye*—(ver. 10.) The other Cautions are given in the First Person: But these in the Second. And with what exquisite Propriety does he vary the Person? It would have been improper to say, Neither let *us* be Idolaters; for he was himself in no Danger of Idolatry; nor probably of *murmuring* against Christ, or the Divine Providence. *To play*—That is, To dance, in Honour of their Idol.

V. 8. *And fell in one day three and twenty thousand*—Beside the Princes who were afterwards hanged, and those whom the Judges slew; so that there died in all four and twenty thousand.

V. 9. *Neither let us tempt Christ*—By our Unbelief. St. Paul enumerates five Benefits, ver. 1—4. of which the fourth and fifth were closely connected together; and five Sins, the fourth and fifth of which were likewise closely connected. In speaking of the fifth Benefit, he expressly mentions *Christ*; and in speaking of

the fourth Sin, he shews it was committed against *Christ*. *As some of them tempted him*. This Sin of the People was peculiarly against *Christ*. For when they had so long drank of that Rock, yet *they murmured* for Want of Water.

V. 10. *The destroyer*—The destroying Angel.

V. 11. *On whom the ends of the ages are come*—The Expression has great Force. All Things meet together, and come to a Crisis, under the last, the Gospel-Dispensation; both Benefits and Dangers, Punishments and Rewards. It remains, that *Christ* come as an Avenger and Judge. And even these *Ends* include various Periods, succeeding each other.

V. 12. The common Translation runs, *let him that thinketh he standeth*. But the Word translated *thinketh*, most certainly strengthens, rather than weakens the Sense.

V. 13. *Common to man*—Or, as the Greek Word imports, proportioned to human Strength. *God is faithful*—In giving the Help which he hath promised: And *he will with the temptation*—Provide for your Deliverance.

V. 14. *Flee from idolatry*—And from all Approaches to it.

V. 16. *The cup which we bless*—By setting it apart to a sacred Use, and solemnly invoking the Blessing of God upon it: *is it not the communion of the blood of Christ*—The Means of our partaking of those invaluable Benefits,

* *Exod.* xxxii. 6. † *Numb.* xxv. 1, 9. ‡ *Numb.* xxi. 4, &c. || *Numb.* xiv. 2, 36.

17 break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of the one
 18 bread. Consider Israel after the flesh. Are not they who eat of the
 19 sacrifices, partakers of the altar? What say I then? That a thing sacrificed to idols is any thing? Or that an idol is any thing? But that what
 20 the heathens sacrifice, they sacrifice to devils, and not to God. Now I
 21 would not that ye should be partakers with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the
 22 table of the Lord, and the table of devils. Do we provoke the Lord to
 23 jealousy? are we stronger than he? All things are lawful for me; but all things are not expedient; all things are lawful for me; but all
 24 things edify not. Let no one seek his own, but every one another's welfare. Whatever is sold in the shambles eat, asking no questions for conscience sake. * For the earth is the Lord's, and the fulness thereof.
 27 And if any of the unbelievers invite you, and ye are disposed to go, eat whatever is set before you, asking no questions for conscience sake. But if any one say to you, This hath been sacrificed to an idol, eat not, for
 29 his sake that shewed thee, and for conscience sake. Conscience I say, not thy own, but that of the other: for why is my liberty judged by
 30 another's conscience? For if I by grace am a partaker, why am I blamed

which are the Purchase of the blood of Christ. The communion of the blood of Christ—The Means of our partaking of those Benefits, which were purchased by the Body of Christ offered for us.

V. 17. For it is this Communion which makes us all one. We being many are yet, as it were, but different Parts of one and the same broken bread, which we receive to unite us in one Body.

V. 18. Consider Israel after the flesh—Christians are the spiritual Israel of God. Are not they who eat of the sacrifices, partakers of the altar?—Is not this an Act of Communion with that God to whom they are offered? And is not the Case the same with those who eat of the Sacrifices which have been offered to Idols?

V. 19. What say I then?—Do I in saying this allow, That an idol is any thing Divine? I aver, on the contrary, That what the Heathens sacrifice, they sacrifice to devils. Such in Reality are the Gods of the Heathens; and with such only can you hold Communion in those Sacrifices.

V. 21. Ye cannot drink the cup of the Lord, and the cup of devils—You cannot have Communion with both.

V. 22. Do we provoke the Lord to jealousy—

By thus caressing his Rivals? Are we stronger than he?—Are we able to resist, or to bear his Wrath?

V. 23. Supposing this were lawful in itself, yet it is not expedient; it is not edifying to my Neighbour.

V. 24. His own only, but another's welfare also.

V. 25. The Apostle now applies this Principle to the Point in Question. Asking no questions—Whether it has been sacrificed or not?

V. 26. For God, who is the Creator, Proprietor, and Disposer of the Earth, and all that is therein, hath given the Produce of it to the Children of Men, to be used without Scruple.

V. 28. For his sake that shewed thee, and for conscience sake—That is, for the Sake of his weak Conscience, lest it should be wounded.

V. 29. Conscience I say, not thy own—I speak of his Conscience, not thine. For why is my liberty judged by another's conscience?—Another's Conscience is not the Standard of mine, nor is another's Persuasion the Measure of my Liberty.

V. 30. If I by grace am a partaker—If I thankfully use the common Blessings of God.

* Psalm xxiv. 1.

V. 31. There-

31 for that for which I give thanks; Therefore whether ye eat or drink,
 32 or whatsoever ye do, do all to the glory of God. Give no offence either
 33 to the Jews, or to the Gentiles, or to the church of God: Even as I
 please all men in all things, not seeking my own profit, but that of many
 XI. that they may be saved. Be ye followers of me, as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and
 3 keep the orders, as I delivered *them* to you. But I would have you
 know, that the head of every man *is* Christ, and the head of the woman
 4 *is* the man, and the head of Christ *is* God. Every man praying or
 5 prophesying with *his* head covered, dishonoureth his head. But every
 woman praying or prophesying with *her* head uncovered, dishonoureth
 6 her head; for it is the same as if she were shaved. Therefore if a wo-
 man is not covered, let her also be shaved: but if it be shameful, for a
 woman to have her hair shaved off, or cut short, let her be covered.
 7 A man indeed ought not to have *his* head covered, being the image and

V. 31. *Therefore*—To close the present Point with a General Rule, applicable not only in this, but in all Cases, *Whatsoever ye do*—In all Things whatsoever, whether of a religious or civil Nature, in all the common as well as sacred Actions of Life, keep the Glory of God in view, and steadily pursue in all this One End of your Being, the planting or advancing, the vital Knowledge and Love of God, first in your own Soul, then in all Mankind.

V. 32. *Give no offence*—If, and as far as, it is possible.

V. 33. *Even as I*, as much as lieth in me, please all men.

V. 2. *I praise you*—The greater Part of you.

V. 3. *I would have you know*—He does not seem to have given them any Order before concerning this. *The head of every man* particularly, every Believer *is* Christ, and the head of Christ *is* God. Christ as He is Mediator, acts in all Things subordinately to his Father. But we can no more infer, That they are not of the same Divine Nature, because God is said to be the Head of Christ; than that Man and Woman are not of the same Human Nature, because the Man is said to be the Head of the Woman.

V. 4. *Every man praying or prophesying with his head covered, dishonoureth his head*—St. Paul seems to mean, As in these Eastern Nations, veiling the Head is a Badge of Subjection, so

a Man who prays or prophesies with a Veil on his Head, reflects a Dishonour on Christ, whose Representative he is.

V. 5. *But every woman*, who under an immediate Impulse of the Spirit (for then only was a Woman suffered to speak in the Church) prays or prophesies without a Veil on her Face, as it were disclaims Subjection, and reflects Dishonour on Man, her Head. For it is the same, in effect, as if she cut her Hair short, and wore it in the distinguishing Form of the Men. In those Ages, Men wore their Hair exceeding short, as appears from the antient Statues and Pictures.

V. 6. *Therefore if a woman is not covered*—If she will throw off the Badge of Subjection, let her appear with her Hair cut like a Man's: But if it be shameful for a woman to appear thus in public, especially in a religious Assembly, let her for the same Reason, keep on her Veil.

V. 7. *A man indeed ought not to veil his Head*, because he is the image of God, in the Dominion he bears over the Creation, representing the Supreme Dominion of God, which is his Glory. But the woman is only Matter of glory to the Man, who has a becoming Dominion over her. Therefore she ought not to appear, but with her Head veiled, as a tacit Acknowledgment of it.

8 glory of God; but the woman is the glory of the man. For the man is
 9 not of the woman, but the woman of the man. Neither was the man
 created for the sake of the woman, but the woman for the sake of the
 10 man. For this cause *also* the woman ought to have a veil upon *her*
 11 head, because of the angels. Nevertheless neither is the man without
 12 the woman, nor the woman without the man, in the Lord. And as the
 woman *was* of the man, so also the man *is* by the woman; but all things
 13 *are* of God. Judge of yourselves: is it decent for a woman to pray to
 14 God uncovered? Doth not nature itself teach you, that for a man to
 15 have long hair, is a disgrace to him? Whereas for a woman to have
 long hair, is a glory to her; for her hair was given her instead of a veil.
 16 But if any one be resolved to be contentious, we have no such custom,
 neither the churches of God.

17 But in this which I declare, I praise *you* not, that ye come together
 18 not for the better, but for the worse. For first, when ye come together
 in the church, I hear there are schisms among you, (and I partly believe

V. 8. *The man is not*—In the first Production of Nature.

V. 10. *For this cause also a woman ought to be veiled in the public Assemblies, because of the angels* who attend there, and before whom they should be careful not to do any thing indecent or irregular.

V. 11. *Nevertheless in the Lord Jesus, there is neither male nor female*—Neither is excluded; neither is preferred before the other in his kingdom.

V. 12. *And as the woman was at first taken out of the man, so also the man is now in the ordinary Course of Nature by the woman. But all things are of God, the Man, the Woman, and their Dependence on each other.*

V. 13. *Judge of yourselves*—For what Need of more Arguments in so plain a Case? *Is it decent for a woman to pray to God, the most High, with that bold and undaunted Air, which she must have, when, contrary to universal Custom, she appears in public with her Head uncovered?*

V. 14. *For a man to have long hair, carefully adjusted, is such a Mark of Effeminacy as is a Disgrace to him.*

V. 15. *Given her*—Originally, before the Arts of Dress were in Being.

V. 16. *We have no such custom here, nor any of the other churches of God*—The several Churches that were in the Apostles Time, had different Customs, in Things that were not essential; and that, under one and the same Apo-

stle, as Circumstances, in different Places, made it convenient. And in all Things merely indifferent, the Custom of each Place, was of sufficient Weight to determine prudent and peaceable Men. Yet even this cannot over-rule a scrupulous Conscience, which really doubts whether the Thing be indifferent or no. But those who are referred to here by the Apostle, were contentious, not conscientious, Persons.

V. 18. *In the church*—In the public Assembly. *I hear there are schisms among you, and I partly believe it*—That is, I believe it of some of you. It is plain, that by *Schisms* is not meant any Separation from the Church, but uncharitable Divisions in it. For the *Corinthians* continued to be one Church, and notwithstanding all their Strife and Contention, there was no Separation of any one Party from the rest, with regard to External Communion. And it is in the same Sense that the Word is used, ch. i. 10. and ch. xii. 25. which are the only Places in the New Testament beside this, where *Church-Schisms* are mentioned. Therefore, the indulging any Temper contrary to this tender Care of each other, is the true scriptural *Schism*. This is therefore a quite different Thing from that orderly Separation from corrupt Churches, which later Ages have stigmatized as *Schism*; and have made a Pretence for the vilest Cruelties, Oppressions, and Murders, that have troubled the Christian World. Both *Heresies* and *Schisms* are

19 it. For there must be heresies also among you, that the approved among
 20 you may be manifest). Therefore when ye come together into one place,
 21 it is not eating the Lord's supper. For in eating every one taketh before
 22 *another* his own supper, and one is hungry, another drinks largely. What!
 have ye not houses to eat and drink in? or do ye despise the church of
 of God, and shame them that have not? What shall I say to you? shall
 23 I praise you in this? I praise *you* not. For I received from the Lord
 what I also delivered to you, that the Lord Jesus, the night in which he
 24 was betrayed, took bread, And when he had given thanks, he brake *it*,
 and said, Take, eat, this is my body, which is broken for you; do this in
 25 remembrance of me. In like manner also *he took* the cup after he had sup-
 ped, saying, This cup is the new covenant in my blood: do this as often as
 26 ye drink *it*, in remembrance of me. Therefore as often as ye eat this bread,
 27 and drink this cup, ye shew forth the Lord's death, till he come. So that
 whosoever shall eat the bread and drink the cup of the Lord unworthily,

are here mentioned in very near the same Sense; unless by *Schisms* be meant rather those inward Animosities which occasion *Heresies*; that is, outward Divisions or Parties: So that whilst one said, I am of *Paul*, another, I am of *Apollos*, this implied both *Schism* and *Heresy*. So wonderfully have later Ages distorted the Word *Heresy* and *Schism* from their scriptural Meaning. *Heresy* is not, in all the Bible, taken for "an Error in Fundamentals," or in any thing else; nor *Schism*, for any Separation made from the outward Communion of others. Therefore, both *Heresy* and *Schism*, in the modern Sense of the Words, are Sins that the Scripture knows nothing of; but were invented merely to deprive Mankind of the Benefit of private Judgment, and Liberty of Conscience.

V. 19. *There must be heresies*--Divisions, among you--In the ordinary Course of Things; and God permits them, that it may appear, who among you are, and who are not, upright of Heart.

V. 20. *Therefore*--That is, in consequence of those Schisms, *it is not eating the Lord's supper*--That solemn Memorial of his Death, but quite another Thing.

V. 21. *For in eating* what ye call the LORD'S Supper, instead of all partaking of one Bread, each Person brings his own Supper, and eats it, without staying for the rest. And hereby the Poor, who cannot provide for themselves, have nothing, while the Rich eat and drink to the full: Just as the Heathens use to do, at the Feasts on their Sacrifices.

V. 22. *Have ye not houses to eat and drink your common Meals in? Or do ye despise the church of God?*--Of which the Poor are both the larger and the better Part. Do ye act thus, in designed Contempt of them?

V. 23. *I received*--By an immediate Revelation.

V. 24. *This is my body which is broken for you*--That is, this broken Bread is the Sign of my Body, which is even now to be pierced and wounded for your Iniquities. Take then and eat of this Bread, in an humble, thankful, obedi-
 tional Remembrance of my dying Love; of the Extremity of my Sufferings on your Behalf, of the Blessings I have thereby procured for you, and of the Obligations to Love and Duty which I have by all this laid upon you.

V. 25. *After supper*--Therefore ye ought not to confound This with a common Meal. *Do this in remembrance of me*--The antient Sacrifices were in Remembrance of Sin. This Sacrifice once offered is still represented in Remembrance of the Remission of Sins.

V. 26. *Ye shew forth the Lord's death*--Ye proclaim, as it were, and openly avow it, to God and to all the World, *till he come*--In Glory.

V. 27. *Whosoever shall eat this bread unworthily*--That is, in an unworthy, irreverent Manner, without regarding either Him that appointed it, or the Design of its Appointment, *shall be guilty of profaning that which represents the body and blood of the Lord*.

V. 28. *But*

28 shall be guilty of the body and blood of the Lord. Therefore let a man examine himself, and so let him eat of the bread and drink of the cup.
 29 For he that eateth and drinketh unworthily, eateth and drinketh judgment
 30 to himself, not distinguishing the Lord's body. For this cause many *are*
 31 sick and weak among you, and many sleep. For if we would judge our-
 32 selves, we should not be judged. But when we are judged, we are chastened
 33 by the Lord, that we may not be condemned with the world. Wherefore,
 34 my brethren, when ye come together to eat, wait one for another. And if any one be hungry, let him eat at home, that ye come not together to condemnation. And the rest I will set in order when I come.

XII. Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that when ye were heathens, ye were carried away after dumb idols, as ye were led. Therefore I give you to know, that *as* no one speaking by the Spirit of God, calleth Jesus accursed; so no one can say, Jesus *is* the Lord, but by the Holy Ghost. Now there are di-

28. *But let a man examine himself*—Whether he know the Nature and Design of the Institution, and whether it be his own Desire and Purpose, thoroughly to comply therewith.

V. 29. *For he that eateth and drinketh so unworthily as those Corinthians did, eateth and drinketh judgment to himself*—Temporal Judgments of various Kinds (ver. 30.) *not distinguishing* the sacred Tokens of the Lord's body—From his common Food.

V. 30. *For this cause*—Which they had not observed, *many sleep*—In Death.

V. 31. *If we would judge ourselves*—As to our Knowledge, and the Design with which we approach the LORD's Table, *we should not be thus judged*—That is, punished by God.

V. 32. *When we are thus judged*, it is with this merciful Design, *that we may not be finally condemned with the world*.

V. 33. *The rest*—The other Circumstances relating to the LORD's Supper.

V. 1. *Now concerning spiritual gifts*—The Abundance of these in the Churches of Greece strongly refuted the idle Learning of the Greek Philosophers. But the Corinthians did not use them wisely, which occasioned St. Paul's writing concerning them. He describes, 1. The Unity of the Body, ver. 1—27. 2. The Variety of Members and Offices, ver. 27—30. 3. The Way of exercising Gifts rightly, namely, by Love, ver. 31. ch. xiii. throughout; and

adds, 4. A Comparison of several Gifts with each other, in the 14th Chapter.

V. 2. *Ye were heathens*—Therefore whatever Gifts ye have received, it is from the free Grace of GOD, *carried away*—By a blind Credulity, *after dumb idols*—The blind to the dumb: Idols of Wood and Stone, unable to speak themselves, and much more to open your Mouths, as God has done; *as ye were led*—By the Subtlety of your Priests.

V. 3. *Therefore*—Since the Heathen Idols cannot speak themselves, much less give spiritual Gifts to others, these must necessarily be among Christians only: *As no one speaking by the Spirit of God, calleth Jesus accursed*—That is, as none who does this (which all the Jews and Heathens did) *speaketh by the Spirit of God*, is actuated by that Spirit, so as to speak with Tongues, heal Diseases, or cast out Devils; *so no one can say, Jesus is the Lord*—None can receive Him as such, (for in the Scripture-Language, to say, or to believe, implies an experimental Assurance) *but by the Holy Ghost*. The Sum is, None have the Holy Spirit but Christians: All Christians have this Spirit.

V. 4. *There are diversities of gifts, but the same Spirit*—Divers Streams, but all from one Fountain. This Verse speaks of the Holy Ghost, the next of Christ, the 6th of God the Father. The Apostle treats of the Spirit, ver. 7, &c. of Christ, ver. 12, &c. of God, ver. 28, &c.

V. 5. *Ad-*

5 versities of gifts, but the same Spirit. And there are diversities of admi-
6 nistrations, but the same Lord: And there are diversities of operations,
but it is the same God who worketh all in all.

7 But the manifestation of the Spirit is given to each, to profit withal.
8 For to one is given by the Spirit, the word of wisdom; to another by
9 the same Spirit, the word of knowledge; To another faith by the same
10 Spirit; to another the gift of healing by the same Spirit; To another
the working of miracles; to another prophecy; to another the discern-
ing of spirits; to another *divers* kinds of tongues; to another the inter-
11 pretation of tongues. But one and the same Spirit worketh all these,
dividing to every one severally as he willeth.

12 For as the body is one, and yet hath many members, but all the mem-
13 bers of the body, many as they are, are one body, so is Christ. For we
are all baptized by one Spirit into one body, whether *we are* Jews or
Gentiles, whether slaves or freemen; and we have all drank of one Spi-
14 rit. For the body is not one member, but many. If the foot should
15 say, Because I am not the hand, I am not of the body, is it therefore

V. 5. *Administrations*—Offices. *But the same Lord* appoints them all.

V. 6. *Operations*—Effects produced. This Word is of a larger Extent than either of the former. *But it is the same God who worketh all these Effects in all the Persons concerned.*

V. 7. *The manifestation*—The Gift whereby the Spirit manifests itself; *is given to each* for the Profit of the whole Body.

V. 8. *The word of wisdom*—A Power of understanding and explaining the manifold Wisdom of GOD in the grand Scheme of Gospel-Salvation. *The word of knowledge*—Perhaps an extraordinary Ability to understand and explain the Old Testament Types and Prophecies.

V. 9. *Faith* may here mean, an extraordinary Trust in GOD under the most difficult or dangerous Circumstances. *The gift of healing* need not be wholly confined to the healing Diseases with a Word or a Touch. It may exert itself also, tho' in a lower Degree, where natural Remedies are applied. And it may often be this, not superior Skill, which makes some Physicians more successful than others. And thus it may be with regard to other Gifts likewise. As after the Golden Shields were lost, the King of Judah put brazen in their Place, so after the pure Gifts were lost, the Power of GOD exerts itself in a more covert Manner, under human Studies

and Helps: and that the more plentifully, according as there is the more room given for it.

V. 10. *The working of other miracles*--*Prophecy*—Foretelling Things to come; *the discerning*--Whether Men be of an upright Spirit or no? Whether they have natural or supernatural Gifts for Offices in the Church? And whether they who profess to speak by Inspiration, speak from a divine, a natural, or a diabolical Spirit?

V. 11. *As he willeth*—The Greek Word does not so much imply arbitrary Pleasure, as a Determination founded on wise Counsel.

V. 12. *So is Christ*—That is, the Body of Christ, the Church.

V. 13. *For by that one Spirit* which we received in Baptism, we are all united in one Body, *whether Jews or Gentiles*—Who are at the greatest Distance from each other by Nature; *whether slaves or freemen*--Who are at the greatest Distance by Law and Custom: *We have all drank of one Spirit*—In that Cup, received by Faith, we all imbibed *one Spirit*, who first inspired and still preserves the Life of GOD in our Souls.

V. 15. *The foot* is elegantly introduced, as speaking of *the hand, the ear of the eye*, each of a Part that has some Resemblance to it. So among Men, each is apt to compare himself with those whose Gifts someway resemble his own, rather than with those who are at a Distance

16 not of the body? And if the ear should say, Because I am not the eye,
 17 I am not of the body, is it therefore not of the body? If the whole body
were an eye, where *were* the hearing? If the whole *were* hearing, where
 18 *were* the smelling? But now hath God set the members, every one of
 19 them in the body, as it hath pleased him. And if all were one member,
 20 where *were* the body? Whereas now there *are* indeed many members,
 21 yet but one body. And the eye cannot say to the hand, I have no need
 22 of thee; or again, the head to the feet, I have no need of you. Yea,
 the members of the body, which appear to be weaker, are much more
 23 necessary. And those which we think to be the less honourable *parts*
 of the body, these we surround with more abundant honour, and our
 24 uncomely *parts* have more abundant comeliness. For our comely *parts*
 have no need; but God hath tempered the body together, giving more
 25 abundant honour to that which lacked: That there might be no schism
 in the body, but *that* the members might have the same care for each
 26 other: And whether one member suffer, all the members might rejoice with
 it; or one member be honoured, all the members might rejoice with
 27 it. Now ye are the body of Christ, and members in part.
 28 And God hath set in the church, first, apostles, secondly, prophets,
 thirdly, teachers: afterward miracles, then gifts of healing, helps, go-
 29 vernments, *different* kinds of tongues, *Are* all apostles? *Are* all pro-
 30 phets? *Are* all teachers? *Have* all miraculous powers? Have all the
 gifts of healing? Do all speak with tongues? Do all interpret?

stance, either above or beneath him. *Is it therefore not of the body?* Is the Inference good? Perhaps the foot may represent private Christians; the hand Officers in the Church; the eye Teachers; the ear Hearers.

V. 16. *The ear*—A less noble Part; *the eye*—the most noble.

V. 18. *As it hath pleased him*—With the most exquisite Wisdom and Goodness.

V. 20. *But one body*—And it is a necessary Consequence of this Unity, that the several Members need one another.

V. 21. *Nor the head*—The highest Part of all, *to the foot*—The very lowest.

V. 22. *The members which appear to be weaker*—Being of a more delicate and tender Structure. Perhaps the Brains and Bowels; or the Veins, Arteries, and other minute Channels in the Body.

V. 23. *We surround with more abundant honour*—By so carefully covering them; more

abundant comeliness—By the Help of Dress.

V. 24. *Giving more abundant honour to that which lacked*—As being cared for and served by the noblest Parts.

V. 27. *Now ye*—Corinthians, *are the body and members of Christ*; Part of them, I mean, not the whole Body.

V. 28. *First, apostles*—Who plant the Gospel in the Heathen Nations: *Secondly, prophets*—Who either foretel Things to come, or speak by extraordinary Inspiration, for the Edification of the Church: *Thirdly, teachers*, who precede even those that *work miracles*. Under *Prophets* and *Teachers* are comprized *Evangelists* and *Pastors*, (Eph. iv. 11.) *helps, governments*—It does not appear that these mean distinct Offices. Rather, any Persons might be called *Helps*, from a peculiar Dexterity in *helping* the distressed, and *Governments*, from a peculiar Talent for *governing* or presiding in Assemblies.

V. 31. *But*

31 But covet earnestly the best gifts. And yet I shew unto you a more excellent way.

XIII. Though I speak with the tongues of men and of angels, and have not
2 love, I am become *as* sounding brass, or a tinkling cymbal. And though I
have the gift of prophesy, and understand all mysteries and all knowledge,
and though I have all faith, so as to remove mountains, and have not love,
3 I am nothing. And though I give all my goods to feed the poor, and deliver up my body to be burned, and have not love, it profiteth me no-
4 thing. Love suffereth long *and* is kind; love envieth not; love acteth
5 not rashly, is not puffed up: Doth not behave indecently, seeketh not
6 her own, is not provoked, thinketh no evil; Rejoiceth not at iniquity,

V. 31. *But covet earnestly the best gifts*—They are worth your Pursuit, though but few of you can attain them. But there is a far more excellent Gift than all these: And one which all may, yea must attain, or perish.

Chap. xiii. The Necessity of Love is shewn ver. 1—3. The Nature and Properties, ver. 4—7. The Duration of it, ver. 8—13.

V. 1. *Though I speak with all the tongues* which are upon Earth, and with the Eloquence of an Angel, *and have not love*—The Love of God, and of all Mankind for his Sake, I am no better before God, than the *sounding* Instruments of brass, used in Worship of some of the Heathen Gods. Or a *tinkling cymbal*—This was made of two Pieces of hollow Brass, which being struck together, made a Tinkling, but with very little Variety of Sound.

V. 2. *And though I have the gift of prophesy*—Of foretelling future Events, *and understanding all the mysteries* both of God's Word and Providence, *and all knowledge* of Things divine and human, that ever any Mortal attained to: *And though I have the highest Degree of Miracle-working faith, and have not this love, I am nothing.*

V. 3. *And though I deliberately, Piece by Piece, give all my goods to feed the poor, yea, though I deliver up my body to be burned, rather than I would renounce my Religion, and have not the Love* hereafter described, *it profiteth me nothing.* Without this, whatever I speak, whatever I have, whatever I know, whatever I do, whatever I suffer, is nothing.

V. 4. The Love of God and of our Neighbour for God's Sake, is patient toward all Men. It suffers all the Weakness, Ignorance, Errors,

and Infirmities of the Children of God: all the Malice and Wickedness of the Children of the World: And all this, not only for a Time, but to the End. And in every Step toward overcoming Evil with Good, it is *kind*; soft, mild, benign. It inspires the Sufferer at once with the most amiable Sweetness, and the most fervent and tender Affection. *Love acteth not rashly*—Does not hastily condemn any one; never passes a severe Sentence, on a slight or sudden View of Things. Nor does it ever act or behave in a violent, headstrong, or precipitate Manner. *Is not puffed up*—Yea, humbles the Soul to the Dust.

V. 5. *It doth not behave indecently*—Is not rude, or willingly offensive to any. It renders *to all their due*—Suitably to Time, Person, and all other Circumstances. *Seeketh not her own Ease, Pleasure, Honour, or temporal Advantage.* Nay, sometimes the Lover of Mankind *seeketh not*, in some Sense, even his own spiritual Advantage: Does not think of himself, so long as a Zeal for the Glory of God and the Souls of Men swallows him up. But tho' he is all on fire for these Ends, yet he *is not provoked* to Sharpness or Unkindness toward any one. Outward Provocations indeed will frequently occur. But he triumphs over all. Love *thinketh no evil*—Indeed it cannot but see and hear evil Things, and know that they are so. But it does not *willingly think evil* of any; neither *infer* Evil, where it does not appear. It tears up, root and branch, all *imagining* of what we have not Proof. It casts out all Jealousies, all evil Surmises, all Readiness to believe Evil.

V. 6. *Rejoiceth not in iniquity*—Yea, weeps at either the Sin or Folly of even an Enemy,
N n n takes

7 but rejoiceth in the truth: Covereth all things, believeth all things,
 8 hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they
 9 shall cease; whether *there be* knowledge, it shall vanish away. For we
 10 know in part, and we prophesy in part. And when that which is perfect
 11 is come, then that which is in part shall vanish away. When I was a child,
 I talked as a child, I understood as a child, I reasoned as a child; but when
 12 I became a man, I put away childish things. And now we see by means
 of a glass obscurely; but then face to face: now I know in part, but
 13 then I shall know, even as also I am known. And now abide these
 three, faith, hope, love; but the greatest of these is love.

takes no Pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*—Bringing forth its proper Fruit, Holiness of Heart and Life. Good in general is its Glory and Joy, wherever diffused in all the World.

V. 7. Love *covereth all things*—Whatever Evil the Lover of Mankind sees, hears, or knows of any one, he mentions it to none; it never goes out of his Lips, unless where absolute Duty constrains to speak. *Believeth all things*—Puts the most favourable Construction on every thing; and is ever ready to believe whatever may tend to the Advantage of any one's Character. And when it can no longer believe well, it *hopes* whatever may excuse or extenuate the Fault which cannot be denied. Where it cannot even excuse, it hopes God will at length give *Repentance unto life*. Meantime it *endureth all things*—Whatever the Injustice, the Malice, the Cruelty of Men can inflict. He can not only do, but likewise suffer all Things, thro' Christ who strengtheneth him.

V. 8. Love *never faileth*—It accompanies to, and adorns us in Eternity; it prepares us for, and constitutes Heaven: *but whether there be prophecies, they shall fail*—When all Things are fulfilled, and God is all in all: *whether there be tongues, they shall cease*—One Language shall prevail among all the Inhabitants of Heaven, and the low and imperfect Languages of Earth be forgotten. The Knowledge likewise which we now so eagerly pursue, *shall then vanish away*. As Star-light is lost in that of the Mid-day Sun, so our present Knowledge in the Light of Eternity.

V. 9. *For we know in part, and we prophesy in part*—The wisest of Men have here but short,

narrow, imperfect Conceptions, even of the Things round about them, and much more of the deep Things of God. And even the Prophecies which Men deliver from God are far from taking in the whole of future Events, or of that Wisdom and Knowledge of God which is treasured up in the Scripture-Revelation.

V. 10. *But when that which is perfect is come*—At Death, and in the Last Day, *that which is in part shall vanish away*—Both that poor, low, imperfect, glimmering Light, which is all the Knowledge we now can attain to: And these slow and unsatisfactory Methods of attaining, as well as of imparting it to others.

V. 11. In our present State we are mere Infants in Point of Knowledge, compared to what we shall be hereafter. *I put away childish things*—Of my own Accord, willingly, without Trouble.

V. 12. *Now we see even the Things that surround us, but by means of a glass, or Mirror, which reflects only their imperfect Forms, in a dim, faint, obscure Manner; so that our Thoughts about them are puzzling and intricate, and every thing is a Kind of Riddle to us. But then we shall see, not a faint Reflection, but the Objects themselves face to face—Distinctly. Now I know but in part*—Even when God Himself reveals Things to me, great Part of them is still kept under the Veil. *But then shall I know, even as also I am known*—In a clear, full, comprehensive Manner; in some measure like God, who penetrates the Center of every Object, and sees at one Glance through my Soul and all Things.

V. 13. Faith, Hope, Love are the Sum of Perfection on Earth: Love alone is the Sum of Perfection in Heaven.

XIV. Follow after love: and desire spiritual *gifts*; but especially that ye
 2 may prophesy. For he that speaketh in an *unknown* tongue, speaketh
 not to men, but to God; for no one understandeth *him*, though by the Spi-
 3 rit he speaketh mysteries: Whereas he that prophesieth, speaketh to men
 4 to edification, and exhortation, and comfort. He that speaketh in an *un-
 known* tongue, edifieth himself; but he that prophesieth, edifieth the church.
 5 I would that ye all spake with tongues, but rather that ye prophesied; for
 he that prophesieth, *is* greater than he that speaketh with tongues, unless
 6 he interpret, that the church may receive edification. Now, brethren,
 if I come to you speaking with tongues, what shall I profit you, unless I
 speak to you, either by revelation, or by knowledge, or by prophecy, or
 7 by doctrine? So inanimate things which give a sound, whether pipe or harp,
 unless they give a distinction in the sounds, how shall it be known what is
 8 piped or harped? And if the trumpet give an uncertain sound, who will
 9 prepare himself for the battle? So likewise unless ye utter by the tongue
 words easy to be understood, how shall it be known what is spoken? For
 10 ye will speak to the air. Let there be ever so many kinds of languages
 11 in the world, and none of them without signification: Yet if I know not
 the meaning of the language, I shall be a barbarian to him that speaketh,
 12 and he that speaketh *will be* a barbarian to me. So ye also, seeing ye de-
 sire spiritual gifts, seek to abound *in them*, to the edifying of the church.
 13 Therefore let him that speaketh in an *unknown* tongue, pray that he may
 14 interpret. For if I pray in an *unknown* tongue, my Spirit prayeth, but

V. 1. *Follow after love*—With Zeal, Vigour, Courage, Patience; else you can neither attain nor keep it. *And in their Place, as subservient to this, desire spiritual gifts: but especially, that ye may prophesy*—The Word here does not mean foretelling Things to come; but rather opening and applying the Scripture.

V. 2. *He that speaketh in an unknown tongue, speaks, in effect, not to men, but to God, who alone understands him.*

V. 4. *Edifieth himself only, on the most favourable Supposition; the church*—The whole Congregation.

V. 5. *Greater*—That is, more useful. By this alone are we to estimate all our Gifts and Talents.

V. 6. *Revelation*—Of some Gospel-Mystery. *Knowledge*—Explaining the antient Types and Prophecies. *Prophecy*—Foretelling some future Event. *Doctrine*—To regulate your Tempers

and Lives. Perhaps this may be the Sense of these obscure Words.

V. 7. *How shall it be known what is piped or harped?*—What Music can be made, or what End answered?

V. 8. *Who will prepare himself for the battle?*—Unless he understand what the Trumpet sounds? Suppose, a Retreat, or a March?

V. 9. *Unless ye utter by the tongue*—Which is miraculously given you, *words easy to be understood*—By your Hearers, *ye will speak to the air*—(a proverbial Expression) will utterly lose your Labour.

V. 11. *I shall be a barbarian to him*—Shall seem to talk unintelligible Gibberish.

V. 13. *That he may be able to interpret*—Which was a distinct Gift.

V. 14. *If I pray in an unknown tongue*—The Apostle (as he did at the 6th Verse) transfers it to himself, *my Spirit prayeth by the*
 Power

15 my understanding is unfruitful. What then is *my duty*? I will pray with the Spirit; but I will pray with the understanding also; I will sing
 16 with the Spirit; but I will sing with the understanding also. Otherwise if thou givest thanks with the Spirit, how shall he that filleth the place of a private person, say Amen to thy thanksgiving, seeing he under-
 17 standeth not what thou sayest? For thou verily givest thanks well; yet
 18 the other is not edified. I thank God, that I speak with tongues more
 19 than you all. Yet in the congregation I had rather speak five words with my understanding, that I may teach others also, than ten thousand
 20 words in an *unknown* tongue. Brethren, be not children in understanding: in wickedness be ye as infants, but in understanding be ye
 21 grown men. It is written in the law, * In foreign tongues and with foreign lips will I speak to this people; and neither so will they hear me,
 22 saith the Lord. So that tongues are for a sign, not to believers, but to unbelievers; whereas prophecy is not for unbelievers, but for believers.
 23 Yet if the whole church be met together, and all speak with *unknown* tongues, and there come in ignorant persons, or unbelievers, will they not
 24 say, that ye are mad? Whereas if all prophecy, and there come in an unbeliever, or an ignorant person, he is convicted by all, he is judged by

Power of the Spirit, I understand the Words myself, *but my understanding is unfruitful*—The Knowledge I have is no Benefit to others.

V. 15. *I will pray with the Spirit, but I will pray with the understanding also*—I will use my own Understanding, as well as the Power of the Spirit. I will not act so absurdly, as to utter in a Congregation, what can edify none but myself.

V. 16. *Otherwise, how shall he that filleth the place of a private person*—That is, any private Hearer, say Amen—Assenting and confirming your Words; as it was even then usual for the whole Congregation to do.

V. 19. *With my understanding*—In a rational Manner; so as not only to understand myself, but to be understood by others.

V. 20. *Be not children in understanding*--This is an admirable Stroke of true Oratory! To bring down the Height of their Spirits, by representing that wherein they prided themselves most, as mere Folly and Childishness. *In wickedness be ye infants*—Have all the Innocence of that tender Age. *But in understanding be ye grown men*—Knowing Religion was not designed to destroy any of our natural Faculties, but to exalt and improve them, our Reason in particular.

V. 21. *It is written in the law*—The Word

here (as frequently) means the Old Testament. *In foreign tongues will I speak to this people*—And so He did. He spake terribly to them by the *Babylonians*, when they set at nought what He had spoken by the Prophets, who used their own Language. These Words received a farther Accomplishment on the Day of Pentecost.

V. 22. *Tongues are intended for a sign to unbelievers*—To engage their Attention, and convince them the Message is of God. *Whereas Prophecy is not so much for unbelievers*, as for the Confirmation of them that already believe.

V. 23. *Yet sometimes Prophecy is of more Use even to Unbelievers*, than speaking with Tongues. For instance: *if the whole church be met together*—On some extraordinary Occasion. It is probable, in so large a City, they ordinarily met in several Places: *And there come in ignorant persons*—Men of Learning might have understood the Tongues in which they spoke. It is observable St. Paul says here *ignorant persons or unbelievers*; but in the next Verse, *an unbeliever or an ignorant person*. Several bad Men met together hinder each other by evil Discourse. Single Persons are more easily gained.

V. 24. *He is convicted by all*—Who speak

* *Isaiab* xxviii. 11.

25 all: The secrets of his heart are made manifest, and so falling down on his face, he will worship God, and declare that God is among you of a truth.

26 What a thing is it, brethren, that when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, 27 hath an interpretation? Let all things be done to edification. If any one speak in an *unknown* tongue, *let it be* by two or three at most, and 28 that by course, and let one interpret. But if there be no interpreter, let him be silent in the church, and let him speak to himself and to God. 29 Let two or three of the prophets speak, and let the rest judge. But if 30 *any thing* be revealed to another that sitteth by, let the first be silent. 31 For ye may all prophesy one by one, that all may learn, and all may be 32 comforted. For the spirits of the prophets are subject to the prophets. 33 For God is not *the author* of confusion, but of peace, as in all the 34 churches of the saints. Let your women be silent in the churches; for it is not permitted them to speak, but to be in subjection, as * the

in their Turns, and speak to the Heart of the Hearers: *he is judged by all*—Every one says something to which his Conscience bears Witness.

V. 23. *The secrets of his heart are made manifest*—Laid open, clearly described; in a Manner which to him is most astonishing and utterly unaccountable. How many Instances of it are seen at this Day? So does God still point his Word.

V. 26. *What a thing is it, brethren*—This was another Disorder among them. *Every one hath a psalm*—That is, At the same Time one begins to sing a psalm; another to deliver a doctrine; another to speak in an unknown tongue; another to declare what has been revealed to him; another to interpret what the former is speaking: Every one probably gathering a little Company about him, just as they did in the Schools of the Philosophers. *Let all be done to edification*—So as to profit the Hearers.

V. 27. *By two or three at most*—Let not above two or three speak at one Meeting; *and that by course*—That is, one after another; *and let one interpret*—Either himself (ver. 13.) or (if he have not the Gift) some other, into the vulgar Tongue. It seems, the Gift of Tongues was an instantaneous Knowledge of a Tongue till then unknown, which he that received it, could afterward speak when he thought fit, without any new Miracle.

V. 28. *Let him speak that Tongue*, if he find it profitable to himself, in his private Devotions.

V. 29. *Let two or three of the prophets* (not more, at one Meeting) *speak*, one after another, expounding the Scripture.

V. 31. *All*—Who have that Gift, *that all may learn*—Both by speaking and by hearing.

V. 32. *For the spirits of the prophets are subject to the prophets*—But what Enthusiast considers this? The Impulses of the Holy Spirit, even in Men really inspired, so suit themselves to their rational Faculties, as not to divest them of the Government of themselves, like the Heathen Priests under their diabolical Possession. Evil Spirits threw their Prophets into such ungovernable Extasies, as forced them to speak and act like Madmen. But the Spirit of God left his Prophets the clear Use of their Judgment, when and how long it was fit for them to speak, and never hurried them into any Improperities, either as to the Matter, Manner, or Time of their speaking.

V. 34. *Let your women be silent in the churches*—Unless they are under an Extraordinary Impulse of the Spirit. *For in other Cases, it is not permitted them to speak*—By way of teaching in public Assemblies; *but to be in subjection*—To the Man, whose proper Office it is, to lead and to instruct the Congregation.

35 law also faith. And if they desire to learn any thing, let them ask their
own husbands at home: for it is indecent for a woman to speak in the
36 assembly. Did the word of God come out from you? or did it come to
37 you alone? If any one think himself to be a prophet, or spiritual, let
him acknowledge that the things which I write to you, are the command-
38 ments of the Lord. But if any one is ignorant, let him be ignorant.
39 Therefore, brethren, covet to prophesy; yet forbid not to speak with
tongues. Let all things be done decently and in order.

XV. Moreover, brethren, I declare to you the gospel which I preached
2 to you, which also ye received, and wherein ye stand: By which also
ye are saved, if ye retain what I preached to you, unless ye have be-
3 lieved in vain. For I delivered to you first, that which I also received, That
4 Christ died for our sins, * according to the scriptures, And that he was
buried, and that he was raised the third day † according to the scrip-
5 tures: And that he was seen by Cephas, then by the twelve. After-
6 wards he was seen by above five hundred brethren at once, of whom the
7 greater part remain until now, but some are fallen asleep. After this he
8 was seen by James, then by all the apostles. Last of all he was seen by
9 me also, as an untimely birth. For I am the least of the apostles, who
am not worthy to be called an apostle, because I persecuted the church of
10 God. But by the grace of God I am what I am, and his grace toward
me was not in vain, but I laboured more abundantly than they all: yet

V. 35. *And even if they desire to learn any thing*, still they are not to speak in public, but to ask their own husbands at home. That is the Place, and those the Persons to enquire of.

V. 36. Are ye of *Corinth* either the first or the only Christians? If not, conform herein to the Custom of all the Churches.

V. 37. *Or spiritual*--Endowed with any extraordinary Gift of the Spirit: Let him prove it, by acknowledging, that I now write by the Spirit.

V. 38. *Let him be ignorant*--Be it at his own Peril.

V. 39. *Therefore*--To sum up the whole.

V. 40. *Decently*--By every Individual: in order--By the whole Church.

V. 2. *Ye are saved, if ye retain*--Your Salvation is begun, and will be perfected, if ye continue in the Faith: *Unless ye have believed in vain*--Unless indeed your Faith was only a Delusion.

V. 3. *I received*--From Christ Himself. It was not a Fiction of my own.

V. 4. *According to the scriptures*--He proves

* *Isaiah liii. 8, 9,*

it first from Scripture, then from the Testimony of a Cloud of Witnesses.

V. 5. *By the twelve*--This was their standing Appellation: But their full Number was not then present.

V. 6. *Above five hundred*--Probably in Galilee: A glorious and incontestable Proof! *The greater part remain alive.*

V. 7. *Then by all the apostles*--The twelve were mentioned ver. 5. This Title here therefore seems to include the Seventy; if not all those likewise whom God afterward sent to plant the Gospel in Heathen Nations.

V. 8. *An untimely birth*--It was impossible to abase himself more, than he does by this single Appellation. As an abortion is not worthy the Name of a Man, so he affirms himself to be not worthy the Name of an Apostle.

V. 9. *I persecuted the church*--True Believers are humbled all their Lives, even for the Sins they committed before they believed.

V. 10. *I laboured more than they all*--That is, † *Psalms xvi. 10.*

11 not I, but the grace of God that *was* with me. Whether therefore I or
 12 they, so we preach, and so ye believed. But if Christ is preached, that
 he rose from the dead, how say some among you, that there is no re-
 13 surrection of the dead? For if there be no resurrection of the dead,
 14 neither is Christ raised. And if Christ be not raised, then *is* our preach-
 15 ing vain, and your faith *is* also vain. Yea, and we are found false witnes-
 ses of God, because we have testified from God, that he raised up Christ,
 16 whom he did not raise, if the dead rise not. For if the dead rise not,
 17 neither is Christ raised: And if Christ be not raised, your faith *is* vain;
 18 ye are still in your sins. Then also they who sleep in Christ are pe-
 19 rished. If in this life only we have hope in Christ, we are more miser-
 20 able than all men. But now is Christ risen from the dead, the first-
 21 fruit of them that slept. For since by man *came* death, by man *came*
 22 also the resurrection of the dead. For as through Adam all die, even
 23 so through Christ shall all be made alive. But every one in his own
 order: Christ the first-fruit, afterward they who are Christ's, at his com-
 24 ing. Then *cometh* the end, when he shall have delivered up the king-

is, more than any of them, from a deep Sense of the peculiar Love God had shewn me. Yet to speak more properly, it is *not I, but the grace of God that is with me*. This it is which at first qualified me for the Work, and still excites me to Zeal and Diligence in it.

V. 11. *Whether I or they, so we preach*—All of us speak the same Thing.

V. 12. *How say some*—Who probably had been Heathen Philosophers.

V. 13. *If there be no resurrection*—If it be a Thing flatly impossible.

V. 14. *Then is our preaching*—From a Commission supposed to be given after the Resurrection, *vain*—Without any real Foundation.

V. 15. *If the dead rise not*—If the very Notion of a Resurrection be, as they say, absurd and impossible.

V. 17. *Ye are still in your sins*—That is, under the Guilt of them. So that there needed something more than Reformation, (which was plainly wrought) in order to their being delivered from the Guilt of Sin: Even that Atonement, the Sufficiency of which God attested, by raising our great Surety from the Grave.

V. 18. *They who sleep in Christ*—Who have died for Him, or believing in Him, *are perished*—Have lost their Life and Being together.

V. 19. *If in this life only we have hope*—If we look for nothing beyond the Grave. But if we have a Divine Evidence of Things not seen,

if we have *an Hope full of Immortality*, if we now taste of the Powers of the World to come, and see the Crown that *fadeth not away*: Then notwithstanding all our present Trials, we are more happy than all Men.

V. 20. *But now*—St. Paul declares, That Christians *have hope*, not in this life only. His Proof of the Resurrection lies in a narrow Compass, ver. 12—19. Almost all the rest of the Chapter is taken up in illustrating, vindicating and applying it. The Proof is short, but solid and convincing, that which arose from Christ's Resurrection. Now this not only proved a Resurrection possible, but as it proved him to be a Divine Teacher, proved the Certainty of a General Resurrection, which he so expressly taught. *The first-fruit of them that slept*—The Earnest, Pledge, and Insurance of their Resurrection who slept in him: Even of all the righteous. It is of the Resurrection of these, and these only, that the Apostle speaks throughout the Chapter.

V. 22. *As through Adam all*, even the righteous die, *so through Christ all these shall be made alive*—He does not say, *shall revive* (as naturally as they die) but *shall be made alive*, by a Power not their own.

V. 23. *Afterward*—The whole Harvest. At the same time the Wicked shall rise also. But they are not here taken into the Account.

V. 24. *Then*—After the Resurrection and the

dom to God, even the Father, when he shall have abolished all rule and
 25 all authority and power. For he must reign, till he hath put all ene-
 26 mies under his feet. The last enemy *that* is destroyed is death. For
 27 he hath put all things under his feet. But when he saith, All things are
 put under *him*, it is manifest that he who did put all things under him,
 28 is excepted. But when all things shall be put under him, then shall the
 Son himself also be subject to him that put all things under him, that
 29 God may be all in all. Else what shall they do, who are baptized
 for the dead? If the dead rise not at all, why are they then baptized for
 30 them? Why are we also in danger every hour? I protest by your
 31 rejoicing, which I have in Christ Jesus our Lord, I die daily. If after
 32 the manner of men, I have fought with wild beasts at Ephesus, what
 advantageth it me, if the dead rise not? Let us eat and drink; for to-

the General Judgment, *cometh the end* of the World; the grand Period of all those wonderful Scenes that have appeared for so many succeeding Generations; *when he shall have delivered up the kingdom to the Father, and he* (the Father) *shall have abolished all adverse Rule, Authority, and Power.* Not that the Father will then begin to reign without the Son, nor will the Son then cease to reign. For the Divine Reign both of the Father and Son is from everlasting to everlasting. But this is spoken of the Son's Mediatorial Kingdom, which will then be delivered up, and of the immediate Kingdom or Reign of the Father, which will then commence. Till then the Son transacts the Business which the Father hath given him, for those who are his, and by them as well as by the Angels, with the Father, and against their Enemies. So far as the Father gave the Kingdom to the Son, the Son shall deliver it up to the Father. (*John xiii. 3.*) Nor does the Father cease to reign, when he gives it to the Son; neither the Son, when he delivers it to the Father: But the Glory which he had before the World began, (*John xvii. 5. Heb. i. 8.*) will remain even after this is delivered up. Nor will he cease to be a King even in his Human Nature. (*Luke i. 33.*) If the Citizens of the New Jerusalem shall reign for ever, (*Rev. xxii. 5.*) how much more shall he?

V. 25. *He must reign*—Because so it is written; *till he*—The Father.

V. 26. *The last enemy that is destroyed is death*—Namely, after Satan (*Heb. ii. 14.*) and Sin (*Jer. 56.*) are destroyed. In the same Order they prevailed. Satan brought in Sin, and Sin

brought forth Death. And *Christ*, when he of old, engaged with these Enemies, first conquered Satan by his Death; then Sin, in his Death; and lastly Death, in his Resurrection. In the same Order he delivers all the Faithful from them, yea, and destroys these Enemies themselves. Death he so destroys, that it shall be no more; Sin and Satan, so that they shall no more hurt his People.

V. 27. *Under him*—Under the Son.

V. 28. *The Son also shall be subject*—Shall deliver up the Mediatorial Kingdom, *that* the Three-One God may be all in all. All Things, (consequently all Persons) without any Interruption, without the Intervention of any Creature, without the Opposition of any Enemy, shall be subordinate to God. All shall say, "My God, and my All." This is the End. Even an inspired Apostle can see nothing beyond this.

V. 29. *Who are baptized for the dead*—Perhaps baptized in Hope of Blessings to be received after they are numbered with the Dead. Or, *Baptized in the room of the dead*—Of them that are just fallen in the Cause of *Christ*: Like Soldiers who advance in the room of their Companions, that fell just before their Face.

V. 30. *Why are we*—The Apostles, *also in danger every hour?*—It is plain we can expect no Amends in this Life.

V. 31. *I protest by your rejoicing, which I have*—Which Love makes my own: *I die daily*—I am daily in the very Jaws of Death. Beside that I live, as it were, in a daily Martyrdom.

V. 32. *If to speak after the manner of men, that*

33 morrow we die. Be not deceived. Evil communications corrupt good
34 manners. Awake to righteousness, and sin not; for some have not the
knowledge of God. I speak *this* to your shame.

35 But some one will say, How are the dead raised? And with what
36 body do they come? Thou fool, that which thou sowest is not
37 quickened except it die, And that which thou sowest, thou sowest not
the body that shall be, but a bare grain, perhaps of wheat, or of any
38 other *corn*: But God giveth it a body as it hath pleased him, and to
39 each of the seeds, its own body. All flesh *is* not the same flesh; but
there is one *kind* of flesh of men, another of beasts, another of fishes,
40 another of birds. *There are* also heavenly, and *there are* earthly bodies:
but the glory of the heavenly *is* one, and that of the earthly another.

that is, to use a proverbial Phrase, expressive of the most imminent Danger. *I have fought with wild beasts at Ephesus*—With the savage Fury of a lawless Multitude. (*Acts* xix. 29, &c.) This seems to have been but just before. *Let us eat, &c.* We might on that Supposition, as well say, with the *Epicureans*, Let us make the best of this short Life, seeing we have no other Portion.

V. 33. *Be not deceived*—By such pernicious Counsels as this. *Evil communications corrupt good manners*—He opposes to the *Epicurean* Saying, a well-known Verse of the Poet *Menander*. *Evil communication*—Discourse contrary to Faith, Hope, or Love, naturally tends to destroy all Holiness.

V. 34. *Awake*—An Exclamation full of Apostolical Majesty. Shake off your Lethargy! *To righteousness*—Which flows from the true Knowledge of God, and implies, that your whole Soul be broad awake; *and sin not*—That is, and ye will not sin. Sin supposes Drowsiness of Soul. There is need to press this; *for some among you have not the knowledge of God*—With all their boasted Knowledge, they are totally ignorant of what it most concerns them to know. *I speak this to your shame*—For nothing is more shameful, than sleepy Ignorance of God, and of the Word and Works of God; to these especially, considering the Advantages they had enjoyed.

V. 35. *But some one possibly will say, How are the dead raised up*, after their whole Frame is dissolved? *And with what bodies do they come again*, after these are mouldered into Dust?

V. 36. To the Enquiry concerning the

Manner of rising, and the *Quality* of the Bodies that rise, the Apostle answers first by a Similitude, ver. 36—42. and then plainly and directly, ver. 42, 43. *That which thou sowest*, is not quickened into new Life and Verdure, *except it die*—Undergo a Dissolution of its Parts, a Change analogous to Death. Thus St. Paul inverts the Objection; as if he had said, Death is so far from hindering Life, that it necessarily goes before it.

V. 37. *Thou sowest not the body that shall be*—Produced from the Seed committed to the Ground, *but a bare, naked Grain*, widely different from that which will afterward rise out of the Earth.

V. 38. *But God*—Not thou, O Man, not the Grain itself, *giveth it a body as it hath pleased him*, from the Time he distinguished the various Species of Beings; *and to each of the seeds*, not only of the Fruits, but Animals also (to which the Apostle rises in the following Verse) *its own body*; not only peculiar to that Species, but proper to that Individual, and arising out of the Substance of that very Grain.

V. 39. *All flesh*—As if he had said, Even earthly Bodies differ from earthly, and heavenly Bodies from heavenly. What wonder then, if heavenly Bodies differ from earthly? Or the Bodies which rise, from those that lay in the Grave?

V. 40. *There are also heavenly bodies*—As the Sun, Moon, and Stars; *and there are earthly*—As Vegetables and Animals. *But the brightest Lustre* which the latter can have, is widely different from that of the former.

O o o

V. 41. Yea,

41 *There is* one glory of the sun, and other glory of the moon, and another glory of the stars: and *one* star differeth from *another* star in glory.
 42 So also *is* the resurrection of the dead: it is sown in corruption, it is
 43 raised in incorruption. It is sown in dishonour; it is raised in glory:
 44 it is sown in weakness; it is raised in power. It is sown an animal body; it is raised a spiritual body. There is an animal body, and there is
 45 a spiritual body. And so it is written, * The first Adam was made a
 46 living soul, the last Adam *is* a quickening Spirit. Yet the spiritual *body*
 47 *was* not first, but the animal; afterward the spiritual. The first man
was from the earth, earthly; the second man *is* the Lord from heaven.
 48 As *was* the earthy, such *are* they also *that are* earthy, and as *was* the
 49 heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
 50 But this I say, brethren, that flesh and blood cannot inherit the king-

V. 41. Yea, and the heavenly Bodies themselves all differ from each other.

V. 42. *So also is the resurrection of the dead*—So great is the Difference between the Body which fell, and that which rises. *It is sown* (a beautiful Word) committed, as Seed, to the Ground, *in corruption*—Just ready to putrify, and by various Degrees of Corruption and Decay, to return to the Dust from whence it came. *It is raised in incorruption*—Utterly incapable of either Dissolution or Decay.

V. 43. *It is sown in dishonour*—Shocking to those who loved it best: Human Nature in Disgrace! *It is raised in glory*—Clothed with Robes of Light, fit for those whom the King of Heaven delights to honour. *It is sown in weakness*—Deprived even of that feeble Strength which it once enjoyed: *it is raised in power*—Endued with Vigour, Strength, and Activity, such as we cannot now conceive.

V. 44. *It is sown in this World, a merely animal body*—Maintained by Food, Sleep, and Air, like the Bodies of Brutes: But *it is raised* of a more refined Contexture, needing none of these Animal Refreshments, and endued with Qualities of a spiritual Nature, like the Angels of God.

V. 45. *The first Adam was made a living soul*—God gave him such Life as other Animals enjoy: But *the last Adam, CHRIST, is a quickning Spirit*. As he *hath life in himself, so he quickeneth whom he will*; giving a more

refined Life to their very Bodies at the Resurrection.

V. 47. *The first man was from the earth, earthy; the second man is the Lord from heaven*—The first man being from the Earth, is subject to Corruption and Dissolution, like the Earth from which he came. *The second man*—St. Paul could not so well say, “Is from Heaven, “heavenly.” Because though Man owes it to the Earth, that he is earthy, yet the LORD does not owe his Glory to Heaven. He Himself made the Heavens, and by descending from thence shewed Himself to us as the LORD. *Christ was not the second man* in Order of Time; but in this Respect, That as *Adam* was a public Person, who acted in the stead of all Mankind, so was *Christ*. As *Adam* was the first General Representative of Mankind, *Christ* was the Second and the last. And what they severally did, terminated not in themselves, but affected all whom they represented.

V. 48. *They that are earthy*—Who continue without any higher Principle: *They that are heavenly*—Who receive a Divine Principle from Heaven.

V. 49. *The image of the heavenly*—Holiness and Glory.

V. 50. *But first we must be entirely changed; for such flesh and blood as we are clothed with now, cannot enter into that Kingdom which is wholly spiritual: Neither doth this corruptible Body inherit that incorruptible Kingdom.*

51 dom of God, neither doth corruption inherit incorruption. Behold, I
 tell you a mystery; we shall not all sleep, but we shall all be changed,
 52 In a moment, in the twinkling of an eye, at the last trumpet; for the
 trumpet shall sound, and the dead shall be raised incorruptible, and we
 53 shall be changed. For this corruptible must put on incorruption, and
 54 this mortal put on immortality. So when this corruptible shall have put
 on incorruption, and this mortal shall have put on immortality, then
 shall be brought to pass the saying that is written, * Death is swallowed
 55 up in victory. O death, where *is* thy sting? O Hades, where *is* thy
 56 victory? The sting of death *is* sin, and the strength of sin *is* the law.
 57 But thanks *be* to God, who giveth us the victory through our Lord Je-
 58 sus Christ. Therefore, my beloved brethren, be ye steadfast, unmove-
 able, always abounding in the work of the Lord, knowing that your
 labour is not in vain in the Lord.

XVI. Concerning the collection for the saints, as I have ordered the
 2 churches of Galatia, so also do ye. On the first *day* of the week, let
 every one of you lay by him in store according as he hath been pro-

V. 51. *A mystery*—A Truth hitherto unknown; and not yet fully known to any of the Sons of Men. *We*—Christians. The Apostle considers them all as one, in their succeeding Generations; *shall not all die*—Suffer a Separation of Soul and Body; *but we shall all*—Who do not die, *be changed*—So that this Animal Body shall become Spiritual.

V. 52. *In a moment*—Amazing Work of Omnipotence! And cannot the same Power now change us into Saints in a Moment? *The trumpet shall sound*—To awaken all that sleep in the Dust of the Earth.

V. 54. *Death is swallowed up in victory*—That is, totally conquered, abolished for ever.

V. 55. *O death, where is thy sting?* Which once was full of hellish Poison. *O Hades*, the Receptacle of separate Souls, *where is thy victory?* Thou art now robbed of all thy Spoils; all thy Captives are set at liberty. *Hades* literally means the invisible World, and relates to the Soul; Death to the Body. The Greek Words are found in the Septuagint Translation of *Hos. xiii. 14.*

V. 56. *The sting of death is sin*—Without which it could have no Power. But this Sting none can resist by his own Strength. *And the strength of sin is the law*—As is largely declared *Rom. vii. 7, &c.*

V. 57. *But thanks be to God, who now, already giveth us the victory*, over Sin, Death, and Hades.

V. 58. *Be ye steadfast*—In yourselves; *unmoveable*—By others, continually increasing in the Work of Faith and Labour of Love. *Knowing your labour is not vain in the Lord*—Whatever ye do for his Sake, shall have its full Reward in that Day.

Let us also endeavour, by cultivating Holiness in all its Branches, to maintain this Hope in its full Energy; longing for that glorious Day, when in the utmost Extent of the Expression, *Death shall be swallowed up* for ever, and Millions of Voices after the long Silence of the Grave, shall burst out at once into that triumphant Song, *O death, where is thy sting? O Hades, where is thy victory?*

V. 1. *The saints*—A more solemn and a more affecting Word, than if he had said *The poor*.

V. 2. *Let every one*—Not the Rich only: Let him also that hath little, gladly give of that little; *according as he hath been prospered*—Increasing his Alms, as God increases his Substance. According to this lowest Rule of Christian Prudence, if a Man when he has or gains One Pound give a Tenth to God, when he has or gains an Hundred, he will give the

Tenth

* *Isaiah xxv. 8.*

3 spered, that there may be no collections whence I come. And when I
 4 am come, whomsoever ye shall approve, them will I send with letters,
 5 to carry your gift to Jerusalem. And if it be proper, that I also should
 6 go, they shall go with me. Now I will come to you, when I have passed
 7 through Macedonia, (for I pass through Macedonia) And perhaps I
 8 may stay, yea, and winter with you, that ye may bring me forward on
 9 my journey, whithersoever I go. For I will not see ye now in my way;
 10 but hope to stay some time with you, if the Lord permit. But I will
 11 stay at Ephesus till Pentecost. For a great and effectual door is opened
 12 to me, and there *are* many adversaries.

13 But if Timotheus come, see that he be with you without fear; for he
 14 laboureth in the work of the Lord, even as I. Therefore let no man
 15 despise him, but conduct him forward on his journey in peace, that he
 16 may come to me; for I look for him with the brethren. As to *our*
 17 brother Apollos, I besought him much, to come to you with the brethren;
 yet he was by no means willing to come now; but he will come, when
 it shall be convenient. Watch ye, stand fast in the faith, acquit your-
 selves like men; be strong. Let all your affairs be done in love.

15 And I beseech you, brethren, *as* ye know the household of Stephanas,
 16 that it is the first-fruits of Achaia, and that they have devoted themselves
 17 to serve the saints, That ye also submit to such, and to every one that
 worketh with *us* and laboureth. I rejoice at the coming of Stephanas,
 and Fortunatus, and Achaicus: for they have supplied what was want-

Tenth of this also. And yet I shew unto you a more excellent Way. He that hath Ears to hear, let him hear. Stint yourself to no Proportion at all. But lend to God *all* you can.

V. 4. *They shall go with me*—To remove any possible Suspicion.

V. 5. *I pass through Macedonia*—I purpose going that Way.

V. 7. *I will not see you now*—Not till I have been in Macedonia.

V. 8. *I will stay at Ephesus*—Where he was at this Time.

V. 9. *A great door*—As to the Number of Hearers; *and effectual*—As to the Effects wrought upon them: *And there are many adversaries*—As there must always be, where Satan's Kingdom shakes. This was another Reason for his staying there.

V. 10. *Without fear*—Of any one's despising him for his Youth; *for he laboureth in the work of the Lord*—The true Ground of Reverence

to Pastors. Those who so labour, none ought to despise.

V. 11. *I look for him with the brethren*—That accompany him.

V. 12. *I besought him much* to come to you *with the brethren*—Who were then going to Corinth. *Yet he was by no means willing to come now*—Lest his Coming should increase the Divisions among them.

V. 13. To conclude. *Watch ye*—Against all your seen and unseen Enemies. *Stand fast in the faith*—Seeing and trusting Him that is invisible. *Acquit yourselves like men*—With Courage and Patience. *Be strong*—To do and suffer all his Will.

V. 16. *That ye also* in your Turn *submit to such*—So repaying their free Service: *and to every one that worketh with us and laboureth*—That labours in the Gospel, either with or without a Fellow-labourer.

V. 17. *I rejoice at the coming of Stephanas, and Fortunatus, and Achaicus*—Who were now returned

18 ing on your part. For they have refreshed my spirit and yours; such
 19 therefore acknowledge. The churches of Asia salute you. Aquila
 and Priscilla, with the church that is in their house, salute you much in
 20 the Lord. All the brethren salute you. Salute one another with an
 holy kifs.

21 The salutation of *me* Paul with my own hand. If any man love not
 22 the Lord Jesus Christ, let him be anathema: Maran-atha. The grace
 23 of our Lord Jesus Christ *be* with you. My love *be* with you all in
 24 Christ Jesus.

returned to *Corinth*; but the Joy which their Arrival had occasioned, remained still in his Heart. *They have supplied what was wanting on your part*—They have performed the Offices of Love, which you could not, by reason of your Absence.

V. 18. *For they have refreshed my spirit and yours*—Inasmuch as you share in my Comfort; *such therefore acknowledge*—With suitable Love and Respect.

V. 19. *Aquila and Priscilla* had formerly made some Abode at *Corinth*, and there St. Paul's Acquaintance with them began, *Acts xviii. 1, 2.*

V. 21. *With my own hand*—What precedes having been wrote by an *Amanuensis*.

V. 22. *If any man love not the Lord Jesus Christ*—If any be an Enemy to his Person, Offices, Doctrines, or Commands, *let him be Anathema: Maranatha*—*Anathema* signifies a Thing devoted to Destruction. It seems to have been customary with the *Jews* of that Age, when they had pronounced any Man an *Anathema*, to add the *Syriac* Expression *Maranatha*, that is, The Lord cometh; namely, to execute Vengeance upon him. This weighty Sentence the Apostle chose to write with his own Hand: And to insert it between his Salutation and solemn Benediction, that it might be the more attentively regarded.

NOTES

ON

ST. PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

IN this Epistle, written from *Macedonia*, within a Year after the former, St. Paul beautifully displays his tender Affection toward the *Corinthians*, who were greatly moved by the seasonable Severity of the former, and repeats several of the Admonitions he had there given them. In that he had written concerning the Affairs of the *Corinthians*; in this he writes chiefly concerning his own; but in such a Manner, as to direct all he mentions of himself, to their spiritual Profit. The Thread and Connexion of the whole Epistle is historical; other Things are interwoven only by way of Digression.

It

472 NOTES on ST. PAUL's Second Epistle to the CORINTHIANS.

It contains,

- | | | | |
|--|-------------|--|-----------------------|
| I. The Inscription, | C. i. 1, 2. | according to its Importance, | 12. |
| II. The Treatise itself. | | | C. vii. 1. |
| 1. In ASIA I was greatly prest; but God comforted me; as I acted uprightly; even in this, that I have not yet come to you; who ought to obey me: | C. ii. 11. | 3. In MACEDONIA I received a joyful Message concerning you, | 2—16. |
| 2. From TROAS I hastened to Macedonia, spreading the Gospel every where, the glorious Charge of which I execute, | | 4. In this Journey I had a Proof of the Liberality of the Macedonians, whose Example ye ought to follow, | C. viii. 1—C. ix. 15. |
| | | 5. I am now on my Way to you, armed with the Power of Christ. Therefore obey, | C. x. 1—C. xiii. 10. |
| | | III. The Conclusion, | 11—13. |

II. CORINTHIANS.

- I. **P**AUL, an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother, To the church of God that is in Corinth, with
 2 all the saints that are in all Achaia: Grace and peace *be* to you from God our Father, and *from* the Lord Jesus Christ.
 3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father
 4 of mercies, and God of all comfort, Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction,
 5 by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth
 6 through Christ. And whether we are afflicted, *it is* for your comfort and salvation; or whether we are comforted, *it is* for your comfort, which is effectual in the patient enduring the same sufferings which we also suffer.

V. 2. *Timotheus, a brother*—St. Paul writing to *Timotheus*, stiled him his *Son*; writing of him, his *Brother*.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ*—A solemn and beautiful Introduction, highly suitable to the apostolical Spirit; *the Father of mercies, and God of all comfort*—Mercies are the Fountain of Comfort; Comfort is the outward Expression of Mercy. God shews Mercy in the Affliction itself. He gives Comfort both in and after the Affliction. Therefore is He termed *The God of all comfort*. Blessed be this God!

V. 4. *Who comforteth us in all our affliction, that we may be able to comfort them who are in*

any affliction—He that has experienced one Kind of Affliction, is able to comfort others in that Affliction. He that has experienced all Kinds of Affliction, is able to comfort them in all.

V. 5. *For as the sufferings of Christ abound in us*—The Sufferings endured on his Account; *so our comfort also aboundeth through Christ*—The Sufferings were many, the Comfort one: And yet not only equal to, but overbalancing them all.

V. 6. *And whether we are afflicted, it is for your comfort and salvation*—For your present Comfort, your present and future Salvation: *or whether we are comforted, it is for your comfort*

- 7 And our hope concerning you is stedfast, knowing that as ye are partakers
 8 of the sufferings, so also of the comfort. For we would not have you ignorant, brethren, of the trouble which befel us in Asia, that we were exceedingly pressed, above *our* strength, so that we despaired even of life.
 9 Yea, we had the sentence of death in ourselves, that we might not trust
 10 in ourselves, but in God, who raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust, that he will still
 11 deliver: You likewise helping together with us by prayer for us, that for the gift *bestowed* upon us, by means of many persons, thanks may be given by many on our behalf.
 12 For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with carnal wisdom, but by the grace of God, we have had our conversation in the world, and more especially toward you. For we write no other things to you, but what ye know and
 14 acknowledge, and I trust will acknowledge even to the end. As also ye have acknowledged us in part, that we are your rejoicing, as ye also *are*
 15 ours, in the day of the Lord Jesus. And in this confidence I was minded to come to you before, that ye might have had a second benefit.
 16 And to pass by you into Macedonia, and to come to you again from Macedonia, and to be brought forward by you in my way toward Judea,
 17 Now when I was thus minded, did I use levity? or the things which I

fort—That we may be the better able to comfort you; *which is effectual in the patient enduring the same sufferings which we also suffer*—Through the Efficacy of which ye patiently endure the same Kind of Sufferings with us.

V. 7. *And our hope concerning you*—Grounded on your Patience in suffering for *Christ's* Sake, is *stedfast*.

V. 8. *We would not have you ignorant, brethren, of the trouble which befel us in Asia*—Probably the same which is described in the 19th Chapter of the *Acts*. The *Corinthians* knew before, that he had been in Trouble. He now declares the Greatness and the Fruit of it. *We were exceedingly pressed, above our strength*—Above the ordinary Strength even of an Apostle.

V. 9. *Yea, we had the sentence of death in ourselves*—We ourselves expected nothing but Death.

V. 10. *We trust, that he will still deliver*—That we may at length be able to come to you.

V. 11. *You likewise*—As well as other Churches, helping with us by prayer, that for the gift—Namely my Deliverance, *bestowed upon us by means of*

many persons—Praying for it, *thanks may be given by many*.

V. 12. *For* I am the more emboldened to look for this, because I am conscious of my Integrity: Seeing *this is our rejoicing*—Even in the deepest Adversity; *the testimony of our conscience*—Whatever others think of us, *that in simplicity*—Having one End in View, aiming singly at the Glory of God, *and godly sincerity*—Without any Tincture of Guile, Dissimulation, or Disguise, *not with carnal wisdom, but by the grace of God*—Not by natural but divine Wisdom, *we have had our conversation in the world*—In the whole World; in every Circumstance.

V. 14. *Ye have acknowledged us in part*—Though not so fully as ye will do, *that we are your rejoicing*—That ye rejoice in having known us, *as ye also are ours*—As we also rejoice in the Success of our Labours among you; and we trust shall rejoice therein, *in the day of the Lord Jesus*.

V. 15. *In this confidence*—That is, being confident of this.

V. 17. *Did I use levity?*—Did I lightly change

purpose, do I purpose according to the flesh, so that there should be with
 18 me yea and nay? *As God is faithful, our word to you hath not been*
 19 yea and nay. For Jesus Christ, the Son of God, who was preached among
 you by us, by me, and Silvanus, and Timotheus, was not yea and nay;
 20 but was yea in him. For all the promises of God *are* yea in him, and
 21 amen in him, to the glory of God by us. For he that establisheth us
 22 with you in Christ, and that hath anointed us *is* God: Who hath also
 sealed us, and given us the earnest of the Spirit in our hearts.

23 But I call God for a record on my soul, that to spare you, I came not
 24 as yet to Corinth. Not that we have dominion over your faith, but are
 II. helpers of your joy; for by faith ye have stood. But I determined this
 2 with myself not to come to you again in grief. For if I grieve you,

change my Purpose? *Do I purpose according to the flesh?*—Are my Purposes grounded on carnal or worldly Considerations? *So that there should be with me yea and nay*—Sometimes one, sometimes the other; that is, Variableness and Inconstancy.

V. 18. *Our word to you*—The whole Tenor of our Doctrine, *hath not been yea and nay*—Wavering and uncertain.

V. 19. *For Jesus Christ, who was preached by us*—That is, our Preaching concerning Him, *was not yea and nay*—Was not variable and inconsistent with itself: *but was yea in him*—Always one and the same centring in Him.

V. 20. *For all the promises of God are yea and amen in him*—Are surely established in and through Him. They are *yea*, with respect to God promising; *amen*, with respect to Men believing: *Yea*, with respect to the Apostles; *amen*, with respect to their Hearers.

V. 21. I say, *to the glory of God*—For it is God alone that is able to fulfil these Promises; *that establisheth us*—Apostles and Teachers, *with you*—All true Believers, *in the Faith of Christ; and hath anointed us*—With the Oil of Gladness, with Joy in the Holy Ghost, thereby giving us Strength both to do and suffer his Will.

V. 22. *Who also hath sealed us*—Stamping his Image on our Hearts, thus marking and sealing us as his own Property: *and given us the earnest of his Spirit*—There is a Difference between an Earnest and a Pledge. A Pledge is to be restored when the Debt is paid; but an Earnest is not taken away, but compleated. Such an Earnest is the Spirit. The *first-fruits*

of it we have, (Rom. viii. 23.) And we wait for all the Fulness.

V. 23. *I call God for a record upon my soul*—Was not St. Paul now speaking by the Spirit? And can a more solemn Oath be conceived? Who then can imagine, that Christ ever designed to forbid all Swearing? *That to spare you, I came not yet to Corinth*—Lest I should be obliged to use Severity. He says elegantly *To Corinth*, not *to you*, when he is intimating his Power to punish.

V. 24. *Not that we have dominion over your faith*—This is the Prerogative of God alone: *but are helpers of your joy*—And Faith from which it springs. *For by faith ye have stood*—To this Day.

We see the Light in which Ministers should always consider themselves, and in which they are to be considered by others: *Not as having dominion over the faith* of their People, and having a Right to dictate by their own Authority, what they shall believe, or what they shall do, but as *helpers of their joy*, by helping them forward in Faith and Holiness. In this View, how amiable does their Office appear? And how friendly to the Happiness of Mankind? How far then are they from true Benevolence, who would expose it to Ridicule and Contempt?

V. 1. *In grief*—Either on account of the particular Offender, or of the Church in general.

V. 2. *For if I grieve you, who is he that cheareth me, but he that is grieved by me?*—That is, I cannot be comforted myself, till his Grief is removed.

V. 3. *And*

3 who is he that cheareth me, but he that is grieved by me? And I wrote thus to you, that I might not when I come have grief from those for whom I ought to rejoice; being persuaded concerning you all, that my
4 joy is *the joy* of you all. For from much affliction and anguish of heart I wrote to you with many tears, not that ye might be grieved, but that ye may know the abundant love which I have toward you.

5 And if any have caused grief, he hath grieved me but in part, that I
6 may not overburden you all. Sufficient for such an one *is* this punishment *inflicted* by many. So that on the contrary *ye should* rather forgive and comfort *him*, lest such an one should be swallowed up with over-
8 much sorrow. I beseech you therefore to confirm *your* love toward him.
9 For to this end also did I write, that I might know the proof of you, whether ye were obedient in all things. To whom ye forgive any thing, I
10 forgive also; and if I forgive any thing, to whom I forgive *it*, *it is* for
11 your sakes, in the person of Christ: Lest Satan get an advantage over us; for we are not ignorant of his devices.

12 Now when I came to Troas, to *preach* the gospel of Christ, and a door
13 was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; so taking leave of them, I went forth into
14 Macedonia. Now thanks *be* to God, who causeth us always to triumph through Christ, and manifesteth by us in every place the odour of his

V. 3. *And I wrote thus to you*—I wrote to you before in this Determination, *not to come to you in grief*.

V. 4. *From much anguish I wrote to you, not so much that ye might be grieved, as that ye might know* by my faithful Admonition, my abundant love toward you.

V. 5. *He hath grieved me but in part*—Who still rejoice over the greater Part of you. Otherwise I might burden you all.

V. 6. *Sufficient for such an one*—With what a remarkable Tenderness does St. Paul treat this Offender? He never once mentions his Name. Nor does he here so much as mention his Crime. *By many*—Not only the Rulers of the Church: The whole Congregation acquiesced in the Sentence.

V. 10. *To whom ye forgive*—He makes no Question of their complying with his Direction, *any thing*—So mildly does he speak even of that heinous Sin, after it was repented of. *In the person of Christ*—By the Authority wherewith he has invested me.

V. 11. *Lest Satan*—To whom he had been de-

livered, and who sought to destroy not only his Flesh, but his Soul also, *get an advantage over us*—For the Loss of one Soul is a common Loss.

V. 12. *Now when I came to Troas*—It seems, in that Passage from *Asia* to *Macedonia*, of which a short Account is given *Acts* xx. 1, 2. Even though *a door was opened to me*—That is, there was free Liberty to speak, and many were willing to hear: Yet,

V. 13. *I had no rest in my spirit*—From an earnest Desire to know how my Letter had been received: *Because I did not find Titus*—In his Return from you, *so I went forth into Macedonia*—Where being much nearer, I might more easily be informed concerning you. The Apostle resumes the Thread of his Discourse, ch. vii. 2. interposing an admirable Digression, concerning what he had done and suffered elsewhere, the Profit of which he by this means derives to the *Corinthians* also: And this as a Prelude to his Apology against the false Apostles.

V. 14. *To triumph* implies not only Victory, but an open Manifestation of it. And as in triumphal Processions, especially in the East,
P p p Incense

15 knowledge, For we are to God a sweet odour of Christ, in them that
 16 are saved, and in them that perish: To these an odour of death unto
 death, but to those an odour of life unto life. And who is sufficient for
 17 these things? For we are not as many, who adulterate the word of God,
 but as of sincerity, but as from God, in the sight of God, speak we in

III. Christ. Do we again begin to recommend ourselves? Unless we need
 as some *do*, commendatory letters to you, or commendatory *letters*
 2 from you? Ye are our letter, written on our hearts, known and read by
 3 all men: Manifestly declared to be the letter of Christ ministered by us,
 written not with ink, but with the Spirit of the living God, not in ta-
 4 bles of stone, but in the fleshly tables of the heart. Such trust have we
 5 in God through Christ. Not that we are sufficient of ourselves, to think
 6 any thing as from ourselves; but our sufficiency is from God: Who
 also hath made us able ministers of the new covenant, not of the letter,
 7 but of the Spirit; for the letter killeth, but the Spirit giveth life. And

Incense and Perfumes were burnt near the Conqueror, the Apostle beautifully alludes to this Circumstance in the following Verses: As likewise to the different Effects which strong Perfumes have upon different Persons; some of whom they revive, while they throw others into the most violent Disorders.

V. 15. *For we*—The Preachers of the Gospel, *are to God a sweet odour of Christ*—God is well-pleased with this Perfume diffused by us, both *in them that believe and are saved* (treated of ch. iii. 1. ch. iv. 2.) *and in them that obstinately disbelieve, and consequently perish*, (treated of ch. iv. 3—6.)

V. 16. *And who is sufficient for these things?*—No Man living, but by the Power of God's Spirit.

V. 17. *For we are not as many who adulterate the word of God*—Like those Vintners (so the Greek Word implies) who mix their Wines with baser Liquors: *but as of sincerity*—Without any Mixture; *but as from God*—This rises higher still; transmitting his pure Word, not our own, *in the sight of God*—Whom we regard as always present, and noting every Word of our Tongue, *speak we*—The Tongue is ours, but the Power is God's, *in Christ*—Words which He gives, approves, and blesses.

V. 1. *Do we begin again to recommend ourselves?*—Is it needful? Have I nothing but my own Word to recommend me? St. Paul chiefly here intends himself; though not excluding *Timotheus, Titus, and Silvanus. Unless we need—*

As if he had said, Do I indeed want such Recommendation?

V. 2. *Ye are our commendatory letter*—More convincing than bare Words could be, *written on our hearts*—Deeply engraven there, and plainly legible to all around you.

V. 3. *Manifestly declared to be the letter of Christ*—Which He has formed and published to the World; *ministered by us*—Whom He has used herein as his Instruments; therefore ye are *our letter* also: *Written not in tables of stone*—Like the Ten Commandments, *but in the tender, living tables of their hearts*; God having taken away the Hearts of Stone, and given them Hearts of Flesh.

V. 4. *Such trust have we in God*—That is, we trust in God that this is so.

V. 5. *Not that we are sufficient of ourselves*—So much as to think one good Thought; much less, to convert Sinners.

V. 6. *Who also hath made us able ministers of the New covenant*—Of the New, Evangelical Dispensation. *Not of the Law*, fitly called the *letter*, from God's literally writing it on the two Tables, *but of the Spirit*—Of the Gospel-Dispensation, which is written on the Tables of our Hearts by the Spirit. *For the letter*—The Law, the *Mosaic Dispensation, killeth*—Seals in Death those who still cleave to it; *but the Spirit*—The Gospel, conveying the Spirit to those who receive it, *giveth life*—Both Spiritual and Eternal. Yea, if we adhere to the literal sense
 even

if the ministration of death engraven in letters on stones was glorious, so that the children of Israel could not look stedfastly on the face of Moses, 8 because of the glory of his face, which was to be abolished: Shall not 9 rather the ministration of the Spirit be glorious? For if the ministration of condemnation was glory, much more doth the ministration of 10 righteousness exceed in glory. For even that which was made glorious, 11 had no glory in this respect, because of the glory that excelleth. For if that which is abolished *was* glorious, much more that which remaineth 12 *is* glorious. Having therefore this hope, we use great plainness of 13 speech. And not as Moses, *who* put a veil upon his face, so that the children of Israel could not look stedfastly to the end of that which is 14 abolished. But their understandings were blinded: and until this day the same veil remaineth unremoved on the reading of the old testament, 15 which is taken away in Christ. But the veil lieth on their heart when 16 Moses is read until this day. Nevertheless when it shall turn to the

even of the Moral Law, if we regard only the Precept and the Sanction as they stand *in themselves*, not as they lead us to *Christ*, they are doubtless a *killing* Ordinance, and bind us down under the Sentence of Death.

V. 7. *And if the ministration of death*—That is, the *Mosaic* Dispensation, which proves such to those who prefer it to the Gospel, the most considerable Part of which was *engraven on those two stones*, was attended with so great Glory.

V. 8. *The ministration of the Spirit*—That is, the Christian Dispensation.

V. 9. *The ministration of condemnation*—Such the *Mosaic* Dispensation proved to all the *Jews* who rejected the Gospel. Whereas through the Gospel (hence called *the ministration of righteousness*) God both imputed and imparted Righteousness to all Believers. But how can the moral Law (which alone was *engraven on stone*), be *the ministration of condemnation*, if it requires no more than a *sincere* Obedience, such as is proportioned to our infirm State? If this is sufficient to justify us, then the Law ceases to be a *ministration of condemnation*. It becomes (flatly contrary to the Apostle's Doctrine) the *ministration of righteousness*.

V. 10. *It hath no glory in this respect, because of the glory that excelleth*—That is, none in comparison of this more excellent Glory. The greater Light swallows up the less.

V. 11. *That which remaineth*—That Dispensation which remains to the End of the World; that Spirit and Life which remain for ever.

V. 12. *Having therefore this hope*—Being fully persuaded of this.

V. 13. *And we do not act as Moses did, who put a veil upon his face*—Which is to be understood with regard to his Writings also: *So that the children of Israel could not look stedfastly to the end of that Dispensation, which is now abolished.* The End of this was *Christ*. The whole *Mosaic* Dispensation tended to, and terminated in Him. But the *Israelites* had only a dim, wavering Sight of Him; of whom *Moses* spake in an obscure, covert Manner.

V. 14. *The same veil remaineth on their Understanding unremoved*—Not so much as *folded back* (so the Word implies) so as to admit a little, glimmering Light, *on the public reading of the Old Testament*—The Veil is not now on the Face of *Moses*, or of his Writings, but *on the reading of them, and on the Heart of them that believe not, which is taken away in Christ*—That is, from the Heart of them that truly believe on Him.

V. 16. *When it*—Their Heart, *shall turn to the Lord*—To *Christ*, by living Faith, *the veil is taken away*—That very Moment, and they see, with the utmost Clearness, how all the Types and Prophecies of the Law are fully accomplished in Him.

17 Lord, the veil shall be taken away. Now the Lord is that Spirit: and
 18 where the Spirit of the Lord is, there is liberty. And we all with unveiled face, beholding as in a glass the glory of the Lord, are transformed into the same image, from glory to glory, as by the Spirit of the Lord.

IV. Therefore having this ministry, as we have received mercy, we faint not:

2 But have renounced the hidden things of shame, not walking in craftiness, nor deceitfully corrupting the word of God, but by manifestation of the truth, commending ourselves to every man's conscience in the
 3 sight of God. But if our gospel also is veiled, it is veiled to them
 4 that perish; Whose unbelieving minds the god of this world hath blinded, lest the illumination of the glorious gospel of Christ, who is
 5 the image of God should shine upon them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Je-
 6 sus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to enlighten us with the knowledge of the glory of God, in the face of Jesus Christ.

V. 17. *Now the Lord—Christ, is that Spirit of the Law whereof I spake, to which the Letter was intended to lead: and where the Spirit of the Lord—Christ, is, there is liberty—Not the Veil, the Emblem of Slavery. There is Liberty from servile Fear, Liberty from the Guilt and from the Power of Sin, Liberty to behold with open Face the Glory of the LORD.*

V. 18. *And accordingly all we that believe in Him, beholding as in a glass—In the Mirror of the Gospel, the glory of the Lord—His glorious Love, are transformed into the same image—Into the same Love, from one Degree of this glory to another, in a Manner worthy of his almighty Spirit.*

What a beautiful Contrast is here! *Moses* saw the Glory of the LORD, and it rendered his Face so bright, that he covered it with a Veil, *Israel* not being able to bear the reflected Light. We behold his Glory in the Glass of his Word, and our Faces shine too. Yet we veil them not, but diffuse the Lustre which is continually increasing, as we fix the Eye of our Mind more and more steadfastly on his Glory displayed in the Gospel.

V. 1. *Therefore having this ministry—Spoken of ch. iii. 6. as we have received mercy—Have been mercifully supported in all our Trials, we faint not—We desist not in any Degree from our glorious Enterprize.*

V. 2. *But have renounced—Set at open De-*

fiance, the hidden things of shame—All Things which Men need to hide or to be ashamed of; not walking in craftiness—Using no Disguise, Subtlety, Guile; nor privily corrupting the pure Word of God, by any Additions or Alterations, or by attempting to accommodate it to the Taste of the Hearers.

V. 3. *But if our gospel also—As well as the Law of Moses.*

V. 4. *The god of this world—What a sublime and horrible Description of Satan! He is indeed the God of all that believe not, and works in them with inconceivable Energy, hath blinded—Not only veiled, the Eye of their Understanding. Illumination is properly the Reflection or Propagation of Light, from those who are already enlightened, to others, Who is the image of God—Hence also we may understand, how great is the Glory of Christ. He that sees the Son, sees the Father in the Face of Christ. The Son exactly exhibits the Father to us.*

V. 5. *For the Fault is not in us, neither in the Doctrine they hear from us. We preach not ourselves—As able either to enlighten, or pardon, or sanctify you, but Jesus Christ—As your only Wisdom, Righteousness, Sanctification: And ourselves your servants—Ready to do the meanest Offices, for Jesus' sake—Not for Honour, Interest, or Pleasure.*

V. 6. *For God—hath shined in our hearts—The Hearts of all those whom the God of this World*

7 But we have this treasure in earthen vessels, that the excellence of the
 8 power may be of God, and not of us. *We are* troubled on every side, yet
 9 not crushed; perplexed, but not in despair; Persecuted, but not forsaken;
 10 thrown down, but not destroyed; Always bearing about in the body
 the dying of the Lord Jesus, that the life also of Jesus may be manifested
 11 in our body. We who live are always delivered unto death for the sake
 of Jesus, that the life also of Jesus may be manifested in our mortal
 12 body. So then death worketh in us, but life in you. Yet having the
 13 same spirit of faith, according to what is written, * I believed, and there-
 14 fore have I spoken, we also believe, and therefore speak: Knowing that
 he who raised up the Lord Jesus, will also raise us up by Jesus, and pre-
 15 sent us with you. For all things *are* for your sakes, that the overflowing
 grace might through the thanksgiving of many abound to the glory of
 16 God. Therefore we faint not, but even though the outward man
 17 perish, yet the inward man is renewed day by day. For our light af-

World no longer blinds: God who is Himself our Light, not only the Author of Light, but also the Fountain of it; *to enlighten us with the knowledge of the glory of God*—Of his glorious Love, and of his glorious Image; *in the face of Jesus Christ*—Which reflects his Glory in another Manner than the Face of *Moses* did.

V. 7. *But we*—Not only the Apostles, but all true Believers, *have this treasure*—Of Divine Light, Love, Glory, *in earthen vessels*—In frail, feeble, perishing Bodies. He proceeds to shew, That Afflictions, yea, Death itself are so far from hindering the Ministration of the Spirit, that they even further it, sharpen the Ministers, and increase the Fruit; *that the excellence of the power* which works these in us, may undeniably appear to be of God.

V. 8. *We are troubled*, &c. The four Articles in this Verse respect Inward, the four in the next, Outward Afflictions. In each Clause the former Part shews the *earthen vessels*; the latter, *the excellence of the power*. *Not crushed*—Not swallowed up in Care and Anxiety: *Perplexed*—What Course to take, but never despairing of his Power and Love, to carry us through.

V. 10. *Always*—Wherever we go, *bearing about in the body the dying of the Lord Jesus*—Continually expecting to lay down our Lives like him; *that the life also of Jesus might be manifested in our body*—That we may also rise and be glorified like him.

V. 11. *For we who yet live*—Who are not yet

killed for the Testimony of Jesus, *are always delivered unto death*—Are perpetually in the very Jaws of Destruction; which we willingly submit to, that we may obtain a better Resurrection.

V. 12. *So then death worketh in us, but life in you*—You live in Peace; we die daily. Yet living or dying, so long as we believe, we cannot but speak.

V. 13. *Having the same spirit of faith*—Which animated the Saints of old: *David* in particular when he said, *I believed, and therefore have I spoken*, (that is, I trusted in God, and therefore He hath put this Song of Praise in my Mouth) *We also speak*—We preach the Gospel, even in the midst of Affliction and Death, because we believe, that God will *raise us up* from the Dead, and will *present us*—Ministers, *with you*—All his Members, *faultless before his presence with exceeding joy*.

V. 15. *For all things*—Whether adverse or prosperous, *are for your sakes*—For the Profit of all that believe, as well as all that preach, *that the overflowing grace*—Which continues you alive both in Soul and Body, *might abound yet more through the thanksgiving of many*—For Thanksgiving invites more abundant Grace.

V. 16. *Therefore*—Because of this Grace, *we faint not*. *The outward man*—The Body; *the inward man*—The Soul.

V. 17. *Our light affliction*—The Beauty and Sublimity of St. Paul's Expressions here, as descriptive of Heavenly Glory, opposed to

18 fiction, which is but for a moment, worketh out for us a far more ex-
 ceeding *and* eternal weight of glory: While we aim not at the things
 that are seen, but at the things that are not seen: for the things that are
 V. seen *are* temporal, but the things that are not seen *are* eternal. For we
 know that if our earthly house of *this* tabernacle be dissolved, we have a
 building from God, an house not made with hands, eternal in the hea-
 2 vens. For in this we groan, earnestly desiring to be clothed upon, with
 3 our house which is from heaven: If being clothed, we shall not be
 4 found naked. For we who are in *this* tabernacle groan, being burdened;
 not that we would be unclothed, but clothed upon, that what is mortal
 5 may be swallowed up of life. Now he that hath wrought us to this very
 6 thing *is* God, who hath also given us the earnest of the Spirit. There-
 fore *we* always behave undauntedly; knowing that while we are so-
 7 journing in the body, we are absent from the Lord: (For we walk by
 8 faith, not by sight.) We behave undauntedly, *I say*, and willing rather
 to be absent from the body, and present with the Lord.

9 Therefore we are ambitious, whether present, or absent, to be well-
 10 pleasing to him. For we must all appear before the judgment seat of
 Christ, that every one may receive according to what he hath done in

Temporal Afflictions, surpass all Imagination, and cannot be preserved in any Translation or Paraphrase, which after all must sink infinitely below the astonishing Original.

V. 18. *The things that are seen*—Men, Money, Things of Earth; *the things that are not seen*—GOD, Grace, Heaven.

V. 1. *Our earthly house*—Which is only a *Tabernacle* or *Tent*, not designed for a lasting Habitation.

V. 2. *Desiring to be clothed upon*—This Body (which is now covered with Flesh and Blood) with the glorious House which is from Heaven. Instead of Flesh and Blood, which cannot enter Heaven, the rising Body will be clothed or covered with what is analogous thereto, but incorruptible and immortal. *Macarius* speaks largely of this.

V. 3. *If being clothed*—That is, while we are in the Body, *we shall not be found naked*—Of the Wedding-Garment.

V. 4. *We groan being burdened*—The Apostle speaks with exact Propriety. A Burden naturally expresses Groans. And we are here burdened with numberless Afflictions, Infirmities, Temptations, Sins. *Not that we would be unclothed*—Not that we desire to remain without a Body. Faith does not understand that

Philosophical Contempt of what the wise Creator has given; *but clothed upon*—With the glorious, immortal, incorruptible, spiritual Body, *that what is mortal*—This present mortal Body, *may be swallowed up of life*—Covered with that which lives for ever.

V. 5. *Now he that hath wrought us to this very thing*—This longing for Immortality, *is God*: For none but GOD, none less than the Almighty, could have wrought this in us.

V. 6. *Therefore we behave undauntedly*—But most of all when we have Death in view; *knowing that* our greatest Happiness, lies beyond the Grave.

V. 7. *For we cannot clearly see Him in this Life*, wherein *we walk by Faith* only: An Evidence indeed that necessarily implies a kind of *seeing Him who is invisible*; yet as far beneath what we shall have in Eternity, as it is above that of bare, unassisted Reason.

V. 9. *Therefore we are ambitious*--The only Ambition which has place in a Christian, *whether present*—In the Body, *or absent*—From it.

V. 10. *For we all*—Apostles as well as other Men, whether now present in the Body, or absent from it, *must appear*—Openly, without Covering, where all hidden Things will be revealed,

11 the body, whether good or evil. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest to God, and I trust
 12 we are made manifest in your consciences also. We do not again recommend ourselves to you; but we give you an occasion of glorying on our behalf, that ye may have something to *answer* them, who glory in
 13 appearance, and not in heart. For if we are transported beyond ourselves, *it is* to God; if we are sober, *it is* for your sakes. For the love of Christ constraineth us, while we thus judge, that if one died for all,
 15 then were all dead: And *that* he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and
 16 rose again. So that we from this time know no one after the flesh; yea, if we have known even Christ after the flesh, yet now we know
 17 *him so* no more. Therefore if any one *be* in Christ, *there is* a new creation: the old things are passed away; behold, all things are become

vealed, probably the Sins even of the Faithful, which were forgiven long before. For many of their Good Works (as their Repentance, their Revenge against Sin) cannot otherwise appear. But this will be done at their own Desire, without Grief, and without Shame. *According to what he hath done in the body, whether good or evil—* In the Body he did either Good or Evil. In the Body he is recompensed accordingly.

V. 11. *Knowing therefore the terror of the Lord,* we the more earnestly *persuade men* to seek his Favour: And as GOD knoweth this, so *I trust*, ye know it *in your own Consciences*.

V. 12. *We do not say this*, as if we thought there was any need of again recommending ourselves to you, but to give you an occasion of rejoicing and praising GOD, and to furnish you with an *answer* to those false Apostles, who glory in appearance, but not in heart, being condemned by their own Conscience.

V. 13. *For if we are transported beyond ourselves*, or at least, appear so to others, (treated of ver. 15—21.) speaking or writing with uncommon Vehemence, *it is to God*—He understands (if Men do not) the Emotion which Himself inspires. *If we be sober*—(treated of ch. vi. 1—10.) if I proceed in a more calm, sedate Manner, *it is for your sakes*—Even good Men bear this, rather than the other Method in their Teachers. But these must obey GOD, whoever is offended by it.

V. 14. *For the love of Christ* to us and our Love to Him *constraineth us* both to the one and the other, beareth us on with such a strong,

steady, prevailing Influence, as Winds and Tides exert when they waft the Vessel to its destined Harbour; *while we thus judge, that if Christ died for all, then are all, even the best of Men, naturally dead*—In a State of spiritual Death, and liable to Death eternal. For had any Man been otherwise, *Christ* had not needed to have died for him.

V. 15. *And that he died for all*—That all might be saved, *that they who live*—That all who live upon the Earth, *should not henceforth*—From the Moment they know Him, *live unto themselves*—Seek their own Honour, Profit, Pleasure, but *unto him*—In all Righteousness and true Holiness.

V. 16. *So that we from this time*—That we knew the Love of Christ, *know no one*—Neither ourselves, nor you, neither the rest of the Apostles, (Gal. ii. 6.) nor any other Person, *after the flesh*—According to his former State, his Nobility, Riches, Power, Wisdom. We fear not the Great. We regard not the Rich or Wise. We account not the least less than ourselves. We consider all, only in order to save all. Who is he, that thus *knows no one after the flesh*? In what Land do *these Christians* live? *Yea, if we have known even Christ after the flesh*—So as to love Him barely with a natural Love, so as to glory in having conversed with Him on Earth, so as to expect only temporal Benefits from Him.

V. 17. *Therefore if any one be in Christ*—A true Believer in Him, *there is a new creation*—Only the Power that makes a World, can make a Christian. And when he is so created, *the old*

18 new: And all things *are* from God, who hath reconciled us to himself through Jesus Christ, and hath given to us the ministry of reconciliation: Namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation. Therefore we are embassadors for Christ, as though God were intreating by us: we beseech *you*, in Christ's stead, be ye reconciled to God. For he hath made him, who knew no sin, a sin-offering for us, that we might be made the righteousness of God VI. through him. We then, *as* fellow-labourers, do also exhort you, not to receive the grace of God in vain. (For he saith, * I have heard thee in an acceptable time, and in a day of salvation have I succoured thee. Behold, now *is* the acceptable time; behold, now *is* the day of salvation.) Giving no offence in any thing, that the ministry be not blamed, But in all things approving ourselves as the ministers of God, in much pa-

old things are past away—Of their own Accord, even as Snow in Spring. Behold! the present, visible, undeniable Change! *All things are become new*—He has new Life, new Senses, new Faculties, new Affections, new Appetites, new Ideas and Conceptions. His whole Tenor of Action and Conversation is new, and he lives, as it were, in a new World. GOD, Men, the whole Creation, Heaven, Earth, and all therein, appear in a new Light, and stand related to him in a new Manner, since he was created anew in Christ Jesus.

V. 18. *And all these new things are from God*, considered under this very Notion, as *reconciling us*—The World (ver. 19.) *to himself*.

V. 19. *Namely*—The Sum of which is, God—The whole Godhead, but more eminently GOD the Father, *was in Christ, reconciling the world*—Which was before at Enmity with GOD, *to himself*—So taking away that Enmity, which could no otherwise be removed than by the Blood of the Son of GOD.

V. 20. *Therefore we are embassadors for Christ*—*we beseech you in Christ's stead*—Herein the Apostle might appear to some *transported beyond himself*. In general, he uses a more calm sedate kind of Exhortation, as in the Beginning of the next Chapter. What unparalleled Condescension and divinely tender Mercies are displayed in this Verse? Did the Judge ever beseech a condemned Criminal, to accept of Pardon? Does the Creditor ever beseech a ruined Debtor, to receive an Acquittance in full? Yet our Almigh-

ty LORD and our Eternal Judge, not only vouchsafes to offer these Blessings, but invites us, intreats us, and with the most tender Importunity, solicits us, not to reject them.

V. 21. *He made him a sin-offering, who knew no sin*—A Commendation peculiar to Christ: *for us*—Who knew no Righteousness, who were inwardly and outwardly nothing but Sin; who must have been consumed by the Divine Justice, had not this Atonement been made for our Sins, *that we might be made the righteousness of God through him*—Might *through him* be invested with that Righteousness, first imputed to us, then implanted in us, which is in every Sense *the Righteousness of God*.

V. 1. *We then* not only beseech, but *as fellow-labourers* with you, who are working out your own Salvation *do also exhort you*, not to receive the grace of God, which we have been now describing, *in vain*. We receive it by Faith; and *not in vain*, if we add to this, persevering Holiness.

V. 2. *For he saith*—The Sense is, As of old there was a particular Time, wherein GOD was pleased to pour out his peculiar Blessing, so there is now. And this is the particular Time: This is a Time of peculiar Blessing.

V. 3. *Giving* as far as in us lies *no offence*, *that the ministry be not blamed* on our Account.

V. 4. *But approving ourselves as the ministers of God*—Such as his Ministers ought to be, *in much patience*, shewn 1. *In afflictions, necessities, distresses*, (all which are General Terms)

* Isaiah xlix. 8.

2. In

5 tience, in afflictions, in necessities, in distresses, In stripes, in imprison-
 6 ments, in tumults, in labours, in watchings, in fastings; By purity, by
 7 prudence, by long suffering, by kindness, by the Holy Ghost, by love
 8 unfeigned, By the word of truth, by the power of God, by the armour
 9 of righteousness on the right-hand and the left: Through honour and
 10 dishonour, through evil report and good report; as deceivers, yet true,
 11 As unknown, yet well-known; as dying, yet behold we live; as chastened,
 12 yet not killed; As sorrowing, yet always rejoicing; as poor, yet making
 many rich; as having nothing, yet possessing all things.

11 O ye Corinthians, our mouth is opened toward you, our heart is en-
 12 larged. Ye are not straitened in us; but ye are straitened in your own
 13 bowels. Now for a recompence of the same, (I speak as to *my* chil-
 14 dren) be ye also enlarged. Be not unequally yoked with unbelievers;
 for what fellowship hath righteousness with unrighteousness? or what

2. In stripes, imprisonments, tumults, (which are particular Sorts of Affliction, Necessity, Distress) 3. In labours, watchings, fastings, voluntarily endured. All these are expressed in the Plural Number, to denote a Variety of them. In Afflictions, several Ways to escape may appear, though none without Difficulty; in Necessities, one only, and that a difficult one; in Distresses, none at all appears.

V. 5. In tumults—The Greek Word implies such Attacks as a Man cannot stand against, but which bear him hither and thither by Violence.

V. 6. By prudence—Spiritual, Divine; not what the World terms so. Worldly Prudence is the practical Use of worldly Wisdom: Divine Prudence is the due Exercise of Grace, making spiritual Understanding go as far as possible. By love unfeigned—The chief Fruit of the Spirit.

V. 7. By the convincing and converting power of God, accompanying his Word; and also attesting to it by divers Miracles. By the armour of righteousness on the right-hand and the left—That is, on all Sides, the Panoply or whole Armour of God.

V. 8. By honour and dishonour—When we are present; by evil report and good report—When we are absent. Who could bear Honour and good Report, were it not balanced by Dishonour? As deceivers—Artful, designing Men. So the World represents all true Ministers of Christ; yet true—Upright, sincere, in the Sight of God.

V. 9. As unknown—For the world knoweth us not, as it knew him not; yet well-known—To

God, and to those who are the Seals of our Ministry. As dying, yet behold—Suddenly, unexpectedly! God interposes, and we live.

V. 10. As sorrowing—For our own manifold Imperfections, and for the Sins and Sufferings of our Brethren; yet always rejoicing—In present Peace, Love, Power, and a sure Hope of future Glory. As having nothing, yet possessing all things—For all Things are ours, if we are Christ's. What a Magnificence of Thought is this!

V. 11. From the Praise of the Christian Ministry (which he began ch. ii. 14.) he now draws his affectionate Exhortation. O ye Corinthians—He seldom uses this Appellation. But it has here a peculiar Force. Our mouth is opened toward you—With uncommon Freedom, because our heart is enlarged in Tendernefs.

V. 12. Ye are not straitened in us—Our Heart is wide enough to receive you all: but ye are straitened in your own bowels—Your Hearts are shut up, and so not capable of the Blessings ye might enjoy.

V. 13. Now for a recompence of the same—Of my paternal Tendernefs, (I speak as to my children—I ask nothing hard or grievous) be ye also enlarged—Open your Hearts, first to God, and then to us: (So ch. viii. 5.) that God may dwell in you, ch. vi. 16.—vii. 1. and that ye may receive us, ch. vii. 2.

V. 14. Be not unequally yoked with unbelievers—Christians with Jews or Heathens. The Apostle particularly speaks of Marriage. But the Reasons he urges equally hold against any need-
 less

15 communion hath light with darknes? And what concord hath Christ
 16 with Belial? Or what part hath a believer with an infidel? And what
 agreement hath the temple of God with idols? Now ye are the temple
 of the living God, as God hath said, * I will dwell in them, and walk
 in *them*, and I will be to them a God, and they shall be to me a people.
 17 Therefore come out from among them, and be ye separate, and touch not
 18 the unclean person, saith the Lord, and I will receive you, And will
 be to you a Father, and ye shall be to me sons and daughters, saith the
 VII. Lord Almighty. Having therefore, beloved, these promises, let us
 cleanse ourselves from all pollution of the flesh and of the spirit, perfect-
 ing holiness in the fear of God.

2 Receive us. We have hurt no man, we have corrupted no man, we
 3 have defrauded no man. I speak not, to condemn *you*; for I have said
 4 before, that ye are in our hearts, to live and to die with *you*. Great is
 my freedom of speech toward you; great is my glorying of you: I am
 filled with comfort, I exceedingly abound with joy, over all our af-
 5 fliction. For when we were come into Macedonia, our flesh had no

less Intimacy with them. Of the five Questions that follow, the three former contain the Argument; the two latter, the Conclusion.

V. 15. *What concord hath Christ*—Whom ye serve, *with Belial*—To whom they belong?

V. 16. *What agreement hath the temple of God with idols?*—If God would not endure Idols in any Part of the Land wherein he dwelt, how much less, under his own Roof? He does not say, *With the temple of idols*. For Idols do not dwell in their Worshippers. *As God hath said*—To his antient Church, and in them to all the *Israel of God*: *I will dwell in them, and walk in them*—The former signifying his perpetual Presence; the latter, his Operation; and *I will be to them a God, and they shall be to me a people*—The Sum of the whole Gospel-Covenant.

V. 17. *Touch not the unclean person*—Keep at the utmost Distance from him; and *I will receive you*—Into my House and Family.

V. 18. *And ye shall be to me for sons and for daughters, saith the Lord Almighty*—The Promise made to Solomon, 1 Chron. xxviii. 6. is here applied to all Believers: As the Promise made particularly to *Jeshua*, is applied to them, Heb. xiii. 5. Who can express the Worth, who can conceive the Dignity, of this Divine Adoption? Yet it belongs to all who believe the Gospel, who have Faith in *Christ*. They have Access to the Almighty; such free and welcome Ac-

cess, as a beloved Child to an indulgent Father. To Him they may fly for Aid in every Difficulty, and from Him obtain a Supply in all their Wants.

V. 1. *Let us cleanse ourselves*—This is the latter Part of the Exhortation, which was proposed ch. vi. 1. and resumed ver. 14. *from all pollution of the flesh*—All outward Sin, and *of the spirit*—All inward. Yet let us not rest in Negative Religion, but *perfect holiness*—Carrying it to the Height in all Branches, and enduring to the End in the loving Fear of God, the sure Foundation of all Holiness.

V. 2. *Receive us*—The Sum of what is said in this, as well as in the tenth and following Chapters. *We have hurt no man*—In his Person, *we have corrupted no man*—In his Principles, *we have defrauded no man*—Of his Property. In this he intimates likewise the Good he had done them, but with the utmost Modesty, as it were not looking upon it.

V. 3. *I speak not to condemn you*—Not as if I accused you of laying this to my Charge. I am so far from thinking so unkindly of you, that ye are in our hearts, to live and die with you—That is, I could rejoice to spend all my Days with you.

V. 4. *I am filled with comfort*—Of this he treats, ver. 6, &c. of his Joy, ver. 7, &c. of both, ver. 13.

V. 5. *Our flesh*—That is, we ourselves, *had*

* Lev. xxvi. 12.

rest, but we were troubled on every side: from without *were* fightings,
 6 from within *were* fears. But God who comforteth them that are brought
 7 low, comforted us by the coming of Titus. And not only by his com-
 ing, but also by the comfort wherewith he was comforted over you,
 when he told us your earnest desire, your grief, your zeal for me, so
 8 that I rejoiced the more. For I do not repent that I grieved you by the
 letter, though I did repent: (for I see that letter grieved you, though but
 9 for a season.) Now I rejoice, not that ye were grieved, but that ye
 grieved to repentance; for ye grieved in a godly manner, so that ye re-
 10 ceived damage by us in nothing. For godly sorrow worketh repentance
 unto salvation not to be repented of, whereas the sorrow of the world
 11 worketh death. For behold, this very thing, that ye sorrowed after a
 godly manner, what diligence it wrought in you, yea, *what* clearing of
 yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement
 desire, yea, *what* zeal, yea, *what* revenge? In all things ye have approved
 12 yourselves to be pure in this matter. And though I wrote to you, *it*
was not for his sake who hath done the wrong, nor for his sake who
 had suffered it, but for the sake of manifesting to you in the sight of God
 13 our diligent care over you. Therefore we were comforted in your
 comfort, and we rejoiced the more exceedingly in the joy of Titus, be-
 14 cause his spirit was refreshed by you all. So that if I had boasted any
 thing of you to him, I am not ashamed; but as we spake all things to
 15 you in truth, so also our boasting to Titus is found a truth. And his
 tender affection is more abundant toward you, calling to mind the

no rest: from without—From the Heathens, *were fightings*—Furious and cruel Oppositions: *from within*—From our Brethren, *were fears*—Left they should be seduced.

V. 7. *Your earnest desire*—To rectify what had been amiss; *your grief*—For what had offended God, and troubled me.

V. 8. *I did repent*—That is, I felt a tender Sorrow for having grieved you, till I saw the happy Effect of it.

V. 10. *The sorrow of this world*—Sorrow that arises from worldly Considerations, *worketh death*—Naturally tends to work, or occasion Death, Temporal, Spiritual, and Eternal.

V. 11. *What diligence it wrought in you*—Shewn in all the following Particulars. *Yea, what clearing of yourselves*—Some had been more, some less faulty; whence arose these various Affections, Hence their *Apologizing* and *Indigna-*

tion, with respect to themselves; their *Fear* and *Desire*, with respect to the Apostle; their *Zeal* and *Revenge*, with respect to the Offender, yea, and themselves also. *What clearing of yourselves*—From either sharing in, or approving of his Sin; *what indignation*—That ye had not immediately corrected the Offender; *what fear*—Of God's Displeasure, or lest I should come with a Rod; *what vehement desire*—To see me again; *what zeal*—For the Glory of God, and the Soul of that Sinner; yea, *what revenge*—Ye took a kind of holy Revenge upon yourselves, being scarce able to forgive yourselves. *In all things ye*—As a Church, *have approved yourselves to be pure*—That is, free from Blame, since ye received my Letter.

V. 12. *It was not only or chiefly, for the sake of the incestuous Person, or of his Father; but to shew my Care over you.*

obedience of you all, how ye received him with fear and trembling.
 16 I rejoice therefore, that I have confidence in you in all things.

VIII. Moreover, brethren, we declare to you the grace of God, bestowed
 2 on the churches in Macedonia, That in a great trial of affliction, their
 overflowing joy and their deep poverty abounded to the riches of their
 3 liberality: That to *their* power, I testify, and beyond their power, *they*
 4 were willing of themselves, Praying us with much intreaty, to receive
 5 the gift and take a part in ministring *it* to the saints. And *this they did*,
 not as we hoped; but first gave themselves to the Lord, and to us by the
 6 will of God: So that we desired Titus, that as he had begun, so he
 7 would also compleat this gift among you. Therefore as ye abound in
 every thing, in faith, and utterance, and knowledge, and all diligence,
 8 and in your love to us, *see* that ye abound in this grace also. I speak not
 by way of command, but that by the diligence of others, I may prove
 9 the sincerity of your love. For ye know the grace of our Lord Jesus
 Christ, that though he was rich, yet for your sake he became poor, that
 10 ye through his poverty might be rich. And herein I give *my* advice:
 for this is expedient for you, who have begun a year ago, not only to
 11 do, but also to do it willingly. Now therefore compleat the work, that
 as *there was* a ready will, so *there may* be also a performance, in pro-
 12 portion to what ye have. For if there be first a ready mind, a man is
 accepted, according to what he hath, not according to what he hath
 13 not. For *I do not mean*, that others should be eased, and you burthened;
 14 But by an equality, *let* your abundance *be* at this time *a supply* to their
 want; that their abundance also may be *a supply* to your want, that

V. 1. *We declare to you the grace of God*—Which evidently appeared by this happy Effect.

V. 2. *In a great trial of affliction*—Being continually persecuted, harassed, and plundered.

V. 4. *Praying us with much intreaty*—Probably St. Paul had lovingly admonished them, Not to do beyond their Power.

V. 5. *And not as we hoped*—That is, beyond all we could hope; *they gave themselves to us, by the will of God*—In Obedience to his Will, to be wholly directed by us.

V. 6. *As he had begun*—When he was with you before.

V. 9. *For ye know*—And this Knowledge is the true Source of Love, *the grace*—The most sincere, most free, and most abundant Love. *He became poor*—In becoming Man, in all his Life; in his

Death: *rich*—In the Favour and Image of God.

V. 12. *A man*—Every Believer, *is accepted*—With GOD, according to what he hath. And the same Rule holds universally. Whoever acknowledges himself to be a vile, guilty Sinner, and in consequence of this Acknowledgment, flies for Refuge to the Wounds of a crucified Saviour, and relies on his Merits alone for Salvation, may in every Circumstance of Life, apply this indulgent Declaration to himself.

V. 14. *That their abundance*—If need should so require, *may be*—At another Time, *a supply to your want, that there may be an equality*—No Want on one Side, no Superfluity on the other. It may likewise have a further Meaning: That as the temporal Bounty of the Corinthians did now supply the temporal Wants of their poor Brethren in Judea: So the Prayers of these might

15 there may be an equality, As it is written, * He that *had gathered* the most, had nothing over; and he that *had gathered* the least did not lack.
 16 But thanks be to God, who put the same diligent care for you in the
 17 heart of Titus. For he accepted indeed the exhortation, but being more
 18 forward, he went to you of his own accord. And we have sent with him the brother, whose praise in the gospel is through all the churches:
 19 (And not only so, but he was also appointed by the churches *to be* a fellow-traveller with us, with this gift, which is administered by us, to the glory of the Lord himself, and for *the declaration* of our ready mind) Avoiding
 20 this, lest any one should blame us in this abundance, which is administered
 21 by us. For we provide things honest, not only before the Lord, but also
 22 so before men. And we have sent with them our brother, whom we have often proved diligent in many things, but now much more diligent, through
 23 his great confidence in you. If *any inquire* concerning Titus, *he is* my partner, and fellow-labourer with respect to you, or *concerning* our brethren, *they are* the messengers of the churches, the glory of Christ. Shew therefore to them before the churches the proof of your love and of our
 IX. boasting on your behalf. For concerning the ministering to the saints, it
 2 is superfluous for me to write to you. For I know your readiness, which I boast concerning you to the Macedonians, that Achaia was ready a year
 3 ago; and your zeal hath provoked very many. Yet I have sent the brethren, lest our boasting of you on this head should be made vain, that, as
 4 I said, ye may be ready; Lest if any of the Macedonians come with me, and find you unprepared, we (not to say, you) be ashamed of this confident boasting. Therefore I thought it necessary, to desire the brethren

might be a Means of bringing down many spiritual Blessings on their Benefactors. So that all the spiritual Wants of the one might be amply supplied; all the temporal of the other.

V. 15. *As it is written, He that had gathered the most, had nothing over; and he that had gathered the least, did not lack*—That is, in which that Scripture is in another Sense fulfilled.

V. 17. *Being more forward*—Than to need it, though he received it well.

V. 18. *We*—I and Timothy, the brother—The Antients generally supposed this was St. Luke, whose praise—For faithfully dispensing the gospel, is through all the churches.

V. 19. *He was appointed by the churches*—Of Macedonia, with this gift—Which they were carrying from Macedonia to Jerusalem: for the

declaration of our ready mind—That of Paul and his Fellow-Traveller, ready to be the Servants of all.

V. 22. *With them*—With Titus and Luke; our brother—Perhaps Apollos.

V. 23. *My partner*—In my Cares and Labours: *the glory of Christ*—Signal Instruments of advancing his Glory.

V. 24. *Before the churches*—Present by their Messengers.

V. 1. *To write to you*—Largely.

V. 2. *I boast to them of Macedonia*—With whom he then was.

V. 3. *I have sent the abovementioned brethren* before me.

V. 5. *Spoken of before*—By me, to the Macedonians. Not as a matter of covetousness—

* Exod. xvi. 18.

As

to go before to you, and compleat this your bounty, which had been spoken of before, that it may be ready as a bounty, and not as *a matter* of covetousness. And this *I say*, He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully: *Let every man do* as he chuseth in his heart, not grudgingly, or of necessity: for * God loveth a chearful giver. And God *is* able to make all grace abound toward you, that having always all sufficiency in all things, ye may abound to every good work: (As it is written, † He hath scattered abroad, he hath given to the poor; his righteousness remaineth for ever. And may he who supplieth seed to the sower, and bread for *your* food, supply and multiply your seed sown, and increase the fruits of your righteousness:) Being enriched in every thing to all bountifulness, which worketh by us thanksgiving to God. For the administration of this service doth not only supply the necessities of the saints, but likewise aboundeth by the thanksgivings of many to God: (Who, by experiment of this administration, glorify God, for your avowed subjection to the gospel of Christ, and for your liberal communication to them and to all men:) And by their prayer for you, who long after you, for the exceeding grace of God which is in you. Thanks *be* to God for his unspeakable gift.

X. Now I Paul myself, who when present *am* base among you, but being absent am bold toward you, intreat you, by the meekness and gentleness

As wrung by Importunity from covetous Persons.

V. 6. *He that soweth sparingly, shall reap sparingly; he that soweth bountifully, shall reap bountifully*—A general Rule. GOD will proportion the Reward to the Work, and the Temper whence it proceeds.

V. 7. *Of necessity*—Because he cannot tell how to refuse.

V. 8. How remarkable are these Words! Each is loaded with Matter, and increases all the Way it goes. *All grace*—Every Kind of Blessing, *that ye may abound to every good work*—GOD gives us every thing, that we may do good therewith, and so receive more Blessings. All Things in this Life, even Rewards, are to the Faithful, Seeds in order to a future Harvest.

V. 9. *He hath scattered abroad*—(A generous Word) With a full Hand, without any anxious Thought, which Way each Grain falls. *His righteousness*—His Beneficence, with the blessed Effects of it, *remaineth for ever*

* Prov. xxii. 9.

—Unexhausted, GOD still renewing his Store.

V. 10. *And may he who supplieth seed*—Opportunity and Ability to help others, *and bread*—All Things needful for your own Souls and Bodies, continually *supply* you with that seed, *yea, multiply* it to you more and more, *and increase the fruits of your righteousness*—The happy Effects of your Love to GOD and Man,

V. 11. *Which worketh by us thanksgiving to God*—Both from us who distribute, and them who receive your Bounty.

V. 13. *Your avowed subjection*—Openly testified by your Actions, *to all men*—Who stand in need of it.

V. 15. *His unspeakable gift*—His outward and inward Blessings, the Number and Excellence of which cannot be uttered.

V. 1. *Now I Paul myself*—A strongly emphatical Expression, *who when present am base among you*—So probably some of the false Teachers affirmed; copying after *the meekness and gentleness of Christ*, intreat, though I might command you.

† Psalm cxii. 9.

V. 2. Do

2 of Christ, I beseech, that I may not when I am present be bold with that confidence wherewith I think to be bold toward some, who think of
 3 us as walking after the flesh: For though we walk in the flesh, we do
 4 not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the throwing down of strong-holds.)
 5 Destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the
 6 obedience of Christ, And being in readiness to avenge all disobedience, now your obedience is fulfilled.

7 Do ye look at the outward appearance of things? If any man be confident, that he is Christ's, let him again think this of himself, that as he
 8 *is* Christ's, so we also *are* Christ's. Yea, if I should boast something more also of the authority which the Lord hath given us, for edification,
 9 and not for your destruction, I should not be ashamed: That I may
 10 not seem to terrify you by letters. For *his* letters indeed, say they, *are* weighty and strong; but *his* bodily presence *is* weak, and *his* speech
 11 contemptible. Let such an one think this, that such as we are in word by letters, when we are absent, such *are* we also in deed, when we are present.

V. 2. Do not constrain me *when present to be bold*—To exert my apostolical Authority, *who think of us as walking after the flesh*—As acting in a cowardly or crafty Manner.

V. 3. *Though we walk in the flesh*—In mortal Bodies, and consequently are not free from human Weakness, yet *we do not war*—Against the World and the Devil, *after the flesh*—By any carnal or worldly Methods. Though the Apostle here and in several other Parts of this Epistle, speaks in the plural Number, for the Sake of Modesty and Decency, yet he principally means himself. On him were these Reflections thrown, and it is his own Authority which he is vindicating.

V. 4. *For the weapons of our warfare*—Those we use in this War, *are not carnal*, but spiritual, and therefore *mighty to the throwing down of strong-holds*—Of all the Difficulties which Men or Devils can raise in our Way. Though Faith and Prayer belong also to the Christian Armour, (*Ephes. vi. 15, &c.*) yet the Word of God seems to be here chiefly intended.

V. 5. *Destroying all vain reasonings, and every high thing which exalteth itself*—As a Wall or Rampart, *against the knowledge of God, and bring-*

ing every thought, or rather Faculty of the Mind, into captivity to the obedience of Christ—Those evil Reasonings are destroyed. The mind itself being overcome and taken captive, lays down all Authority of its own, and intirely gives itself up, to perform, for the Time to come, to Christ its Conqueror the obedience of Faith.

V. 6. *Being in readiness to revenge all disobedience*—Not only by spiritual Censure, but miraculous Punishments: *now your obedience is fulfilled*—Now the sound Part of you have given Proof of your Obedience, so that I am in no Danger of punishing the Innocent with the Guilty.

V. 7. *Do ye look at the outward appearance of things?*—Does any of you judge of a Minister of Christ, by his Person, or any outward Circumstance? *Let him again think this of himself*—Let him learn it from his own Reflection, before I convince him by a severer Method.

V. 8. *I should not be ashamed*—As having said more than I could make good.

V. 9. I say this, *that I may not seem to terrify you by letters*—Threatening more than I can perform.

V. 10. *His bodily presence is weak*—His Stature

12 For we presume not to equal or to compare ourselves with some of those
 13 who recommend themselves: but they among themselves limiting them-
 selves, and comparing themselves with themselves, are not wise. But
 we will not boastingly extend ourselves beyond *our* measure; but ac-
 cording to the measure of the province which God hath allotted us, a
 14 measure to reach even unto you. For we do not extend ourselves exces-
 sively, as not reaching to you; for we are come even to you, in the gos-
 15 pel of Christ: Not boastingly extending ourselves beyond *our* measure, in
 the labours of others; but having hope, now your faith is increased, to
 16 be enlarged by you, *yet still* within our province, abundantly. So as to
 preach the gospel in the regions beyond you, not to boast in another's
 17 province of things made ready to our hand. But he that glorieth, let
 18 him glory in the Lord. For not he that commendeth himself is ap-
 proved, but whom the Lord commendeth.

XI. I wish ye would bear a little with my folly; yea, bear with me. For
 2 I am jealous over you with a godly jealousy; for I have espoused you to
 3 one husband, that I may present *you as* a chaste virgin to Christ. But I
 fear lest as the serpent deceived Eve through his subtilty, so your minds
 4 should be corrupted from the simplicity that is in Christ. If indeed he
 that cometh preach another Jesus, whom we have not preached, or *if*

ture (says St. Chrysostom) was low, his Body crooked, and his Head bald.

V. 12. *For we presume not*—A strong Irony, *to equal ourselves*—As Partners of the same Office, *or to compare ourselves*—As Partakers of the same Labour! *They among themselves limiting themselves*—Chusing and limiting their Provinces according to their own Fancy.

V. 13. *But we will not*—Like them, *boastingly extend ourselves beyond our measure, but according to the measure of the province which God hath allotted us*—To me, in particular, as the Apostle of the Gentiles, *a measure which reaches even unto you*. God allotted to each Apostle his Province, and *the measure, or Bounds thereof*.

V. 14. *We are come even to you*—By a gradual regular Process, having taken the intermediate Places in our Way, *in preaching the gospel of Christ*.

V. 15. *Having hope, now your faith is increased*—So that you can the better spare us, *to be enlarged by you, abundantly*—That is, enabled by you to go still further.

V. 16. *In the regions beyond you*—To the West and South, where the Gospel had not yet been preached.

V. 1. *I wish ye would bear*—So does he pave the Way, for what might otherwise have given Offence: *With my folly*—Of commending myself; which to many may appear Folly; and really would be so, were it not on this Occasion absolutely necessary.

V. 2. *For*—The Cause of his seeming Folly is exprest in this and the following Verse; the Cause why they should *bear with him*, ver. 4.

V. 3. *But I fear*—Love is full of these Fears, *lest as the serpent*—A most apposite Comparison, *deceived Eve*—Simple, ignorant of Evil, by *his subtilty*—Which is in the highest Degree dangerous to such a Disposition; *so your minds*—We might therefore be tempted, even if there were no Sin in us, *might be corrupted*—Losing their virginal Purity, *from the simplicity that is in Christ*—That Simplicity which is lovingly intent on Him alone, seeking no other Person or Thing.

V. 4. *If indeed*—Any could shew you another

ye receive another Spirit, which ye have not received, or another gospel,
 5 which ye have not accepted, ye might well bear with *him*. But I suppose
 6 that I fall nothing short of the very chief apostles. For if *I am* unskilful
 in speech, yet not in knowledge; but we have been thoroughly manifest to
 7 you in all things. Have I committed an offence in humbling myself, that
 ye might be exalted, because I have preached the gospel of God to you at
 8 free cost? I spoiled other churches, taking wages of *them* to serve you:
 and when I was present with you and wanted, I was chargeable to no man.
 9 For the brethren who came from Macedonia supplied my want; and I
 have in all things kept myself from being burdensome, and will keep *my-*
 10 *self*. As the truth of Christ is in me, this my boasting shall not be stop-
 11 ped in the regions of Achaia. Wherefore? Because I love you not? God
 12 knoweth. But what I do, I will do, that I may cut off the occasion from
 them who desire occasion, that wherein they boast, they may be found
 13 even as we. For such *are* false apostles, deceitful workers, transforming
 14 themselves into apostles of Christ. And no marvel; for Satan himself is
 15 transformed into an angel of light. Therefore *it is* no great thing, if his
 ministers also be transformed as the ministers of righteousness; whose end
 16 shall be according to their works. I say again, Let no man think me a
 fool; but if otherwise, yet as a fool receive me, that I also may boast a lit-
 17 tle. What I speak, I speak not after the Lord; but as it were foolishly, in

other Saviour, a more powerful Spirit, a better Gospel, ye might well bear with *him*—But this is impossible.

V. 6. *If I am unskilful in speech*—If I speak in a plain unadorned Way, like an unlearned person. So the Greek Word properly signifies.

V. 7. *Have I committed an offence*—Will any turn this into an Objection, in humbling myself—To work at my Trade, that ye might be exalted—To be Children of God?

V. 8. *I spoiled other churches*—I, as it were, took the Spoils of them: It is a military Term, taking wages (or Pay, another military Word) of them—When I came to you at first. And when I was present with you and wanted—My Work not quite supplying my Necessities, I was chargeable to no man—Of Corinth.

V. 9. *For I chose to receive Help from the poor Macedonians, rather than the rich Corinthians!* Were the Poor in all Ages more generous than the Rich?

V. 10. *This my boasting shall not be stopped*—For I will receive nothing from you.

V. 11. *Do I refuse to receive any thing of*

you, because I love you not? God knoweth that is not the Case.

V. 12. *Who desire any occasion*—To censure me; that wherein they boast, they may be found even as we—They boasted of being burdensome to no man. But it was a vain Boast in them, though not in the Apostle.

V. 14. *Satan himself is transformed*—Uses to transform himself; to put on the fairest Appearances.

V. 15. *Therefore it is no great, no strange thing—whose end*—Notwithstanding all their Disguises, shall be according to their works.

V. 16. *I say again*—He premises a new Apology to this new Commendation of himself. *Let no man think me a fool*—Let none think I do this, without the utmost Necessity. *But if any do think me foolish herein, yet bear with my Folly.*

V. 17. *I speak not after the Lord*—Not by an express Command from Him; though still under the Direction of his Spirit: *but as it were foolishly*—In such a Manner, as many may think foolish.

R r r

V. 18. *As*

18 this confidence of boasting. Seeing many glory after the flesh, I will glory
 19 also. For ye, being wise, suffer fools willingly. For ye suffer, if a man in-
 20 slave you, if he devour you, if he take from you, if he exalt himself, if he
 21 smite you on the face. I speak with regard to reproach, as though we had
 been weak: whereas in whatever any is confident, (I speak as a fool) I am
 22 confident also. Are they Hebrews? so *am* I. Are they Israelites? so *am* I.
 23 Are they the seed of Abraham? so *am* I. Are they ministers of Christ? (I
 speak foolishly) I more: in labours more abundantly, in stripes more ex-
 24 ceedingly, in prisons more abundantly, in deaths often. Five times I re-
 25 ceived from the Jews forty stripes save one. Thrice I was beaten with rods,
 once I was stoned, thrice I have been shipwreck'd, a day and I night I pas-
 26 sed in the deep: In journeyings often, in dangers from rivers, in dangers
 from robbers, in dangers from my own countrymen, in dangers from the hea-
 then, in dangers in the city, in dangers in the wilderness, in dangers in the
 27 sea, in dangers among false brethren: In labour and toil, in watchings
 28 often, in hunger and thirst, in fastings often, in cold and nakedness. Beside
 the things which are from without, that which rusheth upon me daily,
 29 the care of all the churches. Who is weak, and I am not weak? Who
 30 is offended, and I burn not? Since I must glory, I will glory of the things

V. 18. *After the flesh*—That is, in external Things.

V. 19. *Being wise*—A beautiful Irony.

V. 20. *For ye suffer*—Not only the Folly, but the gross Abuses of those false Apostles, *if a man inslave you*—Lord it over you in the most arbitrary Manner, *if he devour you*—By his exorbitant Demands, (notwithstanding his Boast of not being burdensome) *if he take from you*—By open Violence, *if he exalt himself*—By the most unbounded Self-commendation, *if he smite you on the face*—(A very possible Case) under pretence of divine Zeal.

V. 21. *I speak with regard to reproach, as though we had been weak*—I say, Bear with me: Even on Supposition that the Weakness be real, which they reproach me with.

V. 22. *Are they Hebrews, Israelites, the seed of Abraham*—These were the Heads on which they boasted.

V. 23. *I am more so than they. In deaths often*—Surrounding me in the most dreadful Forms.

V. 24. *Five times I received from the Jews forty stripes save one*—Which was the utmost that the Law allowed. With the Romans he sometimes pleaded his Privilege as a Rom-

an. But from the Jews he suffered all things.

V. 25. *Thrice I have been shipwreck'd*—Before his Voyage to Rome. *In the deep*—Probably floating on some Part of the Vessel.

V. 27. *In cold and nakedness*—Having no Place where to lay my Head; no convenient Raiment to cover me: Yet appearing before Noblemen, Governors, Kings; and not being ashamed.

V. 28. *Beside the things which are from without*—Which I suffer on the Account of others; namely, *the care of all the churches*—A more modest Expression than if he had said, *the care of the whole church*. *All*—Even those I have not seen in the Flesh. St. Peter himself could not have said this in so strong a Sense.

V. 29. *Who*—So he had not only the Care of the Churches, but of every Person therein, *is weak and I am not weak?*—By Sympathy, as well as by Condescension. *Who is offended*—Hindered in, or turned out of, the good Way, *and I burn not*—Being pained as though I had Fire in my Bosom.

V. 30. *I will glory of the things that concern my infirmities*—Of what shews my Weakness, rather than my Strength.

V. 32. *The*

31 that concern my infirmities. The God and Father of the Lord Jesus
 32 Christ, who is blessed for ever, knoweth that I lie not. In Damascus the
 governor under king Aretas kept the city of the Damascenes with a guard,
 33 being determined to apprehend me. But I was let down through a win-
 XII. dow in a basket by the wall, and escaped from his hands. Surely it
 is not expedient for me to boast: yet I will come to visions and revelations
 2 of the Lord. I knew a man in Christ, above fourteen years ago (whether
 in the body I know not, or out of the body I know not; God knoweth)
 3 such an one caught up to the third heaven. Yea, I knew such a man
 4 (whether in the body or out of the body I know not, God knoweth) That
 he was caught up into paradise, and heard unspeakable things, which it is
 5 not possible for man to utter. Of such an one I will glory; but I will not
 6 glory of myself, unless in my infirmities. For if I should resolve to boast,
 I should not be a fool; for I speak the truth: but I forbear, lest any one
 should think of me above what he seeth me, or heareth from me.
 7 And lest I should be lifted up with the abundance of the revelations,
 there was given me a thorn in the flesh, a messenger of Satan, to buffet me,

V. 32. *The Governor under Aretas*—King of Arabia and Syria, of which Damascus was a chief City, willing to oblige the Jews, kept the city, setting Guards at all the Gates Day and Night.

V. 33. *Through a window*—Of an House which stood on the City Wall.

V. 1. *It is not expedient*--Unless on so pressing an Occasion. *Visions* are seen, *Revelations* heard.

V. 2. *I knew a man in Christ*--That is, a Christian. It is plain from ver. 6, 7, that he means himself, tho' in Modesty he speaks as of a third Person, *whether in the body, or out of the body, I know not*—It is equally possible with God, to present distant Things to the Imagination in the Body, as if the Soul were absent from it, and present with them; or to transport both Soul and Body for what Time he pleases to Heaven; or to transport the Soul only thither for a Season, and in the mean time to preserve the Body fit for its Re-entrance. But since the Apostle himself did not know, whether his Soul was in the Body, or whether one or both were actually in Heaven, it would be vain Curiosity for us to attempt determining it. *The third heaven*--Where God is; far above the aerial and the starry Heaven. Some suppose it was here the Apostle was let into the Mystery of the future State of the Church; and received his Orders to turn from the Jews, and go to the Gentiles.

V. 3. *Yea, I knew such a man*—That at another Time.

V. 4. *He was caught up into paradise*—The Seat of happy Spirits in their separate State, between Death and the Resurrection. *Things which it is not possible for man to utter*—Human Language being incapable of expressing them. Here he anticipated the joyous Rest of the Righteous that die in the LORD. But this Rapture did not precede, but follow after his being caught up to the third Heaven. A strong Intimation, that he must first discharge his Mission, and then enter into Glory. And beyond all Doubt, such a Foretaste of it, served to strengthen him in all his After-Trials, when he could call to Mind the very Joy that was prepared for him.

V. 5. *Of such an one I will*—I might, *glory: but I will not glory of myself*—As considered in myself.

V. 6. *For if I should resolve to glory* (referring to *I might glory*) of such a glorious Revelation, *I should not be a fool*--That is, it could not justly be accounted Folly to relate the naked Truth. *But I forbear*—I speak sparingly of these Things, for fear *any one should think* too highly of me. O where is this Fear now to be found? Who is afraid of this?

V. 7. *There was given me*—By the wise and gracious Providence of God, *a thorn in the flesh*—

8 left I should be lifted up. Concerning this, I besought the Lord thrice,
 9 that it might depart from me. But he said to me, My grace is sufficient
 for thee; for my strength is made perfect in weakness. Most gladly therefore
 will I rather glory in my weaknesses, that the strength of Christ may rest
 10 upon me. Therefore I am well pleased in weaknesses, in reproaches, in
 necessities, in persecutions, in distresses for Christ's sake; for when I am
 11 weak, then I am strong. I am become a fool in boasting; *but* ye have
 compelled me: for I ought to have been commended by you: for in nothing
 have I fallen short of the very chief apostles, though I am nothing.
 12 Truly the signs of an apostle were wrought among you, in all pa-
 13 tience, in signs, and wonders, and mighty deeds. For wherein were ye
 inferior to the other churches, unless that I myself was not burdensome
 14 to you? Forgive me this wrong. Behold the third time I am ready to
 come to you: yet I will not be burdensome to you; for I seek not yours,
 but you; for the children ought not to lay up treasure for the parents,
 15 but the parents for the children. And I will most gladly spend, and be
 spent for your souls, though the more abundantly I love you, the less I
 16 am loved. But be it so: I did not burden you: but being crafty, I
 17 caught you with guile. Did I make a gain of you by any of them

Visitation more painful than any Thorn sticking in the Flesh, a messenger or Angel of Satan to buffet me—Perhaps both visibly and invisibly: And the Word in the Original expresses the *present* as well as the *past* Time. All Kinds of Affliction had befallen the Apostle. Yet none of those did he deprecate. But here he speaks of one, as above all the rest, one that macerated him with Weakness, and by the Pain and Ignominy of it prevented his being lifted up more or at least not less than the most vehement Head-ach could have done, which many of the Antients say he laboured under. St. Paul seems to have had a fresh Fear of these buffetings every Moment, when he so frequently represses himself in his Boasting, tho' it was extorted from him by the utmost Necessity.

V. 8. *Concerning this*—He had now forgot his being lifted up, *I besought the Lord thrice*—As our LORD besought his Father.

V. 9. *But he said to me*—In answer to my third Request, *My grace is sufficient for thee*—How tender a Repulse! We see there may be Grace where there is the quickest Sense of Pain. *My strength is* more illustriously displayed by the *Weakness* of the Instrument. *Therefore I will glory in my weaknesses, rather than my*

Revelations, that the strength of Christ may rest upon me. The Greek Word properly means, may cover me all over like a tent. We ought most willingly to accept whatever tends to this End, however contrary to Flesh and Blood.

V. 10. *Weaknesses*—Whether proceeding from Satan or Men: *for when I am weak*—Deeply conscious of my Weakness, *then* does the Strength of Christ rest upon me.

V. 11. *Though I am nothing*—Of myself.

V. 14. *The third time*—Having been disappointed twice. *I seek not yours*—Your Goods, *but you*—Your Souls.

V. 15. *I will gladly spend*—All I have, *and be spent*—Myself.

V. 16. *But some may object, Though I did not burden you, though I did not take any thing of you myself, yet being crafty I caught you with guile*—I did secretly by my Messengers, what I would not do openly, or in Person.

V. 17. I answer this lying Accusation by appealing to plain Fact. *Did I make a gain of you by Titus, or any other of my Messengers?* You know the contrary.

It should be carefully observed, that St. Paul does not allow, but absolutely denies, that he

18 whom I sent to you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Did we not walk in the same spirit? In the same steps?

19 Think ye that we again excuse ourselves to you? We speak before
20 God in Christ, and all things, beloved, for your edification. For I fear lest when I come, I should not find you such as I would, and *lest* I should be found by you such as ye would not: lest *there should be* contentions, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:
21 Lest my God should humble me when I come to you again, and I should mourn over many of them who had sinned before, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

XIII. I am coming to you this third time: every word shall be established
2 by the mouth of two or three witnesses. I told *you* before, and do tell before-hand (though now absent, as if I were present the second time) those who had sinned before, and all the rest, that, if I come again, I
3 will not spare: Since ye seek a proof of Christ speaking in me, who is
4 not weak toward you, but powerful among you. For though he was crucified through weakness, yet he liveth by the power of God: and we also are weak with him; but we shall live with him, by the power of
5 God in you. Examine yourselves, whether ye are in the faith: prove yourselves. Do ye not know yourselves, That Jesus Christ is in you?
6 unless ye are reprobates. And I trust, ye shall know, that we are not
7 reprobates. Now I pray God, that ye may do no evil: that we may

had caught them with guile—So that the common Plea for Guile, which has been often drawn from this Text, is utterly without Foundation.

V. 18. *I desired Titus*—To go to you.

V. 19. *Think ye, that we again excuse ourselves?*—That I speak this for my own Sake? No. I speak all this for your Sakes.

V. 21. *Who had sinned before*—My last Coming to Corinth. *Uncleanness*—Of married Persons; *Lasciviousness*—Against Nature.

V. 1. *I am coming this third time*—He had been coming twice before, though he did not actually come.

V. 2. *All the rest*—Who have since then sinned in any of these kinds. *I will not spare*—I will severely punish them.

V. 4. *He was crucified through weakness*—Through the Impotence of human Nature. *We also are weak with him*—We appear weak

and despicable by partaking of the same Sufferings for his Sake; *but we shall live with him*—Being raised from the Dead, *by the power of God in you*—By that Divine Energy, which is now in every Believer. (ver. 5.)

V. 5. *Prove yourselves*—Whether ye are such as can, or *such as cannot bear the test*. This is the proper Meaning of the Word, which we translate *Reprobates*. *Know ye not yourselves, That Jesus Christ is in you?*—All Christian Believers know this, by the Witness and by the Fruits of his Spirit. Some translate the Words, *Jesus Christ is among you*, that is, in the Church of Corinth, and understand them of the miraculous Gifts, and the Power of Christ which attended the Censures of the Apostle.

V. 6. *And I trust ye shall know by proving yourselves*, not by putting my Authority to the Proof.

V. 7. *I pray God, that ye may do no evil*—
To

appear approved, but that ye may do that which is good, though we
 8 should be as reprobates. For we can do nothing against the truth, but for
 9 the truth. For we rejoice, when we are weak, and ye are strong: and
 10 this also we wish, *even* your perfection. Therefore I write these things
 being absent, lest being present I should use severity, according to the power
 which the Lord hath given me, for edification, and not for destruction.

11 Finally, brethren, farewell: be perfect, be of good comfort, be of one
 mind, live in peace, and the God of love and peace shall be with you.
 12 Salute one another with an holy kiss. All the saints salute you.
 13 The grace of the Lord Jesus Christ, and the love of God, and the com-
 14 munion of the Holy Ghost, *be* with you all.

To give me Occasion of shewing my Aposto-
 lical Power. I do not desire to *appear approved*
 —By miraculously punishing you; *but that ye*
may do that which is good, though we should be as
reprobates—Having no Occasion to give that
 Proof of our Apostleship.

V. 8. *For we can do nothing against the truth*
 —Neither against that which is just and right,
 nor against those who walk according to the
 Truth of the Gospel.

V. 9. *For we rejoice when we are weak*—When
 we appear so, having no Occasion to shew our
 Apostolic Power. *And this we wish, even your*
perfection—In the Faith that worketh by Love.

V. 11. *Be perfect*—Aspire to the highest
 Degree of Holiness: *Be of good comfort*—Filled
 with Divine Consolation: *Be of one mind*—
 Desire, labour, pray for it, to the utmost De-
 gree that is possible.

V. 13. *The grace*—Or Favour of our Lord
 Jesus Christ—By which alone we can come to
 the Father, *and the love of God*—Manifested to
 you, and abiding in you, *and the communion*—
 Or Fellowship of the Holy Ghost—In all his
 Gifts and Graces.

It is with great Reason that this comprehen-
 sive and instructive Blessing is pronounced at
 the Close of our solemn Assemblies. And it is
 a very indecent Thing to see so many quitting
 them, or getting into Postures of Remove, be-
 fore this short Sentence can be ended.

How often have we heard this awful Bene-
 diction pronounced? Let us study it more and
 more, that we may value it proportionably,
 that we may either deliver or receive it with a
 becoming Reverence: with Eyes and Hearts
 lifted up to God, *who giveth the blessing out of*
Sion, and life for evermore.

NOTES

NOTES

ON

ST. PAUL's Epistle to the GALATIANS.

THIS Epistle is not written, as most of St. *Paul's* are, to the Christians of a particular City, but to those of a whole Country in *Asia Minor*, the Metropolis of which was *Ancyra*. These readily embraced the Gospel; but after St. *Paul* had left them, certain Men came among them, who (like those mentioned *Acts xv.*) taught, That it was necessary to be circumcised, and to keep the Ceremonial Law. They affirmed, That all the other Apostles taught thus: That St. *Paul* was inferior to them: And that even he sometimes practised and recommended the Law, though at other times he opposed it.

The First Part therefore of this Epistle is spent in vindicating himself and his Doctrine, proving, 1. That he had it immediately from *Christ* himself, and that he was not inferior to the other Apostles: 2. That it was the very same which the other Apostles preached: And 3. That his Practice was consistent with his Doctrine.

The Second contains Proofs drawn from the Old Testament, that the Law and all its Ceremonies were abolished by *Christ*.

The Third contains practical Inferences, closed with his usual Benediction.

To be a little more distinct.

This Epistle contains,

- | | | | |
|--|--------------|---|------------------|
| I. The Inscription, | C. i. 1—5 | and again reproves the <i>Galatians</i> , | C. iii. 1—iv. 11 |
| II. The calling the <i>Galatians</i> back to the true Gospel; wherein he | | 4. Explains the same Thing, by an Allegory taken out of the Law itself, | 12—31 |
| 1. Reproves them for leaving it, | 6—10 | 5. Exhorts them to maintain their Liberty, | C. v. 1—12 |
| 2. Asserts the Authority of the Gospel he had preached, who | | Warns them, not to abuse it, and admonishes them to walk not after the Flesh, but after the Spirit, | 13—C. vi. 10 |
| 1. Of a Persecutor was made an Apostle by an immediate Call from Heaven, | 11—17 | III. The Conclusion, | 11—18 |
| 2. Was no way inferior to <i>Peter</i> himself, | 18—C. ii. 21 | | |
| 3. Defends Justification by Faith, | | | |

GALATIANS.

- I. **P**AUL, an apostle (not of men, neither by man, but by Jesus Christ,
 2 and God the Father, who raised him from the dead) And all

V. 1. *Paul an apostle*—Here it was necessary for St. *Paul* to assert his Authority. Otherwise he is very modest in the Use of this Title. He seldom mentions it, when he mentions others

3 the brethren who are with me, to the churches of Galatia; Grace be to you, and peace from God the Father, and the Lord Jesus Christ, 4 Who gave himself for our sins, (that he might deliver us from the present evil world) according to the will of God and our Father, To him be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from Christ who called you by his grace to another gospel, Which is not another; but there are some 8 that trouble you, and would subvert the gospel of Christ. But if we or an angel from heaven preach to you another gospel than we have preached 9 to you, let him be accursed: As we have said before, so I say now again, if any one preach to you another gospel than that ye received, let him be 10 accursed. For do I now satisfy men, or God? Or do I seek to please men? For if I still pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached by

others in the Salutations with himself, as in the Epistles to the *Philippians* and *Thessalonians*: Or when he writes about secular Affairs, as in that to *Philemon*: Nor yet in writing to the *Hebrews*; because he was not properly their Apostle; *not of men*—Not commissioned from them; *neither by man*—Neither by any Man as an Instrument; *who raised him from the dead*—Of which it was the peculiar Business of an Apostle to bear Witness.

V. 2. *And all the brethren*—Who agree with me in what I now write.

V. 4. *That he might deliver us from the present evil world*—From the Guilt, Wickedness, and Misery wherein it is involved, and from its vain and foolish Customs and Pleasures; *according to the will of God*—Without any Merit of ours. St. Paul begins most of his Epistles with Thanksgiving; but writing to the *Galatians*, he alters his Style, and first sets down his main Proposition, That by the Merits of *Christ* alone, *giving himself for our sins*, we are justified: Neither does he term them (as he does others) either *Saints*, *Elect*, or *Churches of God*.

V. 5. *To whom be glory*—For *this* his gracious Will.

V. 6. *I marvel that ye are removed so soon*—After my leaving you, *from Christ who called you*—Through me, *by his grace*—His gracious Gospel, and his gracious Power.

V. 7. *Which*—indeed—is *not*—properly—another Gospel. For what ye have now received is no Gospel at all. It is not glad, but

heavy Tidings, as setting your Acceptance with God upon Terms impossible to be performed: *But there are some that trouble you*—The same Word occurs, *Acts xv. 24. and would*—If they were able, *subvert or overthrow the gospel of Christ*—The better to effect which, they suggest, that the other Apostles, yea, and I myself insist upon the Observance of the Law.

V. 8. *But if we*—I and all the Apostles; *or an angel from heaven*—If it were possible; *preach another gospel, let him be accursed*—Cut off from *Christ* and God.

V. 9. *As*—He speaks upon mature Deliberation; after pausing, it seems, between the two Verses, *we*—I and the Brethren who are with me; *so I say*—All those Brethren knew the Truth of the Gospel. St. Paul knew, the *Galatians* had received the true Gospel.

V. 10. *For*—He adds the Reason why he speaks so confidently; *do I now satisfy men?*—Is this what I aim at in preaching or writing? *If I still*—Since I was an Apostle, *pleased men*—Studied to please them, if this were my Motive of Action: Nay, if I did in fact please the Men who know not God, *I should not be the servant of Christ*—Hear this, all ye who vainly hope to keep in Favour both with God and with the World!

V. 11. *But I certify you, brethren*—He does not till now give them even this Appellation: *that the gospel which was preached by me*—Among you, *is not according to man*—Not from Man, not by Man, not suited to the Taste of Man.

V. 12. *For*

12 me is not according to man. For neither did I receive it from man,
 13 neither was I taught *it*, but by the revelation of Jesus Christ. For ye
 have heard of my behaviour in time past in the Jewish religion, that above
 14 measure I persecuted the church of God, and wasted it. And I profited
 in the Jewish religion above many of my years among my countrymen,
 15 being more abundantly zealous for the traditions of my fathers. But
 when it pleased God, who separated me from my mother's womb, and
 16 called *me* by his grace, To reveal his Son in me, that I might preach
 17 him among the Gentiles, I did not confer with flesh and blood: Nei-
 ther did I go up to Jerusalem, to them that were apostles before me, but
 I immediately went into Arabia, and returned again to Damascus.
 18 Then after three years I went up to Jerusalem to visit Peter, and abode
 19 with him fifteen days. But other of the apostles I saw none, save
 20 James, the brother of the Lord. Now the things which I write to you,
 21 behold before God, I lie not. Afterwards I came into the regions of
 22 Syria and Cilicia. And I was unknown by face to the churches of Judea
 23 which were in Christ. But only they had heard, He that persecuted us in
 24 time past, now preacheth the faith which once he destroyed. And they
 II. glorified God in me. Then fourteen years after, I went up again to

V. 12. *For neither did I receive it*—At once
nor was I taught it—Slowly and gradually, by
 any Man; *but by the revelation of Jesus Christ*—
 Our LORD revealed to him at first, his Resur-
 rection, Ascension, and the Calling of the
 Gentiles, and his own Apostleship: And told
 him then, there were *other things for which he*
would appear to him.

V. 13. *I persecuted the church of God*—That
 is, the Believers in Christ.

V. 14. *Being zealous of the unwritten traditions*
 —Over and above those written in the Law.

V. 15. *But when it pleased God*—He ascribes
 nothing to his own Merits, Endeavours, or Sin-
 cerity, *who separated me from my mother's womb*
 —Set me apart for an Apostle, as he did *Jere-*
miah for a Prophet, (*Jer. i. 5.*) Such an un-
 conditional Predestination as this, may consist
 both with God's Justice and Mercy, *and called*
me by his grace—By his free and almighty Love,
 to be both a Christian and an Apostle.

V. 16. *To reveal his Son in me*—By the pow-
 erful Operation of his Spirit, (*2 Cor. iv. 6.*)
 as well as *to me*, by the Heavenly Vision;
that I might preach him to others—Which I
 should have been ill qualified to do, had I not
 first known Him myself: *I did not confer with*

flesh and blood—Being fully satisfied of the Di-
 vine Will, and determined to obey, I took no
 Counsel with any Man, neither with my own
 Reason or Inclinations, which might have
 raised numberless Objections.

V. 17. *Neither did I go up to Jerusalem*—
 The Residence of the Apostles; *but I immedi-*
ately went into Arabia, and returned again to Da-
mascus—He presupposes the Journey to *Dama-*
scus, in which he was converted, as being
 known to them all.

V. 18. *Then after three years*—Wherein I
 had given full Proof of my Apostleship, *I went*
to visit Peter—To converse with him.

V. 19. *But other of the apostles I saw none,*
save James the brother (that is, the Kinsman)
of the Lord—Therefore when *Barnabas* is said
 to have brought him in to the Apostles, *Acts ix.*
 27. only St. Peter and St. James are meant.

V. 22. *I was unknown by face to the churches*
of Judea—Except to that of Jerusalem.

V. 24. *In me*—That is, on my Account.

V. 1. *Then fourteen years after*—My first
 Journey thither, *I went up again to Jerusalem*
 —This seems to be the Journey mentioned
Acts xv. Several Passages here referring to that
 great Council, wherein all the Apostles shewed,
 S s s that

2 Jerusalem with Barnabas, taking Titus also with me. But I went up by
 revelation, and laid before them the gospel, which I preach among the
 Gentiles; but severally to those of eminence, lest by any means I should
 3 run, or should have run in vain. (But neither was Titus, who was with
 4 me, being a Greek, compelled to be circumcised, Because of false bre-
 thren introduced unawares, who had slipped in, to spy out our liberty
 which we have through Christ Jesus, that they might bring us into
 5 bondage: To whom we did not yield by submission, no, not an hour,
 6 that the truth of the gospel might continue with you.) And they
 who undoubtedly were something, (*but whatsoever they were, it is no*
difference to me; God accepteth no man's person) they who undoubt-
 7 edly were something, added nothing to me. But on the contrary,
 when they saw that I was intrusted with the gospel of the uncircum-
 8 cision, as Peter *with that* of the circumcision: (For he that wrought
 effectually in Peter for the apostleship of the circumcision, wrought like-
 9 wise effectually in me toward the Gentiles:) And when James, and

that they were of the same Judgment with him.

V. 2. *I went up by an express revelation from GOD, and laid before them*—The chief of the Church in Jerusalem, the gospel which I preach among the Gentiles—(*Acts xv. 4.*) Touching Justification by Faith alone: Not that they might confirm me therein; but that I might remove Prejudice from them. Yet not publickly at first, *but severally to those of eminence*—Speaking to them one by one; *lest I should run, or should have run in vain*—Lest I should lose the Fruit either of my present or past Labours. For they might have greatly hindered this, had they not been fully satisfied both of his Mission and Doctrine. The Word *run* beautifully expresses the swift Progress of the Gospel.

V. 3. *But neither was Titus who was with me*—When I conversed with them, *compelled to be circumcised*—A clear Proof that none of the Apostles insisted on the circumcising Gentile Believers.

V. 4. *Because of false brethren*—Who seem to have urged it, *introduced unawares*—Into some of those private Conferences at Jerusalem, who had slipped in, to spy out our liberty—From the Ceremonial Law, *that they might*—If possible, bring us into that bondage again.

V. 5. *To whom we did not yield by submission*—Although in Love he would have yielded to any.

With such wonderful Prudence did the Apostle use his Christian Liberty: Circumcising Timothy, (*Acts xvi. 3.*) because of *weak Brethren*, but not Titus, because of *false Brethren*; *that the truth of the gospel*—That is, the true genuine Gospel, *might continue with you*—With you Gentiles. So we defend, for your Sakes, the Privilege which you would give up.

V. 6. *And they who undoubtedly were something*—Above all others: (*What they were*—How eminent soever, *it is no difference to me*—So that I should alter either my Doctrine or my Practice) *God accepteth no man's person*—For any Eminence in Gifts or outward Prerogatives, in that Conference *added nothing to me*—Neither as to my Doctrine, nor Mission.

V. 7. *But when they saw*—By the Effects which I laid before them, (*ver. 8. Acts xv. 12.*) *that I was intrusted with the gospel of the uncircumcision*—That is, with the Charge of preaching it to the uncircumcised Heathens.

V. 8. *For he that wrought effectually in Peter for the apostleship of the circumcision*—To qualify him for, and support him in, the Discharge of that Office to the Jews, *wrought likewise effectually in and by me*, for and in the Discharge of my Office toward the Gentiles.

V. 9. *And when James*—Probably named first, because he was Bishop of the Church in Jerusalem, and John—Hence it appears, that he

Cephas, and John, who undoubtedly were pillars, knew the grace that was given to me, they gave the right-hands of fellowship to me and Barnabas, that we *should go* to the Gentiles, and they to the circumcision: Only *they desired* that we would be mindful of the poor, which very thing I also was forward to do. But when Peter came to Antioch, I withstood him to the face, because he was to be blamed. For before some came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled with him, so that even Barnabas was carried away with their dissimulation. But when I saw, that they did not walk uprightly, according to the truth of the gospel, I said to Cephas before *them* all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to judaize? We *who are* Jews by nature, and not sinners of the Gentiles, Even we (knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ) have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; because by the works of the

he also was at the Council, though he is not particularly named in the *Acts*: *Who undoubtedly were pillars*—The principal Supporters and Defenders of the Gospel; *knew*—After they had heard the Account I gave them; *the grace*—Of Apostleship, *which was given me, they*—In the Name of all; *gave to me and Barnabas*—My Fellow-labourer, *the right-hands of fellowship*—They gave us their Hands, in Token of receiving us as their Fellow-labourers, mutually agreeing, *that we*—I and those in Union with me, *should go to the Gentiles*—Chiefly, *and they*—With those that were in Union with them, chiefly *to the circumcision*—The Jews.

V. 10. *Of the poor*—The poor Christians in Judea, who had lost all they had for Christ's sake.

V. 11. *But*—The Argument here comes to the Height. Paul reproves Peter himself. So far was he from receiving his Doctrine from Man, or from being inferior to the chief of the Apostles, *when Peter*—Afterwards, *came to Antioch*—Then the chief of all the Gentile Churches, *I withstood him to the face, because he was to be blamed*—For Fear of Man, ver. 12. for Dissimulation, ver. 13. and for not walking uprightly, ver. 14.

V. 13. *And the other believing Jews*—Who were at Antioch; *so that even Barnabas was carried*

away with their dissimulation—Was borne away as with a Torrent, into the same ill Practice.

V. 14. *I said to Cephas before them all*—See Paul single against Peter and all the Jews! *If thou being a Jew, yet livest in thy ordinary Conversation, after the manner of the Gentiles*—Not observing the Ceremonial Law, which thou knowest to be now abolished, *why compellest thou the Gentiles*—By withdrawing thyself, and all the Ministers from them; so that they were compelled either *to judaize*, to keep the Ceremonial Law, or to be excluded from Church-Communion.

V. 15. *We*—St. Paul, to spare St. Peter, drops the first Person Singular, and speaks in the Plural Number. Ver. 18. he speaks in the first Person Singular again by a Figure, and without a Figure, ver. 19, &c. *who are Jews by nature*—By Birth, not Proselytes only, *and not sinners of the Gentiles*—That is, not sinful Gentiles; not such gross, enormous, abandoned Sinners, as the Heathens generally were.

V. 16. *Knowing that a man is not justified by the works of the law*—Not even of the Moral, much less the Ceremonial Law, *but by the faith of Jesus Christ*—That is, by Faith in Him. The Name *Jesus* was first known by the Gentiles; the Name *Christ* by the Jews. And they

17 law no flesh shall be justified. But if while we seek to be justified by
 Christ, we ourselves also are found sinners, *is* Christ therefore the mini-
 18 ster of sin? God forbid. For if I build again the things which I de-
 19 stroyed, I make myself a transgressor. For I through the law am dead
 20 to the law, that I may live to God. I am crucified with Christ, and I
 live no longer, but Christ liveth in me, and the life that I now live in
 the flesh, I live by faith in the Son of God, who loved me and delivered
 21 up himself for me. I do not make void the grace of God; for if righte-
 ousness *is* by the law, then Christ died in vain.

III. O thoughtless Galatians, who hath bewitched you, before whose
 eyes Jesus Christ hath been evidently set forth, crucified among you!

are not always placed promiscuously, but generally in a more solemn Way of speaking, the Apostle says *Christ Jesus*, in a more familiar, *Jesus Christ*, *even we*—And how much more must the *Gentiles*, who have still less Pretence to depend on their own Works? *Have believed*, knowing there is no other Way. *Because* considering the Demands of the Law, and the State of human Nature, it is evident, that *by the works of the law*—By such an Obedience as it requires, *shall no flesh living*—No human Creature, *Jew or Gentile*, *be justified*. Hitherto St. Paul had been considering that single Question, “Are Christians obliged to observe the Ceremonial Law?” But he here insensibly goes farther, and by citing this Scripture shews, That what he spoke directly of the Ceremonial, included also the Moral Law. For David undoubtedly did so, when he said (*Psal. cxliii. 2.* the Place here referred to) *In thy sight shall no man living be justified*: Which the Apostle likewise explains, *Rom. iii. 19, 20.* in such a Manner, as can agree to none but the Moral Law.

V. 17. *But if while we seek to be justified by Christ, we ourselves are still found sinners*, if we continue in Sin, will it therefore follow, That *Christ is the minister or Countenancer of sin*?

V. 18. By no means! *For if I build again*—By my sinful Practice, *the things which I destroyed*—By my Preaching, *I only make myself*—Or shew myself, not *Christ*, to be a *transgressor*; the whole Blame lies on me, not Him or his Gospel. As if he had said, The Objection were just, if the Gospel promised Justification to Men continuing in Sin. But it does not. Therefore if any who profess the Gospel, do not live according to it, they are

Sinners, it is certain; but not justified, and so the Gospel is clear.

V. 19. *For I through the law*—Applied by the Spirit to my Heart, and deeply convincing me of my utter Sinfulness and Helplessness, *am dead to the law*—To all Hope of Justification from it, *that I may live to God*—Not continue in Sin. For this very End am I (in this Sense) freed from the Law, that I may be freed from Sin.

V. 20. The Apostle goes on to describe, How he is freed from Sin; how far he is from continuing therein. *I am crucified with Christ*—Made conformable to his Death; *the body of sin is destroyed* (*Rom. vi. 6.*) *and I*—As to my corrupt Nature, *live no longer*—Being *dead to sin*: *But Christ liveth in me*—Is a Fountain of Life in my inmost Soul, from which all my Tempers, Words, and Actions flow. *And the life that I now live in the flesh*—Even in this mortal Body, *I live by faith in the Son of God*—I derive every Moment from that supernatural Principle; from a Divine Evidence and Conviction, that *He loved me, and delivered up himself for me*.

V. 21. *Meantime I do not make void*—In seeking to be justified by my own Works; *the grace of God*—The free Love of God in *Christ Jesus*. But they do, who seek Justification by the Law: *For if righteousness is by the law*—If Men might be justified by their Obedience to the Law, Moral or Ceremonial, *then Christ died in vain*—Without any Necessity for it, since Men might have been saved without his Death; might by their own Obedience have been both discharged from Condemnation, and intitled to Eternal Life.

V. 1. *O thoughtless Galatians*—He breaks in upon

2 This only would I learn of you, Did ye receive the Spirit, by the works
 3 of the law, or by the hearing of faith? Are ye so thoughtless? Having
 4 begun in the Spirit, are ye now made perfect by the flesh? Have ye
 5 suffered so many things in vain? *If it be yet in vain?* Doth he that mi-
 6 nisteth the Spirit to you, and worketh miracles among you, *do it* by the
 7 works of the law, or by the hearing of faith? As Abraham * believed
 8 God, and it was imputed to him for righteousness. Know then, that
 9 they who are of faith, these are the sons of Abraham. And the scripture
 10 foreseeing that God would justify the Gentiles by faith, declared before
 the glad tidings to Abraham, † In thee shall all the nations be blessed.
 So then they who are of faith are blessed with faithful Abraham. For
 as many as are of the works of the law are under a curse; for it is writ-
 ten, ‡ Cursed is every one who continueth not in all the things which

upon them, with a beautiful Abruptness, *who bath bewitched you*—Thus to contradict both your own Reason and Experience, *before whose eyes Jesus Christ bath been as evidently set forth*—By our Preaching, as if He had been crucified among you.

V. 2. *This only would I learn of you*—That is, this one Argument might convince you. *Did ye receive the Spirit*—Either in his ordinary or his extraordinary Gifts, by performing *the works of the law, or by the hearing of* and receiving faith?

V. 3. *Are ye so thoughtless?*—As not to consider what you have yourselves experienced? *Having begun in the spirit*—Having set out under the Light and Power of the Spirit by Faith; do ye now, when ye ought to be more spiritual, and more acquainted with the Power of Faith, expect to be *made perfect by the flesh?* Do you think to compleat either your Justification or Sanctification, by giving up that Faith, and depending on the Law, which is a gross and carnal Thing when opposed to the Gospel?

V. 4. *Have ye suffered*—Both from the zealous Jews and from the Heathens, *so many things*—For adhering to the Gospel, *in vain*—So as to lose all the Blessings which ye might have obtained, by enduring to the End, *if it be yet in vain*—As if he had said, I hope better Things, even that ye will endure to the End.

V. 5. *Doth he that ministeth the Gift of the Spirit to you, and worketh other miracles among you, do it by the works of the law?*—That is, in Confirmation of his preaching Justification by

Works? Or of his preaching Justification by Faith?

V. 6. Doubtless in Confirmation of that grand Doctrine, That we are justified by Faith, even *as Abraham* was. The Apostle both in this and in the Epistle to the *Romans*, makes great Use of the Instance of *Abraham*: The rather, because from *Abraham* the *Jews* drew their great Argument (as they do this Day) both for their own Continuance in Judaism, and for denying the *Gentiles* to be the Church of God.

V. 7. *Know then, that they who are partakers of his faith, these, and these only, are the sons of Abraham*; and therefore Heirs of the Promises made to him.

V. 8. *And the scripture*—That is, the Holy Spirit, who gave the Scripture, *foreseeing that God would justify the Gentiles also by faith, declared before*—So great is the Excellency and Fulness of the Scripture, that all the Things which can ever be controverted, are therein both foreseen and determined, *In or through thee*—As the Father of the *Messiah*.

V. 9. *So then all they, and they only, who are of faith*—Who truly believe, *are blessed with faithful Abraham*—Receive the Blessing as he did, namely, by Faith.

V. 10. They only receive it; *for as many as are of the works of the law*—As seek the Blessing only on the Terms the Law proposes, *are under a curse*; for it is written, *Cursed is every one, who continueth not in all the things which are written in the law*—*Who continueth not, in all the*

things

* Gen. xv. 6.

† Gen. xii. 3.

‡ Deut. xxvii. 26.

11 are written in the book of the law, to do them. But that none is justified
 by the law in the sight of God, *is* evident; for * the just shall live by
 12 faith. Now the law is not of faith; but the † man that doeth them,
 13 shall live by them. Christ hath redeemed us from the curse of the law,
 being made a curse for us: (for it is written, ‡ Cursed *is* every one that
 14 hangeth on a tree:) That the blessing of Abraham might come on the
 Gentiles through Christ Jesus, that we might receive the promise of the
 15 Spirit through faith. I speak after the manner of men: though it
 be but a man's covenant, yet if it be confirmed, none disannulleth or add-
 16 eth thereto. Now the promises were made to Abraham and his seed.
He faith not, And to seeds, as of many; but as of one, || And to thy seed,
 17 which is Christ. And this I say, the covenant which was before con-
 firmed of God through Christ, the law which was four hundred and
 thirty years after, doth not disannul, so as to make the promise of no
 18 effect. For if the inheritance *be* by the law, *it is* no more by promise;

things—So it requires what no Man can perform; namely, perfect, uninterrupted and perpetual Obedience.

V. 11. *But that none is justified by his Obedience to the law in the sight of God*—Whatever may be done in the Sight of Men, *is* farther evident from the Words of Habakkuk, *The just shall live by faith*—That is, the Man who is accounted just or righteous before God, shall continue in a State of Acceptance, Life, and Salvation, by Faith. This is the Way God hath chosen.

V. 12. *And the law is not of faith*—But quite opposite to it. It does not say, *Believe*, but *Do*.

V. 13. *Christ*—Christ alone. The Abruptness of the Sentence shews an holy Indignation at those who reject so great a Blessing, *bath redeemed us*—Whether Jews or Gentiles, at an high Price, *from the curse of the law*—The Curse of God, which the Law denounces against all Transgressors of it, *being made a curse for us*—Taking the Curse upon Himself, that we might be delivered from it, willingly submitting to that Death, which the Law pronounces peculiarly accursed.

V. 14. *That the blessing of Abraham*—The Blessing promised to him, *might come on the Gentiles*—Also, *that we*, who believe, whether Jews or Gentiles, *might receive the promise of the Spirit*—Which includes all the other Promises, *through faith*—Not by Works; for Faith looks wholly to the Promise.

V. 15. *I speak after the manner of men*—I

illustrate this by a familiar Instance, taken from the Practice of Men. *Though it be but a man's covenant, yet if it be once legally confirmed, none*—No, not the Covenanter himself, (unless something unforeseen occur, which cannot be the Case with God) *disannulleth or addeth thereto* any new Conditions.

V. 16. *Now the promises were made to Abraham and his seed*—Several Promises were made to Abraham. But the chief of all, and which was several Times repeated, was that of the Blessing through Christ. *He*—That is, God, *faith not, And to seeds, as of many*—As if the Promise were made to several Kinds of Seed; *but as of one*—That is, one Kind of Seed, one Posterity, one Kind of Sons. And to all these the Blessing belonged by Promise, *which is Christ*—Including all that believe in Him.

V. 17. *And this I say*—What I mean is this. *The covenant which was before confirmed of God*—By the Promise itself, by the Repetition of it, and by a solemn Oath, concerning the Blessing all Nations *through Christ, the law which was four hundred and thirty years after*—(Counting from the Time when the Promise was first made to Abraham, Gen. xii. 2, 3.) *doth not disannul, so as to make the promise of no effect*—So as to supersede it, and introduce another Way of obtaining the Blessing.

V. 18. *For if the eternal inheritance be obtained by keeping the law, it is no more by virtue of the free promise*—These being just opposite

* Hab. ii. 4.

† Lev. xvii. 5.

‡ Deut. xxi. 23.

|| Gen. xxii. 18.

19 but God gave *it* to Abraham by promise. Wherefore then *was* the law? It was added because of transgressions, till the seed should come to whom the promise was made: *and it was* ordained by angels, in the hand
 20 of a mediator. Now the mediator is not a *mediator* of one; but God is
 21 one. *Is* then the law against the promises of God? God forbid. But if there had been a law given which could have given life, verily
 22 righteousness would have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be
 23 given to them that believe. But before faith came, we were kept under the law, shut up together unto the faith which was to be revealed.
 24 Wherefore the law was our school-master unto Christ, that we might
 25 be justified by faith. But faith being come, we are no longer under a
 26 school-master. For ye are all sons of God by faith in Jesus Christ.
 27 For as many of you as have been baptized into Christ, have put on

to each other. But it is by Promise. Therefore it is not by the Law.

V. 19. *It (the ceremonial Law) was added--To the Promise, because of transgressions--* Probably, the Yoke of the ceremonial Law was inflicted as a Punishment for the national Sin of Idolatry; (*Exod. xxiii. 1.*) at least the more grievous Parts of it: And the whole of it was a prophetic Type of *Christ*. The *moral* Law was added to the Promise, to discover and to retain Transgressions, to convince Men of their Guilt and Need of the Promise, and give some Check to Sin. And *this* Law passeth not away: But the *ceremonial* Law was only introduced till Christ, *the seed to or through whom the promise was made, should come. And it was ordained by angels, in the hand of a mediator--* It was not given to *Israel*, like the Promise to *Abraham*, immediately from God Himself, but was conveyed by the Ministry of Angels to *Moses*, and delivered into his Hand as a Mediator between God and them, to remind them of the great Mediator.

V. 20. *Now the mediator is not a mediator of one--* There must be two Parties, or there can be no Mediator between them: But God who made the free Promise to *Abraham*, is only one of the Parties. The other, *Abraham*, was not present at the Time of *Moses*. Therefore in the Promise *Moses* had nothing to do. The Law, wherein he was concerned, was a Trans-action of quite another Nature.

V. 21. Will it follow from hence, that *the law is against--* Opposite to the promises of God? By no means. They are well consistent. But yet the Law cannot give Life, as the Promise doth.

If there had been a law which could have given life-- Which could have intitled a Sinner to Life, God would have spared his own Son, and righteousness, or Justification, with all the Blessings consequent upon it, *would have been by that Law.*

V. 22. *But on the contrary the scripture, wherein that Law is written, hath concluded all under sin--* Hath shut them up together (so the Word properly signifies) as in a Prison, under Sentence of Death, to the end *that* all being cut off from expecting Justification by the Law, *the promise might be freely given to them that believe.*

V. 23. *But before faith--* That is, the Gospel Dispensation, *came, we were kept--* As in close Custody, *under the law--* The *Mosaic* Dispensation, *shut up unto the faith which was to be revealed--* Reserved and prepared for the Gospel Dispensation.

V. 25. *Wherefore the law was our schoolmaster unto Christ--* It was designed to train us up for *Christ*. And this it did both by his Commands, which shewed the need we had of his Atonement, and its Ceremonies, which all pointed us to Him.

V. 25. *But faith--* That is, the Gospel Dispensation, *being come, we are no longer under that schoolmaster, the Mosaic Dispensation.*

V. 26. *For ye--* Christians, *are all adult sons of God--* And so need a Schoolmaster no longer.

V. 27. *For as many of you as have testified your Faith, by being baptized in the Name of Christ, have put on Christ--* Have received Him as your Righteousness, and are therefore Sons of God through Him.

V. 28. *There*

28 Christ. There is neither Jew nor Greek, there is neither bond nor free,
 there is neither male nor female; for ye are all one in Christ Jesus.
 29 And if ye *are* Christ's, then are ye the seed of Abraham, and heirs ac-
 IV. cording to the promise. Now I say the heir, as long as he is a child,
 2 differeth nothing from a servant, though he be lord of all; But is un-
 3 der tutors and stewards, till the time appointed by the father. So we
 also, when we were children, were in bondage under the elements of the
 4 world. But when the fulness of the time was come, God sent forth his
 5 Son, made of a woman, made under the law, To redeem those under the
 6 law, that we might receive the adoption of sons. And because ye are
 sons, God hath sent forth the Spirit of his Son into your hearts, crying
 7 Abba, Father. Wherefore thou art no more a servant, but a son; and if
 8 a son, then an heir of God through Christ. Indeed then when ye
 9 knew not God, ye served them that by nature are not gods. But now
 having known God, or rather being known of God, how turn ye back
 to the weak and beggarly elements, to which ye desire to be in bondage

V. 28. *There is neither Jew nor Greek*—That is, there is now no Difference between them; they are equally accepted through Faith. *There is neither male nor female*—Circumcision being laid aside, which was peculiar to Males, and was designed to put a Difference, during that Dispensation, between *Jews* and *Gentiles*.

V. 29. *If ye are Christ's*—That is, Believers in Him.

V. 1. *Now*—To illustrate by a plain Similitude the Pre-eminence of the Christian over the legal Dispensation, *the heir as long as he is a child*—As he is under Age, *differeth nothing from a servant*—Not being at Liberty either to use or enjoy his Estate, *though he be lord—Proprietor of it all.*

V. 2. *But is under tutors*—As to his Person, and *stewards*—As to his Substance.

V. 3. *So we*—The Church of God, *when we were children*—In our Minority, under the legal Dispensation, *were in bondage*—In a Kind of servile State, *under the elements of the world*—Under the typical Observances of the Law, which were like the first Elements of Grammar, the A B C of Children; and were of so gross a Nature, as hardly to carry our Thoughts beyond this World.

V. 4. *But when the fulness of the time*—Appointed by the Father (ver. 2.) *was come, God sent forth*—From his own Bosom, *his Son*, miraculously made of the Substance of a woman—A Virgin, without the Concurrence of a Man,

made under the law—Both under the Precept, and under the Curse of it.

V. 5. *To redeem those under the law*—From the Curse of it, and from that low, servile State that we—*Jews* who believe, *might receive the adoption*—All the Privileges of adult sons.

V. 6. *And because ye—Gentiles* who believe, are also thus made his adult sons, *God hath sent forth the Spirit of his Son into your hearts* likewise crying *Abba, Father*—Enabling you to call upon God with filial Confidence. The Hebrew and Greek Word are joined together, to express the joint Cry of the *Jews* and *Gentiles*.

V. 7. *Wherefore thou*—Who believest in Christ, *art no more a servant*—Like those who are under the Law, *but a son*—Of mature Age, and if a Son, then an heir of the all-sufficient God Himself.

V. 8. *Indeed then when ye knew not God, ye served them that by nature*—That is, in Reality, *are no gods*—And so were under a far worse Bondage than even that of the *Jews*. For they did serve the true God, though in a low slavish Manner.

V. 9. *But now being known of God*—As his beloved Children, *how turn ye back to the weak and beggarly elements*—*Weak*, utterly unable to purge your Conscience from Guilt, or to give that filial Confidence in God: *beggarly*, incapable of enriching the Soul with such Holiness and Happiness as ye are Heirs to. *Ye desire to be again in bondage*—Though of another Kind:

10 again? Ye observe days, and months, and times, and years. I am
11 afraid for you, lest I have laboured upon you in vain.

12 Brethren, I beseech you, be ye as I *am*; for I also *am* as ye *were*: ye
13 have not injured me at all. Ye know that notwithstanding infirmity of
14 the flesh, I preached the gospel to you at first. And ye did not flight
or disdain my temptation which was in the flesh, but received me as an
15 angel of God, as Christ Jesus. What was then the blessedness ye spake
of? For I bear you witness, that, if possible, ye would have plucked out
16 your eyes, and have given them to me. Am I become your enemy, be-
17 cause I tell you the truth? They zealously affect you, but not well;
18 yea, they would exclude you, that ye might affect them. Now *it is* good
to be zealous in a good thing always, and not only while I am present
19 with you. My little children, of whom I travail in birth again, till Christ
20 be formed in you, I could wish to be present with you now, and to
change my voice; for I stand in doubt of you.

21 Tell me, ye that would be under the law, do ye not hear the law?
22 For it is written, * Abraham had two sons, one by the bond-woman,

kind; now to these Elements, as before to those Idols.

V. 10. *Ye observe days*—*Jewish Sabbaths, and months*—*New Moons, and times*—As that of the Passover, Pentecost, and the Feast of Tabernacles, *and years*—Annual Solemnities. It does not mean Sabbatic Years. These were not to be observed out of the Land of Canaan.

V. 11. The Apostle here dropping the Argument, applies to the Affections, (ver. 11—20.) and humbles himself to the Galatians, with an inexpressible Tenderness.

V. 12. *Brethren, I beseech you, be as I am*—Meet me in mutual Love; *for I am as ye were*—I still love you as affectionately as ye once loved me. Why should I not? *Ye have not injured me at all*—I have received no personal Injury from you.

V. 13. *I preached to you, notwithstanding infirmity of the flesh*—That is, notwithstanding bodily Weakness, and under great Disadvantage from the Despicableness of my outward Appearance.

V. 14. *And ye did not flight my temptation*—That is, ye did not flight or disdain me for my Temptation, my thorn in the flesh.

V. 15. *What was then the blessedness ye spake of?*—On which ye so congratulated one another?

V. 17. *They*—The judaizing Teachers who

are come among you, *zealously affect you*—Express an extraordinary Regard for you; *but not well*—Their Zeal is not according to Knowledge, neither have they a single Eye to your spiritual Advantage; *yea, they would exclude you*—From me and from the Blessings of the Gospel, *that ye might affect*—Love and esteem them.

V. 18. *In a good thing*—In what is really worthy our Zeal. True Zeal is only fervent Love.

V. 19. *My little children*—He speaks as a Father, both with Authority, and the most tender Sympathy, toward his weak and sickly Children, *of whom I travail in birth again*—As I did before, ver. 13. in vehement Pain, Sorrow, Desire, Prayer, *till Christ be formed in you*—Till there be in you, all the Mind that was in Him.

V. 20. *I could wish to be present with you now*—Particularly in this Exigence, *and to change*—Variously to attemper, *my voice*—He writes with much Softness; but he would speak with more. The Voice may more easily be varied according to the Occasion than a Letter can; *for I stand in doubt of you*—So that I am at a Loss how to speak at this Distance.

V. 21. *Do ye not hear the law*—Regard what it says?

* Gen. xxi. 2, 9.

T t t

V. 23. *Was*

23 another by the free-woman. And he of the bond-woman was born af-
 24 ter the flesh, but he of the free-woman by promise. Which things are
 an allegory; for these are the two covenants; one from mount Sinai,
 25 bearing children to bondage, which is Agar. For this Agar is mount
 Sinai in Arabia, and answereth to Jerusalem that now is, and is in bond-
 26 age with her children. But Jerusalem that is above is free, which is
 27 the mother of us all. (For it is written, * Rejoice thou barren, that
 bearest not; break forth and cry, thou that travailest not; for the de-
 28 solate hath many more children than she that hath an husband. Now
 29 we, brethren, like Isaac, are children of promise. But as then, he that
 was born after the flesh persecuted him *that was born* after the Spirit,
 30 so *it is* now also. But what saith the scripture? † Cast out the bond-
 woman and her son; for the son of the bond-woman shall not be heir
 31 with the son of the free-woman. So then, brethren, we are not chil-
 dren of the bond-woman, but of the free.

V. 23. *Was born after the flesh*—In a natural Way, by promise—Through that Supernatural Strength, which was given Abraham in consequence of the Promise.

V. 24. *Which things are an allegory*—An Allegory is, a figurative Speech, wherein one Thing is exprest, and another intended: For *those two Sons are Types of the two Covenants*. One Covenant is that given from mount Sinai, which beareth children to bondage—That is, all who are under this, the Jewish Covenant, are in Bondage; which Covenant is typified by Agar.

V. 25. *For this Agar is mount Sinai in Arabia*—That is, is the Type of Mount Sinai, and answereth to—Resembles Jerusalem that now is, and is in bondage—Like Agar, both to the Law and to the Romans.

V. 26. *But the other Covenant is derived from Jerusalem that is above, which is free, like Sarah, from all inward and outward Bondage, and is the mother of us all*—That is, all we who believe in Christ, are free Citizens of the New Jerusalem.

V. 27. *For it is written*—Those Words in the primary Sense promise a flourishing State to Judea, after its Desolation by the Chaldeans. *Rejoice thou barren that bearest not*—Ye Heathen Nations; who, like a barren Woman, were destitute for many Ages, of a Seed to serve the

LORD. *Break forth and cry aloud for joy, thou that in former Time travailest not: for the desolate hath many more children than she that hath an husband*—For ye that were so long utterly desolate shall at length bear more Children, than the Jewish Church which was of old espoused to GOD.

V. 28. *Now we*—Who believe, whether Jews or Gentiles, are children of promise—Not born in a natural Way, but by the supernatural Power of GOD. And as such, we are Heirs of the Promise made to believing Abraham.

V. 29. *But as then, he that was born after the flesh persecuted him that was born after the Spirit, so it is now also*—And so it will be in all Ages and Nations to the End of the World.

V. 30. *But what saith the scripture*—Shewing the Consequence of this: *Cast out the bond-woman and her son*—Who mocked Isaac. In like manner will GOD cast out all who seek to be justified by the Law; especially if they persecute them who are his Children by Faith.

V. 31. *So then*—To sum up all, we who believe are not children of the bond-woman—Have nothing to do with the servile Mosaic Dispensation; but of the free—Being free from the Curse and the Bond of that Law, and from the Power of Sin and Satan.

* Isaiah liv. 1.

† Gen. xxi. 10.

V. Stand fast therefore in the liberty wherewith Christ hath made us free,
 2 and be not intangled again with the yoke of bondage. Behold, I Paul
 3 say unto you, If ye be circumcised, Christ shall profit you nothing. For
 I testify again to every man that is circumcised, he is a debtor to do the
 4 whole law. Christ is become of no effect to you, whosoever of you are
 5 justified by the law; ye are fallen from grace. For we through the Spi-
 6 rit wait for the hope of righteousness by faith. For in Christ Jesus neither
 circumcision availeth any thing, nor uncircumcision, but faith which work-
 7 eth by love. Ye did run well: who hath hindered you from obeying
 8 the truth? This persuasion *cometh* not from him that called you. A
 9 little leaven leaveneth the whole lump. I have confidence in you
 10 through the Lord, that ye will be no otherwise minded; but he that
 11 troubleth you shall bear *his* judgment, whosoever he be. But if I,
 brethren, preach circumcision, why do I still suffer persecution? Then
 12 is the offence of the cross ceased. I would they were even cut off that
 trouble you.

V. 1. *Stand fast therefore in the liberty*—From the ceremonial Law, *wherewith Christ hath made us*—And all Believers, *free*; and *be not intangled again with the yoke of legal bondage*.

V. 2. *If ye be circumcised*—And seek to be justified thereby, *Christ shall profit you nothing*—For you hereby disclaim Christ, and all the Blessings which are through Faith in Him.

V. 3. *I testify to every man*—Every Gentile that is circumcised—He thereby makes himself a debtor—Obliges himself at the Peril of his Salvation, *to do the whole law*.

V. 4. *Therefore Christ is become of no effect to you*—Who seek to be justified by the law. *Ye are fallen from grace*—Ye renounce the new Covenant. Ye disclaim the Benefit of this gracious Dispensation.

V. 5. *For we*—Who believe in Christ, who are under the Gospel Dispensation, *through the Spirit*—Without any of those carnal Ordinances, *wait for*—In sure Confidence of attaining *the hope of righteousness*—The full Reward of it. This Righteousness we have received of God through Faith; and *by faith* we shall obtain the Reward.

V. 6. *For in Christ Jesus*—According to the Institution which he hath established, according to the Tenor of the Christian Covenant, *neither circumcision*—With the most punctual Observance of the Law, *nor uncircumcision*—With the most exact Heathen Morality, *availeth any thing*—Toward present Justification or

eternal Salvation, *but faith alone*; even that Faith *which worketh by love*—All inward and outward Holiness.

V. 7. *Ye did run well*—In the Race of Faith. *Who hath hindered you*—In your Course, *that ye should not still obey the truth?*

V. 8. *This your present persuasion cometh not from God; who called you to his Kingdom and Glory*.

V. 9. *A little leaven*—One Troubler; (ver. 10.) troubles all.

V. 10. *Yet I have confidence that*—After ye have read this, *ye will be no otherwise minded*—Than I am, and ye were. *But he that troubleth you*—It seems to have been one Person chiefly who endeavoured to seduce them, *shall bear his judgment*—A heavy Burthen, already hanging over his Head.

V. 11. *But if I preach circumcision*—As that Troubler seems to have affirmed, probably taking Occasion from his having circumcised Timothy, *why do I still suffer persecution? Then is the offence of the cross ceased*—The grand Reason why the Jews were so offended at his preaching Christ crucified, and so bitterly persecuted him for it was, that it implied the Abolition of the Law. Yet St. Paul did not condemn the conforming, out of Condescension to the Weakness of any one, even to the ceremonial Law: but he did absolutely condemn those who taught it as necessary to Justification.

V. 12. *I would they were even cut off*—From your

13 Brethren, ye have been called to liberty: only *use* not this liberty for
 14 an occasion to the flesh, but by love serve one another. For all the law
 is fulfilled in one word, in this, Thou shalt love thy neighbour as thy-
 15 self. But if ye bite and devour one another, take heed ye be not con-
 sumed one of another.

16 I say then, walk by the Spirit, and fulfil not the desire of the flesh.
 17 For the flesh desireth against the Spirit, but the Spirit desireth against
 the flesh (these are contrary to each other) that ye may not do the things
 18 which ye would. But if ye are led by the Spirit, ye are not under the
 19 law. Now the works of the flesh are manifest, which are *these*, adultery,
 20 fornication, uncleanness, lasciviousness, Idolatry, witchcraft, enmities,
 21 contentions, emulations, wraths, strifes, divisions, heresies, Envyings,
 murders, drunkenness, revellings, and such like: of which I tell you

your Communion, cast out of your Church,
that thus trouble you.

V. 13. *Ye have been called to liberty*—From Sin and Misery, as well as from the ceremonial Law. *Only use not liberty for an occasion to the flesh*—Take not Occasion from hence to gratify corrupt Nature, *but by love serve one another*—And hereby shew that *Christ* has made you free.

V. 14. *For all the law is fulfilled in this, Thou shalt love thy neighbour as thyself*—Inasmuch as none can do this, without loving God, 1 *John* iv. 12. and the Love of God and Man includes all Perfection.

V. 15. *But if*—On the contrary, in Consequence of the Divisions which those Troublers have occasioned among you, *ye bite one another*—In your Character, *and devour one another*—In your Substance, *take heed ye be not consumed one of another*—By Bitterness, Strife, and Contention, our Health and Strength both of Body and Soul are consumed, as well as our Substance and Reputation.

V. 16. *I say then*—He now explains what he proposed, ver. 13. *Walk by the Spirit*—Follow his Guidance in all things, *and fulfil not*—In any thing, *the desire of the flesh*—Of corrupt Nature.

V. 17. *For the flesh desireth against the Spirit*—Nature desires what is quite contrary to the Spirit of God, *but the Spirit against the flesh*—But the Holy Spirit on his Part opposes your evil Nature: (*these are contrary to each other*)—The Flesh and the Spirit; there can be no Agreement between them) *that ye may not do the things which ye would*—That being

thus strengthened by the Spirit, ye may not fulfil the Desire of the Flesh, as otherwise ye would do.

V. 18. *But if ye are led by the Spirit*—Of Liberty and Love, into all Holiness, *ye are not under the law*—Not under the Curse or Bondage of it, not under the Guilt or the Power of Sin.

V. 19. *Now the works of the flesh*—By which that inward Principle is discovered, *are manifest*—Plain and undeniable. *Works* are mentioned in the Plural, because they are distinct from, and often inconsistent with each other. But *the fruit of the Spirit* is mentioned in the Singular (ver. 22.) as being all consistent and connected together, *which are these*—He enumerates those *works of the flesh*, to which the *Galatians* were most inclined; and those Parts of *the fruit of the Spirit*, of which they stood in the greatest Need; *lasciviousness*—The Greek Word means, any thing inward or outward, that is contrary to Chastity, and yet short of actual Uncleanness.

V. 20. *Idolatry, witchcraft*—That this means Witchcraft, strictly speaking (not poisoning) appears from its being joined with the Worship of Devil-gods, and not with Murder. This is frequently and solemnly forbidden in the Old Testament. To deny therefore that there is or ever was any such thing, is by plain Consequence, to deny the Authority both of the Old and New Testament. *Divisions*—In domestic or civil Matters; *heresies*—Are Divisions in religious Communities.

V. 21. *Revellings*—Luxurious Entertainments. Some of the Works here mentioned,
 are

before (as I have also told you in time past) that they who practise such
 22 things, shall not inherit the kingdom of God. But the fruit of the Spi-
 23 rit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, Meek-
 24 ness, temperance; against such there is no law. And they that are
 25 Christ's, have crucified the flesh with its afflictions and desires. If
 26 we live by the Spirit, let us also walk by the Spirit. Be not desirous of
 VI. vain glory, provoking one another, envying one another. Brethren,

if a man be overtaken in any fault, ye who are spiritual restore such an
 one in the spirit of meekness; considering thyself, lest thou also be
 2 tempted. Bear ye one another's burdens, and so fulfil the law of Christ.
 3 For if any one think himself to be something, when he is nothing, he
 4 deceiveth himself. But let every one try his own work, and then
 5 shall he have rejoicing in himself alone, and not in another. For every

are wrought principally, if not entirely in the Mind. And yet they are called, *Works of the flesh*. Hence it is clear, the Apostle does not by *the flesh* mean the Body, or sensual Appetites and Inclinations only, but the Corruption of human Nature, as it spreads through all the Powers of the Soul, as well as all the Members of the Body: *Of which I tell you before—Before the Event; I forewarn you.*

V. 22. *Love*—The Root of all the rest: *gentleness*—Toward all Men; ignorant and wicked Men in particular: *goodness*—The Greek Word means all that is benign, soft, winning, tender, either in Temper or Behaviour.

V. 24. *And they that are Christ's*—True Believers in Him, *have thus crucified the flesh*—Nailed it, as it were, to a Cross, whence it has no Power to break loose, but is continually weaker and weaker; *with its affections and desires*—All its evil Passions, Appetites, and Inclinations.

V. 25. *If we live by the Spirit*—If we are indeed raised from the Dead, and are alive to God, by the Operation of his Spirit, *let us walk by the Spirit*—Let us follow his Guidance, in all our Tempers, Thoughts, Words, and Actions.

V. 26. *Be not desirous of vain-glory*—Of the Praise or Esteem of Men. They who do not carefully and closely follow the Spirit, easily slide into this: The natural Effects of which are, *Provoking to Envy* them that are beneath us, and *envying* them that are above us.

V. 1. *Brethren, if a man be overtaken in any fault*—By Surprise, Ignorance, or Stress of

Temptation, *ye who are spiritual*—Who continue to live and walk by the Spirit, *restore such an one*—By Reproof, Instruction, or Exhortation. Every one who can, ought to help herein: Only, *in the Spirit of Meekness*. This is essential to a spiritual Man. And in this lies the whole Force of the Cure: *considering thyself*—The Plural is beautifully changed into the Singular. Let each take heed to himself: *lest thou also be tempted*—Temptation easily and swiftly passes from one to another; especially if a Man endeavours to cure another, without preserving his own Meekness.

V. 2. *Bear ye one another's burdens*—Sympathize with and assist each other, in all your Weaknesses, Grievances, Trials; *and so fulfil the law of Christ*—The Law of Christ (an uncommon Expression) is the Law of Love. This our LORD peculiarly recommends: This he makes the distinguishing Mark of his Disciples.

V. 3. *If any one think himself to be something*—Above his Brethren; or, by any Strength of his own; *when he is nothing*—He alone will bear their Burdens, who knows himself to be *nothing*.

V. 4. *But let every man try his own work*—Narrowly examine all he is, and all he doth: *and then he shall have rejoicing in himself*—He will find in himself Matter of rejoicing, if his Works are right before God; *and not in another*—Not in glorying over others.

V. 5. *For every one shall bear his own burden*—In that Day; shall give an Account of himself to God.

V. 6. *Let*

- 6 one shall bear his own burden. Let him that is taught in the word
 7 impart to him that teacheth in all good things. Be not deceived; God
 is not mocked; for whatsoever a man soweth, that also shall he reap.
 8 For he that soweth to his flesh, shall of the flesh reap corruption; but
 he that soweth to the Spirit, shall of the Spirit reap life everlasting.
 9 But let us not be weary in well doing; for in due season we shall reap,
 10 if we faint not. Therefore as we have opportunity, let us do good unto
 all men; but especially to them who are of the household of faith.
 11 Ye see how large a letter I have written to you with my own hand.
 12 As many as desire to make a fair appearance in the flesh, these constrain you
 to be circumcised: only lest they should suffer persecution for the cross of
 13 Christ. For neither they themselves who are circumcised keep the law;
 but they desire to have you circumcised, that they may glory in your flesh.
 14 But God forbid that I should glory, save in the cross of our Lord Jesus
 Christ, by which the world is crucified to me, and I unto the world.
 15 For in Christ Jesus neither circumcision is any thing, nor uncircumcision,

V. 6. *Let him that is taught impart to him that teacheth all such temporal good things as he stands in need of.*

V. 7. *God is not mocked*—Although they attempt to mock Him, who think to reap otherwise than they sow.

V. 8. *For he that now soweth to the flesh*—That follows the Desires of corrupt Nature, shall hereafter of the flesh—Out of this very Seed, reap corruption—Death everlasting: *But he that soweth to the Spirit*—That follows his Guidance in all his Tempers and Conversation, shall of the Spirit—By the Free Grace and Power of God, reap life everlasting.

V. 9. *But let us not be weary in well doing*—Let us persevere in sowing to the Spirit; for in due season—When the Harvest is come, we shall reap, if we faint not.

V. 10. *Therefore as we have opportunity*—At whatever Time or Place, and in whatever Manner we can. The Opportunity in general is, our Life-time; but there are also many particular Opportunities. Satan is quickened in doing Hurt, by the Shortness of the Time. (Rev. xii. 12.) By the same Consideration let us be quickened in doing Good. *Let us do good*—In every possible Kind, and in every possible Degree; unto all men—Neighbours or Strangers, Good or Evil, Friends or Enemies; but especially to them who are of the household of faith—For all Believers are but one Family.

V. 11. *Ye see how large a letter*—St. Paul

had not yet wrote a larger to any Church, I have written with my own hand—He generally wrote by an Amanuensis.

V. 12. *As many as desire to make a fair appearance in the flesh*—To preserve a fair Character, these constrain you—Both by their Example and Importunity, to be circumcised—Not so much from a Principle of Conscience, as lest they should suffer persecution—From the unbelieving Jews, for the cross of Christ—For maintaining, That Faith in a crucified Saviour, is alone sufficient for Justification.

V. 13. *For neither they themselves keep the whole law*—So far are they from a real Zeal for it. But yet they desire to have you circumcised, that they may glory in your flesh—That they may boast of you as their Profelytes, and make a Merit of this with the other Jews.

V. 14. *But God forbid that I should glory*—Should boast of any thing I have, am, or do; or rely on any thing for my Acceptance with God, but what Christ hath done and suffered for me; by means of which the world is crucified to me—All the Things and Persons in it are to me as nothing; and I unto the world—I am dead to all worldly Pursuits, Cares, Desires, and Enjoyments.

V. 15. *For in Christ Jesus*—In the Christian Institution, neither circumcision is any thing, nor uncircumcision—Neither of these is of any Account, but a new creation—Whereby all Things in us become new.

V. 16. *And*

16 but a new creation. And as many as shall walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.

17 From henceforth let none trouble me; for I bear in my body the
18 marks of the Lord Jesus. Brethren, the grace of the Lord Jesus Christ *be* with your Spirit. Amen.

V. 16. *And as many as walk according to this rule, 1. Glorifying only in the Cross of Christ; 2. Being crucified to the World; and 3. Created anew: Peace and mercy be on them, and upon the Israel; that is, the Church, of God: Which consists of all those, and those only, of every Nation and Kindred, who walk by this Rule.*

V. 17. *From henceforth let none trouble me—By Quarrels and Disputes, for I bear—And Affliction should not be added to the Afflicted; in my body the marks of the Lord Jesus—The Scars, Marks, and Brands of my Sufferings for him.*

N O T E S

O N

ST. PAUL'S Epistle to the EPHESIANS.

EPHESUS was the chief City of that Part of *Asia*, which was a *Roman* Province. Here St. Paul preached for three Years, (*Acts* xx. 31.) and from hence the Gospel was spread throughout the whole Province, (*Acts* xix. 10.) At his taking Leave of the Church there, he forewarned them both of great Persecutions from without, and of divers Heresies and Schisms, which would arise among themselves. And accordingly he writes this Epistle (nearly resembling that to the *Colossians*, written about the same Time) to establish them in the Doctrine he had delivered, to arm them against false Teachers, and to build them up in Love and Holiness, both of Heart and Conversation.

He begins this, as most of his Epistles, with Thanksgiving to God, for their embracing and adhering to the Gospel. He shews the inestimable Blessings and Advantages they received thereby, as far above all the *Jewish* Privileges, as all the Wisdom and Philosophy of the Heathens. He proves, that our LORD is the Head of the whole Church: Of Angels and Spirits, the Church Triumphant, and of *Jews* and *Gentiles*, now equally Members of the Church Militant. In the three last Chapters he exhorts them to various Duties, civil and religious, personal and relative, suitable to their Christian Character, Privileges, Assistances, and Obligations.

In this Epistle we may observe,

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|---|------------|--|--------------|
| I. The Inscription, | C. i. 1, 2 | pel Blessing, | 3—14 |
| II. The Doctrine pathetically explained, which contains | | With Thanksgiving and Prayer for the Saints, | 15—C. ii. 10 |
| 1. Praise to God for the whole Gospel | | 2. A more particular Admonition, | concern- |

concerning their once miserable, but now happy Condition,	11—22	1. Lying,	25
A Prayer for their Establishment,	C. iii. 1—19	2. Anger,	26, 27
A Doxology,	20, 21	3. Theft,	28
III. The Exhortation,		4. Corrupt Communication,	29, 30
1. General, to walk worthy of their Calling, agreeably to		5. Bitterness,	31—C. v. 2
1. The Unity of the Spirit, and the Diversity of his Gifts,	C. iv. 1—16	6. Uncleanness,	3—14
2. The Difference between their former and their present State,	17—24	7. Drunkenness,	15—21
2. Particular.		With a Commendation of the opposite Virtues.	
To avoid,		To do their Duty, as	
		1. Wives and Husbands,	22—33
		2. Children and Parents,	C. vi. 1—4
		3. Servants and Masters,	5—9
		3. Final: To war the Spiritual Warfare,	10—20
		IV. The Conclusion,	21—24

E P H E S I A N S.

1. **P**AUL an apostle of Jesus Christ by the will of God, to the saints
 2 who are at Ephesus, even to the faithful in Christ Jesus, Grace be
 to you, and peace from God our Father, and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath
 blessed us with all spiritual blessings in heavenly things through Christ,
 4 As he hath chosen us through him, before the foundation of the world,
 5 that we might be holy and blameless before him in love, Having pre-
 destinated us by Jesus Christ to the adoption of sons unto himself, accord-

V. 1. *By the will of God*—Not by any Merit of my own, to the saints who are at Ephesus—And in all the adjacent Places. For this Epistle is directed not to the Ephesians only, but likewise to all the other Churches of Asia.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us*—God's blessing us is his bestowing all spiritual and heavenly Blessings upon us. Our blessing God is the paying Him our solemn and grateful Acknowledgments, both on account of his own essential Blessedness, and of the Blessings which he bestows upon us. He is the God of our Lord Jesus Christ, as Man and Mediator: He is his Father, primarily with respect to his Divine Nature, as his only-begotten Son; and secondarily, with respect to his Human Nature, as that is personally united to the Divine;

with all spiritual blessings in heavenly things—With all manner of spiritual Blessings, which are heavenly in their Nature, Original, and Tendency, and shall be compleated in Heaven: Far different from the external Privileges of the Jews, and the earthly Blessings they expected from the Messiah.

V. 4. *As he hath chosen us*—Both Jews and Gentiles, whom He foreknew as believing in Christ, 1 Pet. i. 2.

V. 5. *Having predestinated us to the adoption of sons*—Having fore-ordained that all who afterwards believed should enjoy the Dignity of being Sons of God, and Joint-heirs with Christ, according to the good pleasure of his will—According to his free, fixt, unalterable Purpose, to confer this Blessing on all those, who should believe in Christ, and those only,

¶ 6. To

6 ing to the good pleasure of his will, To the praise of the glory of his
 7 grace, by which he hath freely accepted us through the beloved, By
 8 whom we have redemption through his blood, the forgiveness of *our*
 9 sins, according to the riches of his grace, Wherein he hath abounded
 10 toward us, in all wisdom and prudence, Having made known unto us
 the mystery of his will, according to his good pleasure, which he had be-
 11 fore purposed in himself, That in the dispensation of the fulness of the
 times, he might gather together into one in Christ all things which are in
 12 heaven, and which are on earth, In him through whom we also have
 obtained an inheritance, being predestinated according to the purpose of
 13 him that worketh all things after the counsel of his own will, That we
 who first believed in Christ, might be to the praise of his glory: In
 whom ye likewise *believed*, after ye had heard the word of truth, the gos-
 14 pel of your salvation; in whom having believed, ye were also sealed by
 that Holy Spirit of promise, Who is an earnest of our inheritance, till
 the redemption of the purchased possession, to the praise of his glory.

V. 6. *To the praise of the glory of his grace*—His glorious, free Love, without any Desert on our Part.

V. 7. *By whom we*—Who believe have from the Moment we believe, *redemption* from the Guilt and Power of Sin, *through his blood*—Through what he hath done and suffered for us; *according to the riches of his grace*—According to the abundant Overflowings of his free Mercy and Favour.

V. 8. *In all wisdom*--Manifested by God in the whole Scheme of our Salvation, *and prudence*—Which he hath wrought in us, that we may know and do all his acceptable and perfect Will.

V. 9. *Having made known to us*—By his Word and by his Spirit, *the mystery of his will*—The gracious Scheme of Salvation by Faith, which depends on his own Sovereign Will alone. This was but darkly discovered under the Law; is now totally hid from Unbelievers: And has Heights and Depths which surpass all the Knowledge even of true Believers.

V. 10. *That in the dispensation of the fulness of times*—In this last Administration of God's fullest Grace, which took place when the Time appointed was fully come, *he might gather together into one in Christ*—Might recapitulate, reunite, and place in order again under Christ, their Common Head, *all things which are in heaven, and on earth*—All Angels and Men, whether living or dead in the LORD.

V. 11. *Through whom we*—Jews, *also have obtained an inheritance*—The glorious Inheritance of the heavenly Canaan, to which, when Believers, we were *predestinated, according to the purpose of him that worketh all things after the counsel of his own will*—The unalterable Decree, *He that believeth shall be delivered*: Which Will is not an arbitrary Will, but flowing from the Rectitude of his Nature: Else, what Security would there be, that it would be his Will, to keep his Word even with the *Elect*?

V. 12. *That we*—Jews, *who first believed*—Before the Gentiles. So did some of them, in every Place. Here is another Branch of the true Gospel Predestination: He that *believes* is not only elected to Salvation (if he endures to the End) but is fore-appointed of God to walk in Holiness, *to the praise of his glory*.

V. 13. *In whom ye*—Gentiles, *likewise believed, after ye had heard the gospel*—Which God made the Means of your salvation: *in whom having believed*—Probably some time after their first believing, *ye were sealed by that Holy Spirit of promise*—Holy both in his Nature and in his Operations, and promised to all the Children of God. This Sealing seems to imply, 1. A full Impression of the Image of God on their Souls; 2. A full Assurance of receiving all the Promises, whether relating to Time or Eternity.

V. 14. *Who thus sealing us, is an earnest*—
 U u u Both

15 Wherefore I also, since I heard of your faith in the Lord Jesus, and
 16 love to all saints, Cease not to give thanks for you, making mention of
 17 you in my prayers, That the God of our Lord Jesus Christ, the Father
 of glory, may give you the Spirit of wisdom and revelation, through the
 18 knowledge of him: The eyes of your understanding being enlightened,
 that ye may know what is the hope of his calling, and what the riches
 19 of the glory of his inheritance in the saints, And what the exceeding
 greatness of his power toward us who believe, according to the energy
 20 of his mighty power, Which he exerted in Christ, raising him from
 the dead; and he hath seated him at his own right-hand in heavenly
 21 places, Far above all principality, and power, and might, and dominion,
 and every name that is named, not only in this world, but also in that
 22 which is to come. And he hath put all things under his feet, and hath

Both a Pledge and a Foretaste of our Inheritance, *till the redemption of the purchased possession*—Till the Church which he has purchased with his own Blood, shall be fully delivered from all Sin and Sorrow, and advanced to everlasting Glory, *to the praise of his glory*—Of his glorious Wisdom, Power, and Mercy.

V. 15. *Since I heard of your faith and love*—That is, of their Perseverance and Increase therein.

V. 16. *I cease not*—In all my solemn Addresses to GOD, *to give thanks for you, making mention of you in my prayers*—So he did of all the Churches, Col. i. 9.

V. 17. *That the Father of that infinite Glory which shines in the Face of Christ, from whom also we receive the glorious Inheritance, (ver. 18.) may give you the Spirit of wisdom and revelation*—The same who is the Spirit of Promise, is also in the Progress of the Faithful the Spirit of Wisdom and Revelation; making them wise unto Salvation, and revealing to them the deep Things of GOD. He is here speaking of that Wisdom and Revelation, which are common to all real Christians.

V. 18. *The eyes of your understanding*—It is with these alone that we discern the Things of GOD, *being first opened, and then enlightened*—By his Spirit, *that ye may know what is the hope of his calling*—That ye may experimentally and delightfully know, what are the Blessings which GOD has called you to hope for, by his Word and his Spirit, *and what is the riches of the glory of his inheritance in the saints*—What an immense Treasure of Blessedness he hath provided as an Inheritance for holy Souls.

V. 19. *And what the exceeding greatness of his power, toward us who believe*—Both in quickening our dead Souls, and preserving them in spiritual Life, *according to the power, which he exerted in Christ, raising him from the dead*—By the very same Almighty Power, whereby he raised Christ; for no less would suffice.

V. 20. *And he hath seated him at his own right-hand*—That is, he hath exalted him in his Human Nature, as a Recompence for his Sufferings, to a quiet, everlasting Possession of all possible Blessedness, Majesty, and Glory.

V. 21. *Far above all principality, and power, and might, and dominion*—That is, GOD hath invested him with uncontrollable Authority, over all Demons in Hell, all Angels in Heaven, and all the Princes and Potentates on Earth, *and every name that is named*—We know the King is above all, though we cannot name all the Officers of his Court. So we know, that Christ is above all, though we are not able to name all his Subjects; *not only in this world, but also in that which is to come*—The World to come is so styled, not because it does not yet exist, but because it is not yet visible. Principalities and Powers are named now. But those also who are not even named in this world, but shall be revealed in the World to come, are all subject to Christ.

V. 22. *And he hath given him to be head over all things to the church*—An Head both of Guidance and Government, and likewise of Life and Influence to the whole and every Member of it. All these stand in the nearest Union with him, and have as continual and effectual a Communication of Activity, Growth, and

23 given him *to be* head over all things to the church. Which is his body ;
 II. *who is* the fulness of him that filleth all in all. And *he hath quickened*
 2 you, who were dead in trespasses and sins, Wherein ye formerly
 walked, according to the course of this world, according to the prince of
 the power of the air, the spirit that now worketh in the sons of dis-
 3 obedience: Among whom also we all formerly had our conversation,
 in the desires of the flesh, doing the will of the flesh and the mind, and
 4 were by nature children of wrath, even as the others. But God who is
 5 rich in mercy, through his great love wherewith he loved us, Hath
 quickened us together with Christ, even when we were dead in trespasses,
 6 (by grace ye are saved) And hath raised us up together, and made us fit

and Strength from him, as the Natural Body has from its Head.

V. 23. *The fulness of him that filleth all in all*—It is hard to say, in what Sense this can be spoken of the Church. But the Sense is easy and natural, if we refer it to Christ, who is the Fulness of the Father.

V. 1. *And he hath quickened you*—In the 19th and 20th Verses of the preceding Chapter, St. Paul spoke of God's working in them by the same Almighty Power whereby he raised Christ from the dead. On the mention of this he, in the Fulness of his Heart, runs into a Flow of Thought, concerning the Glory of Christ's Exaltation, in the three following Verses. He here resumes the Thread of his Discourse; *who were dead*—Not only diseased, but dead; absolutely void of all Spiritual Life; and as incapable of quickening yourselves, as Persons literally dead, *in trespasses and sins*—Sins seem to be spoken chiefly of the Gentiles who knew not God: *Trespasses* of the Jews who had his Law, and yet regarded it not. (ver. 5.) The latter herein obeyed the Flesh; the former the Prince of the Power of the Air.

V. 2. *According to the course of this world*—The Word translated *course*, properly means a long Series of Times, wherein one corrupt Age follows another, *according to the prince of the power of the air*—The Effect of which Power all may perceive, though all do not understand the Cause of it: A Power unspeakably penetrating and widely diffused; but yet as to its baneful Influences, beneath the Orb of Believers. The evil Spirits are united under one Head, the Seat of whose Dominion is in the Air. Here he sometimes raises Storms, sometimes makes Visionary Representations, and is continually roving to and fro; *the spirit that*

now worketh—With mighty Power, and so he did and doth in all Ages, *in the sons of disobedience*—In all who do not believe and obey the Gospel.

V. 3. *Among whom we*—Jews, also formerly had our conversation: *doing the will of the flesh*—In gross, brutal Sins, and of the mind—By Spiritual, Diabolical Wickedness. In the former Clause *Flesh* denotes the whole evil Nature; in the latter, the Body opposed to the Soul: *And were by nature*—That is, in our Natural State, *children of wrath*—Having the Wrath of God abiding on us, *even as the Gentiles*. This Expression, *by nature*, occurs also Gal. iv. 8. Rom. ii. 14. and thrice in the 11th Chapter. But in none of these Places does it signify *by custom*, or *practice*, or *customary practice*, as a late Writer affirms; but the universal Corruption of our whole Frame, by the Sin of Adam. Nor can it mean otherwise here. For this would make the Apostle guilty of gross Tautology, their *customary Sinning* having been exprest already, in the former Part of the Verse. But all these Passages agree in expressing what belongs to the Nature of the Persons spoken of.

V. 4. *Mercy removes Misery: Love confers Salvation*.

V. 5. *He hath quickened us together with Christ*—In Conformity to him, and by virtue of our Union with Him: *By grace ye are saved*—Grace is both the Beginning and End. (The Apostle speaks indifferently either in the first or second Person, the Jews and Gentiles being in the same Circumstance, both by Nature and by Grace.) This Text lays the Ax to the very Root of spiritual Pride, and all glorying in ourselves. Therefore St. Paul, foreseeing the Backwardness of Mankind to receive it, yet know-

7 together in heavenly places through Christ Jesus: That he might shew
in the ages to come the exceeding riches of his grace, in his kindness to-
8 ward us through Christ Jesus. For by grace ye are saved through faith;
9 and this not of yourselves: *it is* the gift of God: Not by works, lest
10 any one should boast. For we are his workmanship, created through
Christ Jesus unto good works, which God had before prepared, that we
might walk in them.

11 Wherefore remember, that ye *being* formerly Gentiles in the flesh
(who were called the uncircumcision, by that which is called the circum-
12 cision performed with hands in the flesh) Were at that time without
Christ, being aliens from the commonwealth of Israel, and strangers to the
covenants of promise; having no hope, and without God in the world.
13 But now through Christ Jesus, ye who were formerly far off are brought
14 nigh by the blood of Christ. For he is our peace, he who hath made

knowing the absolute Necessity of its being received, again asserts the very same Truth, ver. 8. in the very same Words.

V. 6. *And hath raised us up together*—Both Jews and Gentiles already in Spirit: And ere long our Bodies too will be raised, *and made us all sit together in heavenly places*—This is spoken by Way of Anticipation. Believers are not yet possessed of their Seats in Heaven: But each of them has a Place prepared for him.

V. 7. *The ages to come*—That is, all succeeding Ages.

V. 8. *By grace ye are saved through faith*—Grace, without any respect to human Worthiness, confers the glorious Gift. Faith, with an empty Hand, and without any Pretence to personal Desert, receives the heavenly Blessing, *and this—Is not of yourselves.* This—refers to the whole preceding Clause: That *ye are saved through faith, is the gift of God.*

V. 9. *Not by works*—Neither this Faith nor this Salvation is owing to any Works you ever did, will, or can do.

V. 10. *For we are his workmanship*—Which proves both that Salvation is by Faith, and that Faith is the Gift of God, *created unto good works*—That afterwards we might give ourselves to them, *which God had before prepared*—The Occasions of them: So we must still ascribe the whole to God, *that we might walk in them*—Though not *be justified* by them.

V. 11. *Wherefore remember*—Such a Remembrance strengthens Faith, and increases Gratitude; *that ye being formerly Gentiles in the*

flesh—Neither circumcised in Body nor in Spirit, *who were* accordingly called the uncircumcision—By Way of Reproach, *by that which is called the circumcision*—By those who call themselves the Circumcised, and think this a Proof that they are the People of God; and who indeed have that outward Circumcision, which is *performed by hands in the flesh.*

V. 12. *Were at that time without Christ*—Having no Faith in, or Knowledge of Him; *being aliens from the commonwealth of Israel*—Both as to their Temporal Privileges and Spiritual Blessings, *and strangers to the covenants of promise*—The Great Promise in Both was the MESSIAH; *having no hope*—Because they had no Promise, whereon to ground their Hope; *and being without God*—Wholly ignorant of the true God, and so in effect *Atheists.* Such in Truth are, more or less, all Men, in all Ages, till they know God, by the Teaching of his own Spirit, *in the world*—The wide, vain World, wherein ye wandered up and down, unholy and unhappy.

V. 13. *Far off*—From God and his People, *nigh*—Intimately united to both.

V. 14. *For he is our peace*—Not only as he purchased it, but as he is the very Bond and Center of Union: *He who hath made both, Jews and Gentiles, one Church.* The Apostle describes, 1. The Conjunction of the Gentiles with Israel, (ver. 14, 15.) and 2. The Conjunction of both with God, ver. 15—18. Each Description is subdivided into two Parts. And the former Part of the one, concerning *abolish-*

15 both one, having broken down the middle wall of partition, Having
abolished by his flesh the enmity, the law of commandments, through
his decrees, that he might form the two into one new man in himself, so
16 making peace: And might reconcile both in one body to God through
17 the cross, having slain the enmity thereby. And he came and preached
18 peace to you that were afar off, and to them that were nigh. For
19 through him we both have access by one Spirit to the Father. There-
fore ye are no longer strangers and foreigners, but fellow-citizens with
20 the saints, and of the household of God, Built upon the foundation of
the apostles and prophets, Jesus Christ himself being the chief corner-
21 stone, On whom all the building fitly framed together, groweth into
22 an holy temple in the Lord: On whom ye also are built together, for
an habitation of God through the Spirit.

III. For this cause I Paul *am* the prisoner of Jesus Christ for you Gen-
2 tiles; (Seeing ye have heard the dispensation of the grace of God, given
3 me in your behalf, That by revelation he made known to me the mystery:

ing the enmity, answers the former Part of the other; the latter Part of the one, concerning the evangelical *Decrees*, the latter Part of the other; *and hath broken down the middle wall of partition*—Alluding to that Wall of old, which separated the Court of Israel from the Court of the Gentiles. Such a Wall was the ceremonial Law, which Christ had now taken away.

V. 15. *Having abolished by his* Suffering in the flesh the Cause of Enmity between the Jews and Gentiles, even the law of ceremonial commandments, through his decrees—Which offer Mercy to all; (see Col. ii. 14.) *that he might form the two—Jew and Gentile, into one new man*—One mystical Body.

V. 16. *In one body*—One Church, *having slain*—By his own Death on the Cross, *the enmity*—Which had been between Sinners and God.

V. 17. *And he came*—After his Resurrection, and preached peace—By his Ministers and his Spirit, *to you—Gentiles, that were afar off*—At the utmost Distance from God; *and to them that were nigh*—To the Jews, who were comparatively nigh, being his visible Church.

V. 18. *For through him, we both—Jews and Gentiles, have access*—Liberty of approaching, by the Guidance and Aid of *one Spirit to God as our Father*. Christ, the Spirit, and the Father, the Three-One God, stand frequently in the same Order.

V. 19. *Therefore ye are no longer strangers, but citizens of the heavenly Jerusalem; no longer foreigners, but received into the very family of God.*

V. 20. *And are built upon the foundation of the apostles and prophets*—As the Foundation sustains the Building, so the Word of God, declared by the Apostles and Prophets, sustains the Faith of all Believers. God laid the Foundation by them; but *Christ himself is the chief corner-stone of the Foundation*. Elsewhere He is termed, The Foundation itself. 1 Cor. iii. 11.

V. 21. *On whom all the building fitly framed together*—The whole Fabric of the universal Church, rises up like a great Pile of living Materials, *into an holy temple in the Lord*—Dedicated to Christ, and inhabited by Him, in which He displays his Presence, and is worshipped and glorified. What is the Temple of Diana of the Ephesians, whom ye formerly worshipped, to this?

V. 1. *For this cause*—That ye may be so built together, *I am a prisoner for you Gentiles*—For your Advantage, and for asserting your Right to these Blessings. This it was which so enraged the Jews against him.

V. 2. *The dispensation of the grace of God given me in your behalf*—That is, the Commission to dispense the gracious Gospel; to you Gentiles in particular. This they had heard from his own Mouth.

V. 3. *The mystery*—Of Salvation by Christ alone,

4 as I wrote before in few words, By reading which ye may understand
 5 my knowledge in the mystery of Christ: Which in other ages was not
 made known to the sons of men, as it hath now been revealed to his
 6 holy apostles and prophets by the Spirit, That the Gentiles are joint-
 heirs, and of the same body, and joint-partakers of his promise by Christ
 7 through the gospel, Of which I have been made a minister, according
 to the gift of the grace of God given to me by the effectual working of
 8 his power. Unto me, who am less than the least of all saints, hath this
 grace been given, to preach among the Gentiles the unsearchable riches of
 9 Christ. And to make all men see, what is the fellowship of the mystery,
 which was hidden from the beginning of the world by God, who created
 10 all things by Jesus Christ: That the manifold wisdom of God might
 now be made known by the church to the principalities and powers in
 11 heavenly places, According to the eternal purpose which he purposed
 12 in Christ Jesus our Lord, By whom we have boldness and access with
 13 confidence through faith in him. Wherefore I intreat you not to faint
 14 at my afflictions for you, which is your glory. For this cause I bend my
 15 knees to the Father of our Lord Jesus Christ, (Of whom the whole
 16 family in heaven and earth is named) That he would give you accord-
 ing to the riches of his glory, to be strengthened with might by his Spi-

alone, and that both to *Jews and Gentiles, as I wrote before*—Namely, ch. i. 9, 10; the very Words of which Passage he here repeats.

V. 5. *Which in other*—In former, *ages was not so clearly or fully made known to the sons of men*—To any Man, no, not to Ezekiel, so often stiled *Son of man*, nor to any of the antient Prophets. Those here spoken of are New Testament Prophets.

V. 6. *That the Gentiles are fellow-heirs*—Of God, and of the same body—Under Christ the Head, and joint-partakers of his promise—The Communion of the Holy Ghost.

V. 7. *According to the gift of the grace of God*—That is, the Apostleship which He hath graciously given me, and which He hath qualified me for, *by the effectual working of his power*—In me and by me.

V. 8. *Unto me, who am less than the least of all saints, is this grace given*—Here are the noblest Strains of Eloquence to paint the exceeding low Opinion the Apostle had of himself, and the Fulness of unfathomable Blessings which are treasured up in Christ.

V. 9. *What is the fellowship of the mystery*—

What those mysterious Blessings are, whereof all Believers jointly partake, *which was in great Measure hidden from the beginning of the world by God, who*—To make Way for the free Exercise of his Love, *created all things*—This is the Foundation of all his Dispensations.

V. 10. *That the manifold wisdom of God might be made known by the church*—By what is done in the Church, which is the Theatre of the divine Wisdom.

V. 12. *By whom we have free access*, such as those Petitioners have, who are introduced to the royal Presence by some distinguished Favourite, and *boldness*—Unrestrained Liberty of Speech, such as Children use in addressing an indulgent Father, when without fear of offending they disclose all their Wants, and make known all their Requests.

V. 13. *The not fainting is your glory*.

V. 15. *Of whom*—The Father, *the whole family of Angels in heaven, Saints in Paradise, and Believers on earth is named*: being the children of God (a more honourable Title than children of Abraham) and depending on Him as the Father of the Family.

V. 16. *The riches of his glory*—The immense Fulness

17 rit in the inner man, That Christ may dwell in your hearts by faith :
 18 That being rooted and grounded in love, ye may be able to comprehend
 with all the saints, what is the breadth, and length, and depth, and height,
 19 And to know the love of Christ which surpasseth knowledge, that ye may
 20 be filled with all the fulness of God. Now to him that is able to do
 exceeding abundantly above all that we ask or think, according to the
 21 power that worketh in us, To him be glory in the church by Christ
 Jesus, throughout all ages, world without end. Amen.

IV. I therefore the prisoner of the Lord beseech you, to walk worthy of
 2 the calling wherewith ye are called, With all lowliness and meekness;
 3 with long-suffering forbear one another in love, Endeavouring to keep
 4 the unity of the Spirit, by the bond of peace. *There is one body and*
 5 *Spirit, as ye are also called in one hope of your calling; One Lord,*
 6 *one faith, one baptism: One God, and Father of all, who is above*
 7 *all, and through all, and in all.* But to every one of us is given
 8 grace, according to the measure of the gift of Christ. Wherefore he

Fulness of his glorious Wisdom, Power, and Mercy; *the inner man*—The Soul.

V. 17. *Dwell*—That is, constantly and sensibly abide.

V. 18. *That being rooted and grounded*—That is, deeply fix'd and firmly established *in love, ye may comprehend*—So far as an human Mind is capable, *what is the breadth of the love of Christ*—Embracing all Mankind, *and length*—From everlasting to everlasting, *and depth*—Not to be fathomed by any Creature, *and height*—Not to be reached by any Enemy.

V. 19. *And to know*—But the Apostle corrects himself, and immediately observes, it cannot be fully known. This only we know, that the Love of Christ surpasses all Knowledge, *that ye may be filled*—Which is the Sum of all, *with all the fulness of God*—With all his Light, Love, Wisdom, Holiness, Power, and Glory. A Perfection far beyond a bare Freedom from Sin.

V. 20. *Now to him*—This Doxology is admirably adapted to strengthen our Faith, that we may not stagger at the great Things the Apostle has been praying for, as if they were too much for God to give, or for us to expect from him, *that is able*—Here is a most beautiful Gradation. When He has given us exceeding, yea abundant Blessings, still we may ask for more. And He is able to do it. But we may

think of more than we have asked. He is able to do this also. Yea, and above all this: *above all we ask*; above all we can think: Nay, exceedingly, abundantly above all, that we can either ask or think.

V. 21. *In the church*—On Earth and in Heaven.

V. 1. *I therefore the prisoner of the Lord*—Imprisoned for his Sake and for your Sakes: For the Sake of the Gospel which he had preached amongst them. This was therefore a powerful Motive to them, to comfort him under it by their Obedience.

V. 3. *Endeavouring to keep the unity of the Spirit*—That mutual Union and Harmony, which is a Fruit of the Spirit. *The bond of peace is Love.*

V. 4. *There is one body*—The universal Church, all Believers throughout the World, *One Spirit, one Lord, one God and Father*—The ever-blessed Trinity, *One hope*—Of Heaven.

V. 5. *One outward Baptism.*

V. 6. *One God and Father of all*—That believe, *who is above all*—Presiding over all his Children, operating through them all by Christ, and dwelling in all by his Spirit.

V. 7. *According to the measure of the gift of Christ*—According as Christ is pleased to give to each.

V. 8. *Wherefore he saith*—That is, in reference to which God saith by David, *Having ascended*

faith, * Having ascended on high, he led captivity captive, and gave gifts
 9 to men. (Now this *expression*, He ascended, what is it, but that he also
 10 descended first to the lower parts of the earth? He that descended is the
 same that ascended also, far above all the heavens, that he might fill all
 11 things.) And he gave some apostles, and some prophets, and some
 12 evangelists, and some pastors and teachers; For the perfecting of the
 faints, for the work of the ministry, to the edifying the body of Christ;
 13 Till we all come to the unity of the faith and knowledge of the Son of
 God, to a perfect man, to the measure of the stature of the fulness of
 14 Christ: That we may be no longer children, fluctuating to and fro, and
 carried about with every wind of doctrine, by the flight of men, by cun-
 15 ning craftiness, whereby they lie in wait to deceive: But speaking the
 truth in love, may grow up into him in all things, who is the head, even

ascended on high, he led captivity captive—He triumphed over all his Enemies, Satan, Sin, and Death, which had before enslaved all the World: alluding to the Custom of antient Conquerors, who led those they had conquered in Chains after them: *and*, as they also used to give Donatives to the People, at their Return from Victory, so he *gave gifts to men*—Both the ordinary and extraordinary Gifts of the Spirit.

V. 9. *Now this expression, He ascended, what is it, but that he descended*—That is, does it not imply, that He descended first? Certainly it does, on the Supposition of his being God. Otherwise it would not: Since all the Saints will ascend to Heaven, though none of them descended thence, *into the lower parts of the earth*—So the Womb is called, *Psalms cxxxix. 15.* the Grave, *Psalms lxiii. 9.*

V. 10. *He that descended*—That thus amazingly humbled Himself, *is the same that ascended*—That was so highly exalted, *that he might fill all things*—The whole Church, with his Spirit, Presence, and Operations.

V. 11. *And among other his free Gifts, he gave some apostles*—His chief Ministers and special Witnesses, as having seen Him after his Resurrection, and received their Commission immediately from Him, *and some prophets, and some evangelists*—A Prophet testifies of Things to come; an Evangelist, of Things past: And that chiefly, by preaching the Gospel before or after any of the Apostles. All these were extraordinary Officers: The ordinary were, *some pastors*—Watching over their several

Flocks, and some teachers—Whether of the same, or a lower Order, to assist them as Occasion might require.

V. 12. In this Verse is noted the Office of Ministers; in the next, the Aim of the Saints; in the 14th, 15th, 16th, the Way of growing in Grace. And each of these has three Parts, standing in the same Order: *for the perfecting the saints*—The completing them both in Number, and in their various Gifts and Graces: *for the work of the ministry*—The serving God and his Church, in their various Ministrations, *to the edifying of the body of Christ*—The building up this his mystical Body in Faith, Love, Holiness.

V. 13. *Till we all*—And every one of us, *come to the unity of the faith and knowledge of the Son of God*—To both an exact Agreement in the Christian Doctrine, and an experimental Knowledge of Christ as the Son of God; *to a perfect man*—To a State of spiritual Manhood both in Understanding and Strength, *to the measure of the stature of the fulness of Christ*—To that Maturity of Age and spiritual Stature wherein we shall be filled with Christ, so that He will be all in all.

V. 14. *Fluctuating to and fro*—From within, even when there is no Wind; *and carried about with every wind*—From without; when we are assaulted by others, who are unstable as the Wind, *by the flight of men*—By their coggling the dice; so the original Word implies.

V. 15. *Into him*—Into his Image and Spirit, and into a full Union with Him.

* *Psalms lxviii. 18.*

V. 16. *From*

16 Christ: From whom the whole body fitly joined together and compacted, by that which every joint supplieth according to the effectual working in the measure of every member, maketh an increase of the body, to the edifying of itself in love.

17 This therefore I say and testify in the Lord, that ye no longer walk as
18 the rest of the Gentiles, in the vanity of your mind: Having the understanding darkened, being alienated from the life of God, by the ignorance
19 that is in them, through the hardness of their hearts: Who being past feeling, have given themselves up to lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; Seeing
21 ye have heard him, and been taught by him, (as the truth is in Jesus)
22 To put off, with respect to the former conversation, the old man, which
23 is corrupt, according to the deceitful desires: But to be renewed in the
24 spirit of your mind; And to put on the new man, which is created after God, in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not; let

V. 16. *From whom the whole mystical body fitly joined together*--All the Parts being fitted for and adapted to each other, and most exactly harmonizing with the whole, and compacted--Knit and cemented together with the utmost Firmness, maketh increase by that which every joint supplieth--Or by the mutual Help of every Joint, according to the effectual working in the measure of every member--According as every Member in its Measure effectually works, for the Support and Growth of the whole. A beautiful Allusion to the human Body, composed of different Joints and Members, knit together by various Ligaments, and furnished with Vessels of Communication from the Head to every Part.

V. 17. *This therefore I say*--He returns thither where he begun, ver. 1. and testify in the Lord--In the Name and by the Authority of the Lord Jesus, in the vanity of their mind--Having lost the Knowledge of the true God, Rom. i. 21. This is the Root of all evil walking.

V. 18. *Having their understanding darkened, through the ignorance that is in them*--So that they are totally void of the Light of God, neither have they any Knowledge of his Will, being alienated from the life of God--Utter Strangers to the divine, the spiritual Life, through the hardness of their hearts--Callous and senseless. And where there is no Sense, there can be no Life.

V. 19. *Who being past feeling*--The original

Word is peculiarly significant. It properly means *past feeling pain*. Pain urges the Sick to seek a Remedy, which where there is no Pain, is little thought of, have given themselves up--Freely, of their own Accord. Lasciviousness is but one Branch of Uncleanness, which implies Impurity of every Kind.

V. 20. *But ye have not so learned Christ*--That is, ye cannot act thus, now ye know Him, since you know the Christian Dispensation allows of no Sin.

V. 21. *Seeing ye have heard him*--Teaching you inwardly by his Spirit, as the truth is in Jesus--According to his own Gospel.

V. 22. *The old man*--That is, the whole Body of Sin. All sinful Desires are deceitful; promising the Happiness which they cannot give.

V. 23. *The spirit of your mind*--The very Ground of your Heart.

V. 24. *The new man*--Universal Holiness, after--In the very Image of God.

V. 25. *Wherefore*--Seeing ye are thus created a-new, walk accordingly, in every Particular. For we are members one of another--To which intimate Union all Deceit is quite repugnant.

V. 26. *Be ye angry, and sin not*--That is, if ye are angry, take heed ye sin not. Anger at Sin is not evil; but we should feel only Pity to the Sinner. If we are angry at the Person, as well as the Fault, we sin. And how hardly do

27 not the sun go down upon your wrath, Neither give place to the devil.
 28 Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him
 29 that needeth. Let no corrupt discourse proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to
 30 the hearers. And grieve not the Holy Spirit of God, whereby ye are
 31 sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all
 32 malice. But be ye kind one to another, tender-hearted; forgiving one
 V. another; as God also for Christ's sake hath forgiven you. Be ye therefore
 2 followers of God, as beloved children: And walk in love, as Christ also hath loved us, and given himself up for us, an offering and a sacrifice to
 3 God of a sweet-smelling savour. But let not fornication, or any uncleanness, or covetousness, be even named among you, as becometh saints:
 4 Neither obscenity, nor foolish talking, or jesting, which are not convenient,
 5 but rather thanksgiving. For this ye know, that no whoremonger, or unclean person, or covetous man, who is an idolater, hath any inheritance

we avoid it? *Let not the sun go down upon your wrath*—Reprove your Brother, and be reconciled immediately. Lose not one Day. A clear express Command. Reader, Do you keep it?

V. 27. *Neither give place to the devil*—By any Delay.

V. 28. *But rather let him labour*—Lest Idleness lead him to steal again. And whoever has sinned in any Kind, ought the more zealously to practise the opposite Virtue; *that he may have to give*—And so be no longer a Burden and Nuisance, but a Blessing to his Neighbours.

V. 29. *But that which is good*—Profitable to the Speaker and Hearers, *to the use of edifying*—To forward them in Repentance, Faith, or Holiness, *that it may minister grace*—Be a means of conveying more Grace into their Hearts. Hence we learn, what *Discourse* is corrupt, as it were stinking in the Nostrils of God; namely, all that is not profitable, not edifying, not apt to minister grace to the hearers.

V. 30. *Grieve not the Holy Spirit*—By corrupt Discourse; or by any of the following Sins. Do not force him to withdraw from you, as a Friend does whom you grieve by unkind Behaviour. *The day of redemption*—That is, the Day of Judgment, in which our Redemption will be completed.

V. 31. *Let all bitterness*—The Height of settled Anger, opposite to kindness, (ver. 32.) and wrath—Lasting Displeasure toward the Ignorant, and

them that are out of the Way, opposite to *tender-heartedness*: and anger—The very first Risings of Disgust at those that injure you, opposite to *forgiving one another*: and clamour—Or Bawling. “I am not angry, says one, but it is my Way to speak so.” Then unlearn that Way. It is the Way to Hell: and *evil-speaking*—Be it in ever so mild and soft a Tone, or with ever such Professions of Kindness. Here is a beautiful Retrogradation, beginning with the highest, and descending to the lowest Degree of the want of love.

V. 32. *As God—Shewing himself kind and tender-hearted* in the highest Degree, *hath forgiven you*.

V. 1. *Be ye therefore followers*—Imitators of God—In forgiving and loving. O how much more honourable and more happy, to be an Imitator of God, than of Homer, Virgil, or Alexander the Great!

V. 3. *But let not*—Any impure Love, be even named or heard of among you. Keep at the utmost Distance, as becometh saints.

V. 4. *Nor foolish talking*—Tittle-tattle, talking of nothing, the Weather, Fashions, Meat and Drink, or jesting—The Word properly means, Wittiness, Facetiousness, esteemed by the Heathens an Half-Virtue. But how frequently even this quenches the Spirit, those who are tender of Conscience know: *which are not convenient*—For a Christian; as neither increasing his Faith, nor Holiness.

V. 6. Be

6 in the kingdom of Christ and of God. Let no one deceive you with vain words; for because of these things the wrath of God cometh upon the
 7 sons of disobedience. Be ye not therefore partakers with them. For ye
 8 were once darkness, but now *ye are* light in the Lord: walk as children
 9 of light; (The fruit of the light *is* in all goodness, and righteousness, and
 10 truth:) Searching what is acceptable to the Lord. And have no fellow-
 11 ship with the unfruitful works of darkness, but rather reprove them. For
 12 it is a shame even to speak the things which are done by them in secret.
 13 But all things which are reprov'd are made manifest by the light; for what-
 14 soever doth make manifest is light. Wherefore he saith, Awake thou
 15 that sleepest, and arise from the dead, and Christ shall give thee light. See
 16 then that ye walk circumspectly, not as fools, but as wise men, Redem-
 17 ing the time, because the days are evil. Wherefore be ye not unwise,
 18 but understanding what *is* the will of the Lord. And be not drunken
 19 with wine, wherein is excess; but be ye filled with the Spirit; Speak-
 ing to each other in psalms, and hymns, and spiritual songs, singing and
 20 making melody with your hearts unto the Lord; Giving thanks always

V. 6. *Because of these things*—As innocent as the Heathens esteem them, and as those Dealers in *vain words* would persuade you to think them.

V. 8. *Ye were once darkness*—Total Blindness and Ignorance. *Walk as children of light*—Suitably to your present Knowledge.

V. 9. *The fruit of the light*—Opposite to the unfruitful works of darkness, (ver. 11:) is in—That is, consists in, *goodness, and righteousness, and truth*—Opposite to the Sins spoken of ch. iv. 25, &c.

V. 11. *Reprove them*—To avoid them is not enough.

V. 12. *In secret*—As flying the Light.

V. 13. *But all things which are reprov'd, are* thereby dragged out into the Light, and made manifest—Shewn in their proper Colours, by the light: for *whatsoever doth make manifest is light*—That is, for nothing but Light, (yea Light from Heaven) can make any thing manifest.

V. 14. *Wherefore he*—GOD, *saith*—In the general Tenor of his Word, to all who are still in Darkness, *Awake thou that sleepest*—In Ignorance of GOD and thyself, in stupid Insensibility, and *arise from the dead*—From the Death of Sin, and *Christ shall give thee light*—Knowledge, Holiness, Happiness.

V. 15. *Circumspectly*—Exactly, with the utmost Accuracy, getting to the highest pitch of

every point of Holiness, *not as fools*—Who think not where they are going, or do not make the best of their Way.

V. 16. With all possible Care *redeeming the time*—Saving all you can, for the best Purposes; buying every possible Moment out of the Hands of Sin and Satan, out of the Hands of Sloth, Ease, Pleasure, worldly Business: The more diligently, because *the present are evil days*, Days of the grossest Ignorance, Immorality, and Profaneness.

V. 17. *What the will of the Lord is*—In every Time, Place, and Circumstance.

V. 18. *Wherein is excess*—That is, which leads to Debauchery of every Kind, *but be ye filled with the spirit*—In all his Graces; who gives a more noble Pleasure than Wine can do.

V. 19. *Speaking to each other*—By the Spirit, in the Psalms—Of David, and hymns—Of Praise, and spiritual songs—On any Divine Subject. By there being no inspired Songs peculiarly adapted to the Christian Dispensation, as there were to the Jewish, it is evident that the Promise of the Holy Ghost, to *believers* in the last Days, was by his larger Effusion, to supply the Lack of it, *singing with your hearts*—As well as your Voice, *to the Lord*—Jesus who searcheth the Heart.

V. 20. *Giving thanks*—At all Times and Places,

for all things to God even the Father, in the name of our Lord Jesus
 21 Christ, Submitting yourselves one to another in the fear of God.
 22 Wives, submit yourselves to your own husbands as unto the Lord: For
 23 the husband is head of the wife, as Christ also is head of the church: (and
 24 he is the Saviour of the body) Therefore as the church is subject to Christ,
 25 so also let the wives be to their own husbands in every thing. Husbands,
 love your wives, even as Christ loved the church, and gave himself for it;
 26 That he might sanctify it (having cleansed *it* by the washing of water)
 27 through the word: That he might present it to himself a glorious church,
 not having spot or wrinkle, or any such thing, that it may be holy and
 28 unblameable. Men ought so to love their wives as their own bodies: he
 29 that loveth his wife, loveth himself. Now no one ever hated his own flesh,
 30 but nourisheth and cherisheth it, as also the Lord the church. For we are
 31 members of his body, of his flesh, and of his bones. For * this cause shall
 a man leave his father and mother, and shall be joined to his wife; and
 32 they two shall be one flesh. This is a great mystery; I mean concerning
 33 Christ and the church. But let every one of you in particular so love
 his wife as himself: and let the wife reverence her husband.

Places, and *for all things*—Prosperous or adverse, since all work together for Good, *in the name of*—Or through *our Lord Jesus Christ*—By whom we receive all good Things.

V. 22. In the following Directions concerning relative Duties, the Inferiors are all along placed before the Superiors, because the General Proposition is concerning *Submission*. And Inferiors ought to do their Duty, whatever their Superiors do. *Wives, submit yourselves to your own husbands*—Unless where GOD forbids. Otherwise, in all indifferent Things, the Will of the Husband is a Law to the Wife, *as unto the Lord*—The Obedience a Wife pays to her Husband, is at the same time paid to *Christ* Himself; he being *head of the wife, as Christ is head of the church*.

V. 23. *The head*—The Governor, Guide, and Guardian of the Wife. *And he is the Saviour of the body*—The Church; from all Sin and Misery.

V. 24. *In every thing*—Which is not contrary to any Command of GOD.

V. 25. *Even as Christ loved the church*—Here is the true Model of conjugal Affection. With *this Kind* of Affection, with *this Degree* of it, and *to this End*, should Husbands love their Wives.

V. 26. *That he might sanctify it through the word*—The ordinary Channel of all Blessings, *having cleansed it*—From the Guilt and Power of Sin, *by the washing of water*—In Baptism, *if with the* “outward and visible Sign,” we receive the inward and spiritual Grace.

V. 27. *That he might present it*—Even in this World, *to himself*—As his Spouse, *a glorious church*—All glorious within, *not having spot*—Of Impurity from any Sin, *or wrinkle*—Of Deformity from any Decay.

V. 28. *As their own bodies*—That is, as themselves. *He that loveth his wife, loveth himself*—Which is not a Sin, but an indisputable Duty.

V. 29. *His own flesh*—That is, himself; *nourisheth and cherisheth*—That is, feeds and clothes it.

V. 30. *For we*—The Reason why *Christ* nourishes and cherishes the Church, is that close Connexion between them, which is here expressed in the Words of *Moses*, originally spoken concerning *Eve*, *are members*—Are as intimately united to *Christ*, in a spiritual Sense, as if we were literally *flesh of his flesh and bone of his bone*.

V. 31. *For this cause*—Because of this intimate Union.

* Gen. ii. 24.

VI. Children, obey your parents in the Lord; for this is right. Honour
 2 thy father and mother (which is the first commandment with promise)
 3 That it may be well with thee, and thou mayst live long upon the earth.
 4 And, ye fathers, provoke not your children to wrath, but bring them up
 in the instruction and discipline of the Lord.
 5 Servants, obey *your* masters according to the flesh, with fear and trem-
 6 bling, in singleness of your heart, as unto the Lord: Not with eye-ser-
 vice, as men-pleasers, but as servants of Christ, doing the will of God from
 7 the soul, With good will doing service as unto the Lord, and not to
 8 men: Knowing that whatsoever good each man doth, the same shall
 9 he receive from the Lord, whether *he be* a servant or free. And ye
 masters, do the same things to them, forbearing threatening, knowing
 that your master is in heaven, and there is no respect of persons with him.
 10 Finally, brethren, be strong through the Lord, and through the power
 11 of his might. Put on the whole armour of God, that ye may be able

V. 1. *Children, obey your parents*—In all things lawful, the Will of the Parent is a Law to the Child, *in the Lord*—For his Sake, *for this is right*—Manifestly just and reasonable.

V. 2. *Honour*—That is, Love, reverence, obey, assist in all things. The Mother is particularly mentioned, as being more liable to be slighted than the Father; *which is the first commandment with promise*—For the Promise implied in the second Commandment, does not belong to the keeping that Command in particular, but the whole Law.

V. 3. *That thou mayst live long upon the earth*—This is usually fulfilled to eminently dutiful Children. And he who lives long and well, has a long Seed-time for the eternal Harvest. But this Promise, in the Christian Dispensation, is to be understood chiefly in a more exalted and spiritual Sense.

V. 4. *And ye fathers*—Mothers are included; but Fathers are named, as being more apt to be stern and severe; *provoke not your children to wrath*—Do not needlessly fret or exasperate them; *but bring them up*—With all Tenderness and Mildness, *in the instruction and discipline of the Lord*—Both in Christian Knowledge and Practice.

V. 5. *Your masters according to the flesh*—According to the present State of Things: Afterward, the Servant is free from his Master. *With fear and trembling*—A proverbial Expression, implying the utmost Care and Diligence, *in singleness of heart*—With a sin-

gle Eye to the Providence and Will of God.

V. 6. *Not with eye-service*—Serving them better when under their Eye than at other Times, *but doing the will of God from the heart*—Doing whatever you do, as the Will of God, and with your Might.

V. 7. *Unto the Lord, and not to men*—That is, rather than to Men: And by making every Action of common Life a Sacrifice to God; having an Eye to Him in all Things, even as if there were no other Master.

V. 8. *He shall receive the same*—That is, a full and adequate Recompence for it.

V. 9. *Do the same things to them*—That is, Act toward them from the same Principle; *forbearing threatening*—Behaving with Gentleness and Humanity, not in a harsh or domineering Way.

V. 13. *Brethren*—This is the only Place in this Epistle where he uses this Compellation. Soldiers frequently use it to each other in the Field. *Be strong*—Nothing less will suffice for such a Fight. To be *weak*, and remain so, is the Way to perish: *in the power of his might*—A very uncommon Expression; plainly denoting what great Assistance we shall need. As if his might would not do: It must be the powerful exertion of his Might.

V. 11. *Put on the whole armour of God*—The Greek Word means a compleat Suit of Armour. Believers are said to *put on* the Girdle, Breast-plate, Shoes; *to take* the Shield of Faith and Sword of the Spirit. *The sub-*

armour

12 to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the world, of the darkness of this age, against wicked spirits in heavenly
13 places. Wherefore take to you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
14 Stand therefore, having your loins girt about with truth, and having put
15 on the breastplate of righteousness, And having your feet shod with
16 the preparation of the gospel of peace. Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the
17 wicked one. And take the helmet of salvation, and the sword of the

armour—As if the *armour* would scarce do: It must be the *whole* Armour. This is repeated, (ver. 13.) because of the Strength and Subtily of our Adversaries; and because of an *evil Day* of sore Trial being at Hand.

V. 12. *For we*—Believers, *wrestle not*—Not only, not chiefly, *against flesh and blood*—Weak Men, or fleshly Appetites, *but against principalities, against powers*—The mighty Princes of all the infernal Legions. And great is their Power, and that likewise of those Legions whom they command, *against the rulers of the world*—Perhaps these *Principalities* and *Powers* remain mostly in the Citadel of their Kingdom of Darkness. But there are other evil Spirits who range abroad, to whom the Provinces of the World are committed, *of the darkness*—This is chiefly Spiritual Darkness; to which indeed Natural Darkness is more suitable than Light, *of this age*—Which prevails during the present State of Things, *against wicked spirits*—Who continually oppose Faith, Love, Holiness, either by Force or Fraud; and labour to infuse Unbelief, Pride, Idolatry, Malice, Envy, Anger, Hatred, *in heavenly places*—Which were once their Abode, and which they still aspire to, as far as they are permitted.

V. 13. *In the evil day*—The War is perpetual: But the Fight is one Day less, another more violent. *The evil day* is either at the Approach of Death or in Life; may be longer or shorter, and admits of numberless Varieties. *And having done all, to stand*—That ye may still keep on your Armour, still *stand* upon your Guard, still watch and pray: And thus ye will be enabled to endure unto the End, and *stand* with Joy before the Face of the Son of Man.

V. 14. *Having your loins girt about*—That ye may be ready for every Motion, *with truth*—Not only with the Truths of the Gospel, but

with *truth in the inward parts*; for without this all our Knowledge of divine Truth, will prove but a poor Girdle *in the evil day*. So our LORD is described, *Isai. xi. 5*. And as a *girded Man* is *always ready* to go on; so this seems to intimate an obedient Heart, a ready Will. Our LORD adds to the *loins girded, the lights burning*, (Luke xii. 35.) shewing that *watching* and *ready obedience* are the inseparable Companions of *faith and love, and having on the breastplate of righteousness*—The Righteousness of a spotless Purity, in which Christ will present us faultless before God, through the Merit of his own Blood. With this *breastplate* our LORD is described, *Isai. lix. 17*. In the Breast is the Seat of Conscience, which is guarded by Righteousness. No Armour for the Back is mentioned. We are always to face our Enemies.

V. 15. *And your feet shod with the preparation of the gospel*—Let this be always ready to direct and confirm you in every Step. This Part of the Armour, for the *feet*, is needful, considering what a Journey we have to go; what a Race to run. Our Feet must be *so shod*, that *our footsteps slip not*. To order our Life and Conversation aright, we are *prepared* by the Gospel Blessing, the Peace and Love of God ruling in the Heart, (Col. iii. 14, 15.) By *this only* can we tread the rough Ways, surmount our Difficulties, and hold out to the End.

V. 16. *Above or over all*—As a Sort of universal Covering to every other Part of the Armour itself, continually exercise a strong and lively *Faith*. This you may use as a *Shield*, which will *quench all the fiery darts*, the furious Temptations, violent and sudden Injections of the Devil.

V. 17. *And take for an helmet the Hope of salvation*—(1 Thess. v. 8.) The Head is that Part which is most carefully to be defended.

One

- 18 Spirit, which is the word of God, Praying alway by the Spirit with all prayer and supplication, and watching thereunto with all perseverance
 19 and supplication for all the saints, And for me that utterance may be given me, by the opening my mouth to make known boldly the mystery
 20 of the gospel, For which I am an ambassador in bonds, that I may speak boldly therein, as I ought to speak.
 21 But that ye also may know my affairs, how I do, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all
 22 things: Whom I have sent to you for this very thing, that ye might
 23 know our affairs, and that he might comfort your hearts. Peace *be* to the brethren, and love with faith, from God the Father and the Lord
 24 Jesus Christ. Grace *be* with all that love our Lord Jesus Christ in sincerity. Amen.

One Stroke here may prove fatal. The Armour for this is the *Hope of Salvation*. The lowest Degree of this *Hope* is a *Confidence* that God will work the whole *Work of Faith* in us: The highest is a *full Assurance of future Glory*, added to the experimental Knowledge of pardoning Love already shed abroad in our Hearts. Armed with this *Helmet* (the *Hope of the Joy set before him*) *Christ endured the Cross, and despised the Shame*, Heb. xii. 2. and the *sword of the Spirit, the word of God*—This Satan cannot withstand, when it is edged and wielded by Faith. Till now our Armour has been only *defensive*. But we are to attack Satan, as well as secure ourselves: The *shield* in one Hand, and the *sword* in the other. Whoever fights with the Powers of Hell will need *both*. He that is covered with Armour from Head to Foot, and neglects *this*, will be foiled after all. This whole Description shews us how great a Thing it is to be a Christian. The Want of any *one* Thing makes him *incomplete*. Though he has his *loins girt with truth, righteousness for a breastplate, his feet shod with the preparation of the gospel, the shield of faith, the helmet of salvation, and the sword of the Spirit*: yet one Thing he wants after all. What is that?

V. 18. *Praying alway*—At all Times, and on every Occasion, in the midst of all Employments, inwardly *praying without ceasing; by the Spirit*—Through the Influence of the Holy Spirit, *with all prayer*—With all sort of Prayer, public; private, mental, vocal. Some are careful in respect of *one* kind of Prayer, and negligent in *others*. If we would have the Petitions we ask, let us use *all*. Some there are who use

only *mental* Prayer or Ejaculations, and think they are in a State of Grace and use a Way of Worship, far superior to any other: But such only fancy themselves to be above what is really above *them*; it requiring far more Grace to be enabled to pour out a fervent and continued Prayer, than to offer up mental Aspirations; and *supplication*—Repeating and urging our Prayer, as *Christ* did in the Garden, and *watching*—Inwardly attending on God, to know his Will, to gain Power to do it, and to attain to the Blessings we desire, *with all perseverance*—Continuing to the End in this holy Exercise, and *supplication for all the saints*—Wrestling in fervent, continued Intercession for *others*, especially for the Faithful, that they may do all the Will of God, and be steadfast to the End. Perhaps we receive few Answers to Prayer, because we do not intercede enough for others.

V. 19. *By the opening my mouth*—Removing every inward and every outward Hindrance.

V. 20. *An ambassador in bonds*—The Ambassadors of Men usually appear in great Pomp. How differently does the Ambassador of *Christ* appear?

V. 21. *Ye also*—As well as others.

V. 22. *That he might comfort your hearts*—By relating the Supports I find from God, and the Success of the Gospel.

V. 23. *Peace*—This Verse recapitulates the whole Epistle.

V. 24. *In sincerity*—Or in *incorruption*; without corrupting his genuine Gospel, without any Mixture of corrupt Affections. And that with Continuance, till Grace issue in Glory.

N O T E S

O N

ST. PAUL's Epistle to the PHILIPPIANS.

PHILIPPI was so called from *Philip* King of *Macedonia*, who much enlarged and beautified it. Afterwards it became a *Roman* Colony, and the chief City of that Part of *Macedonia*. Hither *St. Paul* was sent by a Vision to preach; and here, not long after his Coming, he was shamefully intreated. Nevertheless many were converted by him, during the short Time of his Abode there; by whose Liberality he was more assisted, than by any other Church of his planting. And they had now sent large Assistance to him by *Epaphroditus*; by whom he returns them this Epistle.

It contains Six Parts,

- | | |
|---|---|
| <p>I. The Inscription, C. i. 1, 2</p> <p>II. Thanksgiving and Prayers for them, 3—11</p> <p>III. He relates his present State and good Hope: 12—24</p> <p style="padding-left: 20px;">Whence he exhorts them,</p> <p style="padding-left: 40px;">1. While he remains with them, to walk worthy of the Gospel, 25—30</p> <p style="padding-left: 120px;">C. ii. 1—16</p> <p style="padding-left: 40px;">2. Though he should be killed, to rejoice with him, 17, 18</p> <p style="padding-left: 20px;">And promises,</p> <p style="padding-left: 40px;">1. To certify them of all Things by <i>Timotheus</i>, 19—24</p> | <p style="padding-left: 20px;">2. In the mean time to send <i>Epaphroditus</i>, 25—30</p> <p>IV. He exhorts them to rejoice, C. iii. 1—3</p> <p style="padding-left: 20px;">admonishing them, to beware of false Teachers, and to imitate the true, 2—21</p> <p style="padding-left: 20px;">commending Concord, C. iv. 1—3</p> <p style="padding-left: 20px;">He again exhorts them to Joy and Meekness, 4—7</p> <p style="padding-left: 20px;">and to whatsoever Things are excellent, 8, 9</p> <p>V. He accepts of their Liberality, 10—20</p> <p>VI. The Conclusion, 21—23</p> |
|---|---|

P H I L I P P I A N S.

1. **P**AUL and *Timotheus*, the servants of Jesus Christ, to all the saints in
2. **C**hrist Jesus who are at *Philippi*, with the bishops and deacons, Grace be unto you, and peace from God our Father and the Lord Jesus Christ.

V. 1. *Servants*—*St. Paul* writing familiarly to the *Philippians*, does not stile himself an Apostle. And under the common Title of *Servants*, he tenderly and modestly joins with himself his Son *Timotheus*, who had come to *Philippi* not long after *St. Paul* had received

him, *Acts* xvi. 3, 12. To all the saints—The Apostolic Epistles were sent more directly to the Churches, than to the Pastors of them; with the bishop and deacons—The former properly took Care of the internal State, the latter of the Externals of the Church, (1 *Tim.* iii. 2—8.)

3, 4 I thank my God upon every mention of you, Always in all my
 5 prayers making supplication for you all with joy, For your fellowship
 6 in the gospel, from the first day until now: Being persuaded of this
 very thing, that he who hath begun a good work in you, will perfect *it*
 7 until the day of Jesus Christ, As it is right for me to think this of you
 all, because I have you in my heart, who were all partakers of my grace,
 both in my bonds, and in the defence and confirmation of the gospel.
 8 For God is my witness, how I long for you all, with the bowels of Je-
 9 sus Christ. And this I pray, that your love may abound yet more and
 10 more, in all knowledge and *in all spiritual sense*, That ye may try the
 things that are excellent, that ye may be sincere and without offence unto
 11 the day of Christ, Being filled with the fruits of righteousness, which
 are through Christ Jesus, to the glory and praise of God.

2-8.) Although these were not wholly confined to the one, neither those to the other. The Word *Bishops* here includes all the *Presbyters* at *Philippi*, as well as the *Ruling Presbyter*: The Names *Bishop* and *Presbyter*, or *Elder*, being promiscuously used in the First Ages.

V. 4. *With joy*—After the Epistle to the *Ephesians*, wherein Love reigns, follows this, wherein there is perpetual Mention of Joy. *The fruit of the Spirit is love, joy.* And Joy peculiarly enlivens Prayer. The Sum of the whole Epistle is, *I rejoice. Rejoice ye. In all my prayers*—The same as, *upon every mention*.

V. 5. The Sense is, *I thank God for your fellowship with us in all the Blessings of the gospel*, which I have done *from the first day* of your receiving it *until now*.

V. 6. *Being persuaded*—The Grounds of which Persuasion are set down in the following Verse, *that he who hath begun a good work in you will perfect it until the day of Christ*—That he who having justified, hath begun to sanctify you, will carry on this Work, till it issue in Glory.

V. 7. *As it is right for me to think this of you all*—Why? He does not say, “Because of an ‘Eternal Decree;’” or, “Because a Saint ‘must persevere;’” but *Because I have you in my heart, who were all partakers of my grace*—That is, *Because ye were all (for which I have you in my heart—I bear you the most grateful and tender Affection) partakers of my grace*—That is, *Sharers in the Afflictions, which God vouchsafed me as a Grace or Favour, (ver. 29, 30.) both in my bonds, and when I was called forth to answer for myself, and to confirm the Gospel.* It is not improbable, that, after they

had endured that *great trial of affliction*, God had sealed them unto full Victory, of which the Apostle had a prophetic Sight.

V. 8. *I long for you with the bowels of Jesus Christ*—In *Paul*, not *Paul* lives, but *Jesus Christ*. Therefore he longs for them, *with the bowels*, the Tenderness, not of *Paul*, but of *Jesus Christ*.

V. 2. *And this I pray, that your love*—Which they had already shewn, *may abound yet more and more*—The Fire, which burnt in the Apostle, never says, *It is enough: in knowledge and in all spiritual sense*—Which is the Ground of all spiritual Knowledge. We must be inwardly *sensible* of divine Peace, Joy, Love; otherwise we cannot *know* what they are.

V. 10. *That ye may try*—By that spiritual Sense, *the things that are excellent*—Not only good, but the very best: The superior Excellence of which is hardly discerned, but by the adult Christian: *that ye may be inwardly sincere*—Having a single Eye, to the *very best things*, and a pure Heart, and outwardly *without offence*—Holy, unblameable in all Things.

V. 11. *Being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God*—Here are three Properties of that Sincerity, which is acceptable to God. 1. It must bear Fruits, *the fruits of righteousness*, all inward and outward Holiness, all good Tempers, Words, and Works, and that so abundantly, that we may be *filled* with them: 2. The Branch and the Fruits must derive both their Virtue and their very Being from the all-supporting, all-supplying Root, *Jesus Christ*: 3. As all these flow from the
 Y y y Grace

12 Now I would have you know, brethren, that the things concerning
 13 me have fallen out rather to the furtherance of the gospel: So that my
 bonds in Christ have been made manifest in the whole palace, and to all
 14 others: And many of the brethren trusting in the Lord through my
 bonds, are more abundantly bold to speak the word without fear.
 15 Some indeed preach Christ even through envy and strife; but some through
 16 good will. The one preach Christ out of contention, not sincerely, sup-
 17 posing to add affliction to my bonds: But the others out of love, know-
 18 ing that I am set for the defence of gospel. What then? still every way,
 whether in pretence or in truth, Christ is preached; and in this I re-
 19 joice, yea, and will rejoice. For I know that this shall turn to my sal-
 vation, through your prayer, and the supply of the Spirit of Jesus Christ:
 20 According to my earnest expectation and hope, that I shall be ashamed
 in nothing, but that with all boldness, as always, so now also, Christ
 shall be magnified in my body, whether by life or by death.
 21 For to me to live *is* Christ, and to die *is* gain. But if *I am* to
 22 live in the flesh, this *is* the fruit of my labour, and what I should chuse,
 23 I know not. For I am in a strait between two, having a desire to de-

Grace of Christ, so they must issue in the glory and praise of God.

V. 12. *The things concerning me*—My Sufferings, have fallen out rather to the furtherance than (as you feared) the Hindrance of the gospel.

V. 13. *My bonds in Christ*—Endured for his Sake, have been made manifest—Much taken Notice of, in the whole palace—Of the Roman Emperor.

V. 14. *And many*—Who were before afraid, trusting in the Lord through my bonds—When they observed his Constancy, and Safety notwithstanding.

V. 15. *Some indeed*—This is treated of in the following Verses.

V. 16. *Out of contention*—Envyng St. Paul's Success, and striving to hurt him thereby; not sincerely—From a real Desire to glorify God, but supposing—Though they were disappointed, to add more afflictions to my bonds—By incraging the Romans against me.

V. 17. *Out of love*—To Christ and me; knowing—Not barely supposing, that I am set—Literally, I lie: Yet still going forward in his Work. He remained at Rome as an Embassador in a Place where he is employed on an important Embassy.

V. 18. *In pretence*—Under Colour of pro-

pagating the Gospel, in truth—With a real Design so to do.

V. 19. *This shall turn to my salvation*—Shall procure me an higher Degree of Glory, through your prayer—Obtaining for me a larger supply of the Spirit.

V. 20. *As always*—Since my Call to the Apostleship, in my body—However it may be disposed of. How that might be, he did not yet know. For the Apostles did not know all Things: Particularly, in Things pertaining to themselves, they had Room to exercise Faith and Patience.

V. 21. *To me to live is Christ*—To know, to love, to follow Christ, is my Life, my Glory, my Joy.

V. 22. *But if*—Here he begins to treat of the former Clause of the preceding Verse. Of the latter he treats ch. ii. 17. *I am to live in the flesh, this is the fruit of my labour*—This is the Fruit of my living longer, that I can labour more. Glorious Labour: Desirable Fruit! In this View, Long Life is indeed a Blessing. And what I should chuse, I know not—That is, if it were left to my Choice.

V. 23. *To depart*—Out of Bonds, Flesh, the World, and to be with Christ—In a nearer and fuller Union. It is better, to depart: It is far better, to be with Christ.

V. 24. I

24 part and to be with Christ, *which is* far better. But to remain in the
 25 flesh *is* more needful for you. And being persuaded of this, I know
 that I shall remain and continue with you all, for your furtherance and
 26 joy of faith: That your rejoicing for me may abound through Christ
 27 Jesus, by my presence with you again. Only let your behaviour
 be worthy the gospel of Christ, that whether I come and see you, or be
 absent, I may hear concerning you, that ye stand fast, in one spirit, with
 28 one soul striving together for the faith of the gospel, And in nothing
 terrified by your adversaries, which is to them an evident token of per-
 29 dition, but to you of salvation. This also *is* of God. For to you it is
 given with regard to Christ, not only to believe on him, but also to suffer
 30 for him: Having the same conflict, which ye saw in me, and now hear
 II. *to be* in me. If *there be* then any consolation in Christ, if any comfort
 of love, if any fellowship of the Spirit, if any bowels and mercies;
 2 Fulfil ye my joy, that ye think the same thing, having the same love,
 3 being of one soul, of one mind. *Do* nothing through strife or vain-
 glory, but in lowliness of mind, esteem each the others better than them-
 4 selves. Aim not every one at his own things, but every one also at the
 5 things of others. Let this mind be in you, which was also in Christ
 6 Jesus, Who being in the form of God, thought it not robbery to be

V. 25. *I know*—By a prophetic Notice, given him while he was writing this, *that I shall continue* some time longer *with you*—And doubtless he did see them, after this Confinement.

V. 27. *Only*—Be careful for this, and nothing else, *stand fast in one spirit*—Of Love; *with one soul*—With the most perfect Unanimity, *striving together*—With united Strength and Endeavours, *for the faith of the gospel*—For all the Blessings revealed and promised therein.

V. 28. *Which*—Namely, their being Adversaries to the Word of God, and to you the Messengers of God, *is an evident token*—That they are in the high Road to Perdition, and you in the Way of Salvation.

V. 29. *For to you it is given*—As a special Token of God's Love, and of your being in the Way of Salvation.

V. 30. *Having the same kind of conflict* with your Adversaries, *which ye saw in me*—When I was with you, *Acts xvi. 12, 19, &c.*

V. 1. *If there be therefore any consolation*—In the Grace of Christ, *if any comfort*—In the Love of God, *if any fellowship of the Holy Ghost*; *if any bowels of mercies*—Resulting

therefrom; any tender Affection toward each other:

V. 2. *Think the same thing*—Seeing Christ is your common Head; *having the same love*—To God, your common Father: *being of one soul*—Animated with the same Affections and Tempers, as ye have all drank into one Spirit; *of one mind*—Tenderly rejoicing and grieving together.

V. 3. *Do nothing through contention*—Which is inconsistent with your thinking the same Thing, *or vain-glory*—Desire of Praise, which is directly opposite to the Love of God; *but esteem each the others better than themselves*—(For every one knows more Evil of himself than he can of another.) Which is a glorious Fruit of the Spirit, and an admirable Help to your continuing of one soul.

V. 4. *Aim not every one at his own things*—Only. If so, ye have not Bowels of Mercies.

V. 6. *Who being in the essential form*, the incommunicable Nature of God from Eternity (as he was afterward in the form of man, real God, as real Man) *counted it no act of robbery* (that is the precise Meaning of the Words) *no Invasion*

7 equal with God; Yet emptied himself, taking the form of a servant,
 8 being made in the likeness of men. And being found in fashion as a
 man, he humbled himself, becoming obedient even unto death, yea, the
 9 death of the cross. Wherefore God also hath highly exalted him, and
 10 hath given him a name which is above every name, That at the name
 of Jesus every knee might bow, of those in heaven, and those on earth,
 11 and those under the earth: And every tongue might confess, that Jesus
 12 Christ is Lord in the glory of God the Father. Wherefore, my be-
 loved, as ye have always obeyed, not as in my presence only, but much
 more now in my absence, work out your own salvation with fear and
 13 trembling. For it is God that worketh in you according to his good

Invasion of another's Prerogative, but his own strict and unquestionable Right, *to be equal with God*. The Word here translated *equal*, occurs in the Adjective Form, five or six Times in the New Testament, *Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. Rev. xxi. 16*. In all which Places it expresses not a bare *Resemblance*, but a real and proper *Equality*. It here implies both the *Fulness* and the supreme *Height* of the Godhead; to which are opposed he *emptied* and he *humbled himself*.

V. 7. *Yet*—He was so far from tenaciously insisting upon, that he willingly relinquished his Claim. He was content to forego the Glories of the Creator, and to appear in the Form of a Creature: Nay, to be made in the Likeness of the fallen Creatures; and not only to share the Disgrace, but to suffer the Punishment due to the meanest and vilest among them all! *He emptied himself*—Of that Divine Fulness, which he received again at his Exaltation. Though he remained *full*, (*John i. 14.*) yet he appeared as if he had been *empty*; for he veiled his Fulness from the Sight of Men and Angels. Yea, he not only veiled, but in some Sense renounced the Glory which he had before the World began; *taking*—And by that very Act emptying himself; *the form of a servant*—The *form*, the *likeness*, the *fashion*, though not exactly the same, are yet nearly related to each other. The *form* expresses something absolute; the *likeness* refers to other Things of the same Kind; the *fashion* respects what appears to Sight and Sense; *being made in the likeness of men*—A real Man, like other Men. Hereby he took *the form of a servant*.

V. 8. *And being found in fashion as a man*—A common Man, without any peculiar Excellence or Comeliness, *he humbled himself*—To

a still greater Depth, *becoming obedient*—To God, though equal with him, *even unto death*—The greatest Instance both of Humiliation and Obedience, *yea, the death of the cross*—Inflicted on few but Servants or Slaves.

V. 9. *Wherefore*—Because of his voluntary Humiliation and Obedience. He humbled himself; but *God hath exalted him*—So recompensing his Humiliation, *and hath given him*—So recompensing his emptying himself, *a name which is above every name*—Dignity and Majesty superior to every Creature.

V. 10. *That every knee*—That Divine Honour might be paid him in every possible Manner by every Creature, *might bow*—Either with Love or Trembling, *of those in heaven, earth, under the earth*—That is, through the whole Universe.

V. 11. *And every tongue*—Even of his Enemies, *confess that Jesus Christ is Lord*—JEHOVAH; not now in the form of a servant, but enthroned in the glory of God the Father.

V. 12. *Wherefore*—Having proposed Christ's Example, he exhorts them to secure the Salvation which Christ has purchased: *As ye have always hitherto obeyed*—Both God and me his Minister: *Now in my absence*—When ye have not me to instruct, assist, and direct you, *work out your own salvation*—Herein let every Man aim at his own things, *with fear and trembling*—With the utmost Care and Diligence.

V. 13. *For it is God*—God alone, who is with you, though I am not; *that worketh in you according to his good pleasure*—Not for any Merit of yours. Yet his Influences are not to supersede, but to encourage our own Efforts. *Work out your own salvation*—Here is our Duty: *for it is God that worketh in you*—Here is our Encouragement. And O! what a glorious

14 pleasure, both to will and to do. Do all things without murmurings and
 15 disputings: That ye may be blameless and simple, the sons of God, unrebuk-
 able, in the midst of a crooked and perverse generation, among whom ye shine
 16 as lights in the world, Holding fast the word of life, that I may glory in
 the day of Christ, that I have not run in vain, neither laboured in vain.
 17 Yea, and if I be offered up on the sacrifice and service of your faith, I
 18 rejoice and congratulate you all. For the same cause rejoice ye likewise, and
 19 congratulate me. Now I trust in the Lord Jesus, to send Timotheus to
 20 you shortly, that I also may be encouraged, when I know your state. For
 I have none like-minded, who will naturally care for what concerneth you.
 21 For all seek their own, not the things of Jesus Christ. But ye know the
 22 proof of him, that as a son with his father, he hath served with me in the gos-
 23 pel. Him therefore I hope to send, as soon as ever I know how it will go with
 24 me. But I trust in the Lord that I also myself shall come shortly. Yet
 25 I thought it necessary to send to you Epaphroditus, my brother and com-
 panion in labour and fellow-soldier, but your messenger, and him that
 26 ministered to my need. For he longed after you all, and was full of hea-
 27 vinefs, because ye had heard that he was sick. He was indeed sick nigh

rious Encouragement, to have the Arm of Omnipotence stretched out for our Support and our Succour!

V. 14. *Do all things*—Not only without Contention (ver. 3.) but even *without murmurings and disputings*—Which are real, though smaller Hindrances of Love.

V. 15. *That ye may be blameless*—Before Men, and simple—Before GOD, aiming at Him alone, as the sons of God—The GOD of Love; acting up to your high Character, *unrebukable in the midst of a crooked, guileful, serpentine, and perverse generation*—Such as the Bulk of Mankind always were, *crooked*—By a corrupt Nature, and yet more *perverse* by Custom and Practice.

V. 17. Here he begins to treat of the latter Clause of ch. i. 22. *Yea, and if I be offered*—Literally, *If I be poured out, upon the sacrifice of your faith*—The *Philippians*, as the other converted Heathens, were a Sacrifice to GOD through St. Paul's Ministry. (Rom. xv. 16.) And as in sacrificing, Wine was poured at the Foot of the Altar, so he was willing that his Blood should be poured out. The Expression well agrees with that Kind of Martyrdom, by which He was afterwards offered up to GOD.

V. 18. *Congratulate me*—When I am offered up.

V. 19. *When I know*—Upon his Return, that ye stand steadfast.

V. 20. *I have none*—Of those who are now with me.

V. 21. *For all*—but *Timotheus, seek their own*—Ease, Safety, Pleasure, or Profit. Amazing! In that golden Age of the Church, could St. Paul thoroughly approve of one only, among all the Labourers that were with him? (ch. i. 14, 17.) And how many do we think, can now approve themselves to GOD? *Not the things of Jesus Christ*—They who seek these alone, will sadly experience this. They will find few Helpers like-minded with themselves, willing naked to follow a naked Master!

V. 22. *As a son with his father*—He uses an elegant Peculiarity of Phrase, speaking partly as of a Son, partly as of a Fellow-labourer.

V. 25. *To send Epaphroditus*—Back immediately, *your messenger*—The *Philippians* had sent him to St. Paul, with their liberal Contribution.

V. 26. *He was full of heaviness*—Because he supposed you would be afflicted, at hearing that he was sick.

V. 27. *God had compassion on him*—Restoring him to Health.

V. 28. *That*

unto death; but God had compassion on him; and not on him only, but on
 28 me likewise, lest I should have sorrow upon sorrow. I have sent him
 therefore the more willingly, that ye seeing him again may rejoice, and
 29 that I also may be the less sorrowful. Receive him therefore in the Lord
 30 with all gladness, and honour such. Because for the work of Christ he
 was nigh unto death, not regarding his own life, to supply your deficiency
 of service toward me.

III. Finally, my brethreu, rejoice in the Lord. To write the same things to
 2 you, *is* not tedious to me, and *it is* safe for you. Beware of dogs, beware
 3 of evil-workers, beware of the concision. For we are the circumcision,
 who worship God in spirit, and glory in Christ Jesus, and have no confidence
 4 in the flesh. Though I might have confidence even in the flesh. If
 any man be fully persuaded that he may have confidence in the flesh, I
 5 more: Circumcised the eighth day, of the stock of Israel, of the tribe of
 Benjamin, an Hebrew of Hebrews, touching the law, a Pharisee; Touch-
 ing zeal, persecuting the church, touching the righteousness which is by
 7 the law, blameless. But whatsoever things were gain to me, those I have
 8 accounted loss for Christ. Yea doubtless, and I account all things to be
 loss, for the excellency of the knowledge of Christ Jesus my Lord; for
 whom I have suffered the loss of all things, and do account them but

V. 28. *That I may be the less sorrowful*—When I know you are rejoicing.

V. 30 *To supply your deficiency of service*—To do what you could not do in Person.

V. 1. *The same things*—Which you have heard before.

V. 2. *Beware of dogs*—Unclean, unholy, rapacious Men. The Title which the Jews usually gave the Gentiles, he returns upon themselves. *The concision*—Circumcision being now ceased, the Apostle will not call them the Circumcision; but coins a Term on purpose, taken from a Greek Word used by the Seventy, (Lev. xxi. 5.) for such a Cutting as God had forbidden.

V. 3. *For we*—Christians, *are the only true circumcision*—The People now in Covenant with God, *who worship God in Spirit*—Not barely in the Letter, but with the spiritual Worship of inward Holiness, *and glory in Christ Jesus*—As the only Cause of all our Blessings, *and have no confidence in the flesh*—In any outward Advantage or Prerogative.

V. 4. *Though I*—He subjoins this in the singular Number, because the *Philippians* could not say thus.

V. 5. *Circumcised the eighth day*—Not at ripe Age, as a Proselyte, *of the tribe of Benjamin*—Sprung from the Wife, not the Handmaid, *an Hebrew of Hebrews*—By both my Parents; in every Thing, Nation, Religion, Language. *touching the law, a Pharisee*—One of that Sect, who most accurately observe it.

V. 6. Having such a Zeal for it, as to persecute to the Death, those who did not observe it, *touching the righteousness which is* described and enjoined by the law—That is, external Observances, *blameless*.

V. 7. *But all these things, which I then accounted gain*, which were once my Confidence, my Glory, and Joy, *those*, ever since I have believed, *I have accounted loss*, nothing worth, in comparison of Christ.

V. 8. *Yea, I still account both all these and all things else to be mere loss*, compared to the inward, experimental Knowledge of Christ, as my Lord, as my Prophet, Priest, and King, as teaching me Wisdom, atoning for my Sins, and reigning in my Heart. To refer this to Justification only, is miserably to pervert the whole Scope of the Words. They manifestly relate to Sanctification also; yea to that chiefly. *For whom*

9 dung, that I may gain Christ, And be found in him, not having my
own righteousness, which is of the law, but that which is through faith
10 in Christ, the righteousness which is from God by faith: That I may
know him, and the power of his resurrection, and the fellowship of his
11 sufferings, being made conformable to his death: If by any means I
12 may attain unto the resurrection of the dead. Not that I have already
attained, or am already perfected: but I pursue, if I may apprehend that
13 for which I was also apprehended by Christ Jesus. Brethren, I do not
14 account myself to have apprehended. But one thing *I do*, forgetting
the things that are behind, and reaching forth unto the things which are
before, I press toward the goal, for the prize of the high calling of God
15 in Christ Jesus. Let us therefore, as many as are perfect, be thus
minded; and if in any thing ye be otherwise minded, God shall reveal

whom I have actually suffered the loss of all things—Which the World loves, esteems, or admires: Of which I am so far from repenting, that I still *account them but dung*—The Discourse rises. *Loss* is sustained with Patience; but *Dung* is cast away with Abhorrence. The Greek Word signifies any, the vilest Refuse of Things, the Dross of Metals, the Dregs of Liquors, the Excrements of Animals, the most worthless Scraps of Meat, the basest Offals, fit only for Dogs; *that I may gain Christ*—He that loses all Things, not excepting himself, gains Christ, and is gained by Christ. And still there is more; which even St. Paul speaks of his having not yet gained!

V. 9. *And be found by God*, ingrafted in him, *not having my own righteousness, which is of the law*—That merely outward Righteousness prescribed by the Law, and performed by my own Strength, *but that inward Righteousness which is through faith*—Which can flow from no other Fountain, *the righteousness which is from God*—From his Almighty Spirit, not by my own Strength, but by faith alone. Here also the Apostle is far from speaking of Justification only.

V. 10. The Knowledge of Christ mentioned in the 8th Verse, is here more largely explained. *That I may know him*—As my compleat Saviour, *and the power of his resurrection*—Raising me from the Death of Sin, into all the Life of Love, *and the fellowship of his sufferings*—Being crucified with Him, *and made conformable to his death*—So as to be dead to all Things here below.

V. 11. *The resurrection of the dead*—That is, the Resurrection to Glory.

V. 12. *Not that I have already attained*—The Prize. He here enters on a new Set of Metaphors, taken from a Race. But observe, how in the utmost Fervor, he retains his Sobriety of Spirit, *or am already perfected*—There is a Difference between one that is *perfect*, and one that is *perfected*. The one is fitted for the Race, ver. 15. the other, ready to receive the Prize. *But I pursue, if I may apprehend that*—Perfect Holiness, preparatory to Glory, *for*, in order to *which I was apprehended by Christ Jesus*—Appearing to me in the Way, Acts xxvi. 14. The speaking conditionally both here and in the preceding Verse, implies no Uncertainty, but only the Difficulty of attaining.

V. 13. *I do not account myself to have apprehended this already*; to be already possessor of perfect Holiness.

V. 14. *Forgetting the things that are behind*—Even that Part of the Race which is already run, *and reaching forth unto*—Literally, *stretched out over the things that are before*—Pursuing with the whole Bent and Vigour of my Soul, perfect Love and eternal Glory. *In Christ Jesus*—The Author and Finisher of every good Thing.

V. 15. *Let us, as many as are perfect*—Fit for the Race, strong in Faith (so it means here) *be thus minded*—Apply wholly to this one Thing *and if in any thing ye*—Who are not perfect, who are weak in Faith, *be otherwise minded*—Pursuing other Things, God, if ye desire it, *shall reveal even this unto you*—Will convince you of it.

V. 16. *But*

16 even this unto you. But whereunto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be ye followers together of me, and mark them who walk
18 as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* enemies of the
19 cross of Christ: Whose end *is* destruction, whose god *is* their belly, and *whose* glory *is* in their shame; who mind earthly things) For our conversation is in heaven; from whence also we look for the Saviour,
21 the Lord Jesus Christ, Who will transform our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subject even all things to himself.

IV. Therefore, my brethren, beloved and longed for, my joy and crown,
2 so stand fast in the Lord, *my* beloved. I beseech Euodias, and I beseech
3 Syntyche, to be of one mind in the Lord. And I intreat thee also, true yoke-fellow, help those women who laboured together with me in the gospel, with both Clement and my other fellow-labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: again, I say, rejoice. Let your gentleness be
5 known to all men; the Lord *is* at hand. Be careful for nothing, but in eve-

V. 16. *But* let us take Care, not to lose the Ground we have already gained. *Let us walk by the same rule* we have done hitherto.

V. 17. *Mark them*—For your Imitation.

V. 18. *Weeping*—As he wrote. *Enemies of the cross of Christ*—Such are all cowardly, all shamefaced, all delicate Christians.

V. 19. *Whose end is destruction*—This is placed in the Front, that what follows may be read with the greater Horror, *whose god is their belly*—Whose supreme Happiness lies in gratifying their sensual Appetites, *who mind*—Relish, desire, seek, *earthly things*.

V. 20. *Our conversation*—The Greek Word is of a very extensive Meaning, our Citizenship, our Thoughts, our Affections, are already in heaven.

V. 21. *Who will transform our vile body*—Into the most perfect State, and the most beautiful Form. It will then be purer than the unspotted Firmament, brighter than the Lustre of the Stars: and which exceeds all Parallel, which comprehends all Perfection, *like unto his glorious body*—Like that wonderfully glorious Body which he wears in his heavenly Kingdom, and on his triumphant Throne.

V. 1. *So stand*—As ye have done hitherto.

V. 2. *I beseech*—He repeats this twice, as if speaking to each Face to Face, and that with the utmost Tenderness.

V. 3. *And I intreat thee also, true yoke-fellow*—St. Paul had many Fellow-labourers, but not many Yoke-fellows. In this Number was *Barnabas* first, and then *Silas*, whom he probably addresses here. For *Silas* had been his Yoke-fellow at the very Place, *Acts xvi. 19. Help those women who laboured together with me*, literally, *who wrestled*—The Greek Word doth not imply preaching, or any thing of that Kind: but Danger and Toil endured for the Sake of the Gospel: which was also endured at the same time (probably at *Philippi*) by *Clement and my other fellow-labourers*—This is a different Word from the former, and does properly imply Fellow-Preachers: *whose names*, altho' not set down here, *are in the book of life*—As are those of all Believers: an Allusion to the Wrestlers in the *Olympic Games*, whose Names were all inrolled in a Book. Reader, is thy Name there? Then walk circumspectly, lest the LORD blot thee out of his Book!

V. 5. *Let your gentleness*—Yieldingness, Sweetness of Temper, the Result of Joy in the LORD, *be known*—By your whole Behaviour, *to all men*—Good and bad, gentle and froward. Those of

- 6 ry thing by prayer and supplication with thanksgiving, let your requests be
 7 made known to God: And the peace of God, which surpasseth all under-
 standing, shall keep your hearts and your minds through Christ Jesus.
- 8 Finally, brethren, whatsoever things are true, whatsoever things *are*
 honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever
 things *are* lovely, whatsoever things *are* of good report: if *there be* any
 9 virtue, and if *there be* any praise, think on these things: The things
 which ye have both learned and received, and heard and seen in me, these
 do; and the God of peace shall be with you.
- 10 I rejoiced in the Lord greatly, that now at last your care of me hath
 flourished again; wherein ye were also careful; but ye wanted opportu-
 11 nity. Not that I speak in respect of want; for I have learned in what-
 12 soever state I am, to be content. I know how to be abased, and I

of the roughest Tempers are good-natured to some; (from natural Sympathy and various Motives) a Christian to all. *The Lord*—The Judge, the Rewarder, the Avenger, *is at hand*—Standeth at the Door.

V. 6. *Be anxiously careful for nothing*—If Men are not gentle towards you, yet neither on this, nor any other Account, be careful, but pray. Carefulness and Prayer cannot stand together. *In every thing*—Great and small, let your requests be made known—They who by a preposterous Shame or distrustful Modesty, cover, stifle, or keep in their Desires, as if they were either too small or too great, must be racked with Care; from which they are entirely delivered, who pour them out with a free and filial Confidence; *to God*—'Tis not always proper to disclose them to Men, *by supplication*—Which is the enlarging upon and pressing our Petition, *with thanksgiving*—The surest Mark of a Soul free from Care, and of Prayer joined with true Resignation. This is always followed by Peace. Peace and Thanksgiving are both coupled together, *Col. iii. 15.*

V. 7. *And the peace of God*—That calm, heavenly Repose, that Tranquillity of Spirit, which God only can give, *which surpasseth all understanding*—Which none can comprehend, save he that receiveth it, *shall keep*—Shall guard as a Garrison does a City, *your hearts*—Your Affections, *your minds*—Your Understandings, and all the various Workings of them, thro' the Spirit and Power of *Christ Jesus*, in the Knowledge and Love of God. Without a Guard set on these likewise, the Purity and Vigour of our Affections cannot long be preserved.

V. 8. *Finally*—To sum up all, *whatsoever things are true*—Here are eight Particulars, placed in two fourfold Rows; the former containing their Duty, the latter the Commendation of it. The first Word in the former Row answers the first in the latter, the second Word the second, and so on; *true*—In Speech; *honest*—In Action; *just*—With regard to others; *pure*—With regard to yourselves: *Lovely*—And what more lovely than Truth? *of good report*—As is Honesty even where it is not practised. *If there be any virtue*—And all Virtues are contained in Justice, *if there be any praise*—In those things which relate rather to ourselves than to our Neighbour: *think on these things*—That ye may both practise them yourselves, and recommend them to others.

V. 9. *The things which ye have learned*—As Catechumens, *and received*—By continual Instructions, *and heard and seen*—In my Life and Conversation, *these do, and the God of peace shall be with you*—Not only the Peace of God, but God Himself, the Fountain of Peace.

V. 10. *I rejoiced greatly*—St. Paul was no Stoic. He had strong Passions, but all devoted to God, *that your care of me hath flourished again*—As a Tree blossoms after the Winter. *Ye wanted opportunity*—Either ye had not Plenty yourselves, or you wanted a proper Messenger.

V. 11. *I have learned*—From God. He only can teach this, *in every thing therewith to be content*—Joyfully and thankfully patient. Nothing less is Christian Content. We may observe a beautiful Gradation in the Expressions: *I have learned: I know: I am instructed: I can.*

V. 12. *I know how to be abased*—Having scarce
 Z z z what

know how to abound, every where and in every thing I am instructed,
 13 both to be full and to be hungry, both to abound and to want. I can
 14 do all things through Christ strengthening me. Nevertheless, ye have
 15 done well, that ye did communicate to me in my affliction. And ye
 know likewise, O Philippians, that in the beginning of the gospel, when
 I departed from Macedonia, no church communicated with me in respect
 16 of giving and receiving but you only. For even in Thessalonica ye sent
 17 once and again to my necessities. Not that I desire a gift, but I desire
 18 fruit that may abound to your account. But I have all things, and
 abound: I am filled, having received of Epaphroditus the things *which*
came from you, an odour of a sweet smell, an acceptable sacrifice, well
 19 pleasing to God. And my God shall supply all your need, according
 20 to his riches in glory through Christ Jesus. Now unto our God and
 Father *be* glory for ever and ever. Amen.

21 Salute every faint in Christ Jesus. The brethren who are with me sa-
 22 lute you. All the faints salute you, chiefly they that are of Cesar's
 23 household. The Grace of our Lord Jesus Christ *be* with you all.

what is needful for my Body; *and to abound*—
 Having wherewith to relieve others also. Pre-
 sently after the Order of the Words is inverted,
 to intimate his frequent Transition from Scar-
 city to Plenty, and from Plenty to Scarcity. *I*
am instructed—Literally, *I am initiated* into that
 Mystery, unknown to all but Christians, *both*
to be full and to be hungry—For one Day, *both to*
abound and to want—For a longer Season.

V. 13. Even fulfil *all* the Will of God.

V. 15. *In the beginning of the gospel*—Among

you; when it was first preached at *Philippi*;
in respect of giving—On your Part, *and re-*
ceiving—On Mine.

V. 17. *Not that I desire*—For my own Sake
 the very gift which I receive of you.

V. 18. *An odour of a sweet smell*—More
 pleasing to God, than the sweetest Perfumes
 to Men.

V. 19. *All your need*—As ye have mine, *ac-*
cording to his riches in glory—In his abundant,
 eternal Glory.

N O T E S

O N

ST. PAUL'S Epistle to the COLOSSIANS.

C O L O S S E was a City of the Greater Phrygia, not far from Laodicea and Hierapolis.
 Though St. Paul preached in many Parts of Phrygia, yet he never had been at this
 City. It had received the Gospel by the preaching of Epaphras, who was with St.
 Paul when he wrote this Epistle.

It seems the *Colossians* were now in Danger of being seduced by those who strove to blend Judaism or Heathen Superstitions with Christianity: Pretending, that God, because of his great Majesty was not to be approached but by the Mediation of Angels: And that there were certain Rites and Observances, chiefly borrowed from the Law, whereby these Angels might be made our Friends.

In Opposition to them the Apostle 1. Commends the Knowledge of *Christ*, as more excellent than all other, and so entire and perfect, that no other Knowledge was necessary for a Christian. He 2. shews, That *Christ* is above all Angels, who are only his Servants; and that being reconciled to God through Him, we have free Access to him in all our Necessities.

This Epistle contains,

I. The Inscription,	C. i. 1, 2	1. From Christ the Head,	16—19
II. The Doctrine, wherein the Apostle pathetically explains, the Mystery of Christ,		2. From his Death,	20—23
By Thanksgiving for the Colossians,	3—8	3. From his Exaltation,	C. iii. 1—4
By Prayers for them, with	9—23	2. Particular,	
A Declaration of his Affection for them,	24—29. C. ii. 1—3	1. To avoid several Vices,	5—9
III. The Exhortation,		2. To practise several Virtues,	10, 11
1. General, wherein he excites them to Perseverance, and warns them, Not to be deceived,	4—8	Especially to love one another,	12—15
Describes again the Mystery of Christ, in Order,	9—15	And study the Scriptures,	16, 17
and in the same Order draws his Admonitions,		3. To the Relative Duties of	
		Wives and Husbands,	18, 19
		Children and Parents,	20, 21
		Servants and Masters,	22—25. C. iv. 1
		3. Final, to Prayer,	2—4
		to Spiritual Wisdom,	5, 6
		V. The Conclusion,	7—16

COLOSSIANS.

1. **P**AUL an apostle of Jesus Christ by the will of God, and Timothy² a brother, To the saints and faithful brethren in Christ at Colosse, grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to the God and Father of our Lord Jesus Christ,
4 (praying always for you, Hearing of your faith in Christ Jesus, and of
5 your love to all the saints) For the hope which is laid up for you in
6 heaven, of which ye heard before in the word of truth, Which is come
to you, as also *it is* in all the world, and bringeth forth fruit, as *it hath*

V. 2. *The saints*—This Word expresses their Union with God, and brethren—This, their Union with their Fellow-Christians.

V. 3. *We give thanks*—There is a near Resemblance between this Epistle, and those to the *Ephesians* and *Philippians*.

V. 5. *Ye heard before*—I wrote to you;

in the word of truth—The Gospel preached to you.

V. 6. *It bringeth forth fruit in all the world*—That is, in every Place where it is preached: *ye knew the grace of God in truth*—Truly experienced the gracious Power of God.

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V. 7. *The*

done likewise among you, from the day ye heard *it*, and knew the grace
 7 of God in truth: As ye likewise learned of Epaphras our beloved
 8 fellow-servant, who is a faithful minister of Christ for you: Who also
 9 declared to us your love in the Spirit. For this cause from the day
 we heard *it*, we do not cease to pray also for you, and to desire that ye
 may be filled with the knowledge of his will, in all wisdom and spiritual
 10 understanding; That ye may walk worthy of the Lord, unto all pleasing,
 being fruitful in every good work, and increasing in the knowledge of
 11 God; Strengthened with all might, according to his glorious power,
 12 unto all patience and long-suffering with joyfulness: Giving thanks unto
 the Father, who hath made us meet to partake of the inheritance of the
 13 saints in light: Who hath delivered us from the power of darkness,
 14 and hath translated *us* into the kingdom of his beloved Son, In whom
 15 we have redemption through his blood, the forgiveness of sins: Who
 is the image of the invisible God, the first begotten of every creature.
 16 For through him were created all things, that are in heaven and that are
 on earth, visible and invisible; whether *they be* thrones, or dominions,
 or principalities, or powers; all things were created by him and for

V. 7. *The fellow-servant*—Of Paul and Timothy.

V. 8. *Your love in the Spirit*—Your Love wrought in you by the Spirit.

V. 9. *We pray for you*—This was mentioned in general ver. 3. but now more particularly; *that ye may be filled with the knowledge of his will*—Of his revealed Will, in all wisdom—With all the Wisdom from above, and spiritual understanding—To discern by that Light, whatever agrees with or differs from his Will.

V. 10. *That knowing his whole Will, ye may walk worthy of the Lord, unto all well-pleasing*—So as actually to please him in all Things, daily increasing in the living, experimental knowledge of GOD our Father, Saviour, Sanctifier.

V. 11. *Strengthened unto all patience and long-suffering with joyfulness*—This is the highest Point: Not only to know, to do, to suffer, the whole Will of GOD; but to suffer it to the End, not barely with *Patience*, but with *thankful Joy*.

V. 12. *Who* by justifying and sanctifying us *hath made us meet for Glory*.

V. 13. *Power* detains reluctant Captives. A Kingdom cherishes willing Subjects: *His beloved Son*—This is treated of in the 15th and following verses.

V. 14. *In whom we have redemption*—This is

treated of from the Middle of the 18th verse. The voluntary Passion of our LORD, appeased the Father's Wrath, obtained Pardon and Acceptance for us, and consequently dissolved the Dominion and Power which Satan had over us through our Sins. So that *Forgiveness* is the Beginning of *Redemption*, as the Resurrection is the Completion of it.

V. 15. *Who is*—By describing the Glory of Christ and his Pre-eminence over the highest Angels, the Apostle here lays a Foundation for the Reproof of all Worshippers of Angels: *the image of the invisible God*—Whom none can represent but his only begotten Son; in his Divine Nature, the invisible Image, in his Human, the visible Image of the Father, *the first-begotten of every creature*—That is, begotten before every Creature; subsisting before all Worlds, before all Time, from all Eternity.

V. 16. *For*—This explains the latter Part of the preceding verse: *through*—Implies something prior to the Particles *by* and *for*; so denoting the Beginning, the Progress, and the End: *Him*—This Word, frequently repeated, signifies his supreme Majesty, and excludes every Creature: *were created all things, that are in heaven*—And Heaven itself. But the Inhabitants are named, because more noble than

17 him. And he is before all things, and by him all things consist,
 18 And he is the head of his body the church; who is the beginning, the
 first-begotten from the dead, that in all things he might have the pre-
 19 eminence. For it pleased *the Father*, that all fulness should dwell in
 20 him: And by him to reconcile all things to himself (having made
 peace by him, through the blood of the cross) whether things on earth,
 21 or things in heaven. And you that were once alienated, and enemies
 22 in your mind by wicked works, he hath now reconciled, By the body
 of his flesh, through death, to present you holy, and spotless, and unre-
 23 proveable in his sight: If ye continue in the faith, grounded and set-
 tled, and are not removed from the hope of the gospel which ye have
 heard, which is preached to every creature that is under heaven, whereof
 24 I Paul am made a minister. Now I rejoice in my sufferings for you,
 and fill up in my flesh that which is behind of the sufferings of Christ

than the House: *Invisible*—The several Species of which are subjoined. *Thrones* are superior to *Dominions*, *Principalities* to *Powers*. Perhaps the two latter may express their Office, with regard to other Creatures; the two former may refer to GOD, who maketh them his Chariots, and as it were rideth upon their Wings.

V. 17. *And he is before all things*—Tis not said, *He was*: He is from everlasting to everlasting. *And by him all things consist*—The Original Expression not only implies, That he sustains all Things in Being, but more directly, *All things were and are compacted in him into one system*. He is the Cement as well as Support of the Universe. And is He less than the Supreme GOD?

V. 18. *And*—From the whole, he now descends to the most eminent Part, the Church. *He is the head of the church*—Universal. The supreme and only Head both of Influence and of Government to the whole Body of Believers, *who is*—The Repetition of the Expression (see ver. 15.) points out the Entrance on a new Paragraph, *the beginning*—Absolutely, the Eternal, *the first-begotten from the dead*—From whose Resurrection flows all the Life, Spiritual and Eternal, of all his Brethren; *that in all things*—Whether of Nature or Grace, He might have the Pre-eminence. Who can sound this Depth?

V. 19. *For it pleased the Father, that all fulness*—All the Fulness of GOD, *should dwell in him*—Constantly, as in a Temple, and always ready for our Approach to Him.

V. 20. *Through the blood of the cross*—The

Blood shed thereon; *whether things on earth*—Here the Enmity began. Therefore this is mentioned first; *or things in heaven*—Those who are now in Paradise, the Saints who died before Christ came.

V. 21. *And you that were alienated and enemies*—Actual Alienation of Affection, makes habitual Enmity; *in your mind*—Both your Understanding and your Affections, *by wicked works*—Which continually feed and increase inward Alienation from and Enmity to GOD; *he hath now reconciled*—From the Moment ye believed.

V. 22. *By the body of his flesh*—(So distinguished from his Body, the Church) The Body here denotes his entire Manhood; *through death*—Whereby he purchased the Reconciliation which we receive by Faith, *to present you*—The very End of that Reconciliation; *holy*—Toward GOD, *spotless*—In yourselves, *unreprovable*—As to your Neighbour.

V. 23. *If ye continue in the faith*—Otherwise ye will lose all the Blessings which ye have already begun to enjoy; *and be not removed from the hope of the gospel*—The glorious Hope of perfect Love; *which is preached*—Is already begun to be preached to every creature under heaven.

V. 24. *Now I rejoice in my sufferings for you, and fill up*—That is, whereby I fill up, *that which is behind of the sufferings of Christ*—That which remains to be suffered by his Members. These are termed, The Sufferings of Christ, 1. Because the Suffering of any Member, is the Suffering of the whole, and of the Head

25 for his body, which is the church: Of which I am made a minister, according to the dispensation of God, which is given to me for you, fully to
 26 preach the word of God: The mystery which hath been hid from ages and
 27 generations; but now is manifested to his saints: To whom among the Gentiles it was the will of God to make known, what is the riches of this glorious
 28 mystery, which is Christ in you, the hope of glory: Whom we preach, admonishing every man, and teaching every man with all wisdom, that we may
 29 present every man perfect through Christ Jesus. For which also I labour, striving according to his mighty working, who worketh in me mightily.

II. For I would have you know, how great a conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in
 2 the flesh: That their hearts may be comforted, being knit together in love, even unto all riches of the full assurance of understanding, unto the acknowledgment of the mystery of God, both the Father and Christ,
 3 In whom are hid all the treasures of wisdom and knowledge. And this
 4 I say, that no man may beguile you with enticing words. For though
 5 I am absent from you in the flesh, yet I am present with you in spirit, rejoicing to behold your order, and the steadfastness of your faith in Christ.
 6 As ye have therefore received Christ Jesus the Lord, so walk in him;
 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man make a prey of you through philosophy and empty deceit, after the traditions of men, after the rudiments of this

Head especially, which supplies Strength, Spirits, Sense, and Motion to all. 2. Because they are for his Sake, for the Testimony of his Truth. And these also are necessary for the Church; not to reconcile it to God, or satisfy for Sin (for that Christ did perfectly) but for Example to others, perfecting of the Saints, and increasing their Reward.

V. 25. According to the dispensation of God, which is given me—Or, The Stewardship with which I am intrusted.

V. 26. The mystery—Namely Christ both justifying and sanctifying Gentiles as well as Jews; which hath been comparatively hid from former ages and past generations of Men.

V. 27. Christ dwelling and reigning in you, the hope of glory—The Ground of your Hope.

V. 28. We teach the Ignorant, and admonish them that are already taught.

V. 1. How great a conflict—Of Care, Desire, Prayer. As many as have not seen my face—Therefore in writing to the Colossians, he re-

frains from those familiar Appellations, Brethren, Beloved.

V. 2. Unto all riches of the full assurance of understanding, unto the acknowledgment of the mystery of God—That is, unto the fullest and clearest Understanding and Knowledge of the Gospel.

V. 6. So walk in him—In the same Faith, Love, Holiness.

V. 7. Rooted in him—As the Vine; built—On the sure Foundation.

V. 8. Through philosophy and empty deceit—That is, through the empty Deceit of Philosophy blended with Christianity. This the Apostle condemns, 1. Because it was empty and deceitful, promising Happiness, but giving none: 2. Because it was grounded, not on solid Reason, but the traditions of men, Zeno, Epicurus, and the rest: and 3. Because it was so shallow and superficial, not advancing beyond the Knowledge of sensible Things; no, not beyond the first Rudiments of them.

V. 9. For

9 world, and not after Christ. For in him dwelleth the fulness of the God-
 10 head bodily. And ye are filled by him, who is the head of all principality and
 11 power. By whom also ye are circumcised with a circumcision not per-
 formed with hands, in putting off the body of the sins of the flesh, by the
 12 circumcision of Christ: Buried with him in baptism, by which ye are also
 risen with *him*, through the faith of the operation of God, who raised him
 13 from the dead. And you who were dead in trespasses and the uncircum-
 cision of your flesh, hath he quickened together with him, having forgiven
 14 you all trespasses, Having blotted out by *his* decrees the hand-writing
 against us, which was contrary to us; and having nailed it to his cross, he
 15 took it out of the way. *And* having spoiled the principalities and powers,
 he exposed them openly, triumphing over them in him.

V. 9. *For in him dwelleth*—Inhabith, continually abideth *all the fulness of the Godhead*. Believers are filled with all the fulness of God. (Eph. iii. 19.) But in Christ dwelleth *all the fulness of the Godhead*; the most full Godhead: Not only Divine Powers, but the Divine Nature, (ch. i. 19.) *bodily*—Personally, really, substantially. The very Substance of God, if one might so speak, dwells in Christ in the most full Sense.

V. 10. *And ye*—Who believe, *are filled with him*, (John. i. 16.) Christ is filled with God, and ye are filled with Christ. And ye are filled by Him. The Fulness of Christ overflows his Church, (Psalm cxxxiii. 3.) He is originally full. We are filled by Him with Wisdom and Holiness. *Who is the head of all principality and power*—Of Angels as well as Men. Not from Angels therefore, but from their Head are we to ask whatever we stand in need of.

V. 11. *By whom also ye are circumcised*—Ye have received the spiritual Blessings typified of old by Circumcision, *with a circumcision not performed with hands*—By an inward, spiritual Operation, in putting off not a little Skin, but the whole body of the sins of the flesh—All the Sins of your evil Nature, *by the circumcision of Christ*—By that spiritual Circumcision which Christ works in your Heart.

V. 12. Which he wrought in you, when ye were as it were *buried with him in baptism*—The antient Manner of baptizing by Immersion is as manifestly alluded to here, as the other Manner of baptizing by sprinkling or pouring of Water is, Heb. x. 22. But no Strefs is laid on the Age of the Baptized, or the Manner of per-

forming it, in one or the other; but only on our being risen with Christ, through the powerful Operation of God in the Soul; which we cannot but know assuredly, if it really is so: And if we do not experience this, our Baptism has not answered the End of its Institution; *by which ye are also risen with him*—From the Death of Sin to the Life of Holiness. It does not appear, that in all this St. Paul speaks of Justification at all, but of Sanctification altogether.

V. 13. *And you who were dead*—Doubly dead to God, not only wallowing in trespasses, outward Sins, but also in the uncircumcision of your flesh—(A beautiful Expression for Original Sin) the inbred Corruption of your Nature, your uncircumcised Heart and Affections; *hath he*—God the Father, *quickened together with him*—Making you Partakers of the Power of his Resurrection. It is evident, the Apostle thus far speaks, not of Justification, but of Sanctification only.

V. 14. *Having blotted out*—In consequence of his gracious Decrees, That Christ should come into the World to save Sinners, and that whosoever believeth on him should have everlasting Life; *the hand-writing against us*—Where a Debt is contracted, it is usually testified by some Hand-writing. And when the Debt is forgiven, the Hand-writing is destroyed, either by blotting it out, by taking it away, or by tearing it. The Apostle expresses in all these three Ways God's destroying the Hand-writing *which was contrary to us*, or at Enmity with us. This was not properly our Sins themselves; (they were the Debt) but their Guilt and Cry before God.

V. 15. *And having spoiled the principalities and*

16 Let none therefore judge you in meat, or drink, or in respect of a feast-
 17 day, or of the new-moon, or of sabbath-days: Which are a shadow of
 18 things to come; but the body *is* of Christ. Let none defraud you of
 your reward by a voluntary humility and worship of angels, intruding
 into the things which he hath not seen, vainly puffed up by his fleshly
 19 mind, And not holding the head, from which all the body being nourished and knit together, by the joints and ligaments, increaseth with the
 20 increase of God. Therefore if ye are dead with Christ from the rudiments of the world, why, as living in the world, receive ye ordinances,
 21 (Touch not, taste not, handle not: All which are to perish in the
 22 using) after the commandments and doctrines of men? Which things
 23 (though they have indeed a shew of wisdom, in voluntary worship and humility, and not sparing the body) *yet are* not of any value, *but* are
 III. to the satisfying of the flesh. If ye then are risen with Christ, seek
 2 the things above, where Christ sitteth at the right-hand of God. Set
 3 your affections on the things above, not the things on the earth. For ye
 4 are dead, and your life is hid with Christ in God. When Christ, our life shall appear, then shall ye also appear with him in glory.

and powers—The evil Angels of their usurpt Dominion, *he*—GOD the Father, *exposed them openly*—Before all the Hosts of Hell and Heaven, *triumphing over them in or by him*—By Christ. Thus the Paragraph begins with *Christ*, goes on with *him*, and ends with *him*.

V. 16. *Therefore*—Seeing these Things are so, *let none judge you*—That is, regard none who judge you, *in meat or drink*—For not observing the Ceremonial Law, in these or any other Particulars, *or in respect of a yearly feast, the new-moon, or the weekly Jewish sabbaths*.

V. 17. *Which are* but a lifeless shadow; but the body, the Substance *is* of Christ.

V. 18. Out of pretended humility, they worshipped angels, as not daring to apply immediately to GOD. Yet this really sprung from their being puffed up, (the constant Fore-runner of a fall. Prov. xvi. 18.) So far was it from being an Instance of true Humility.

V. 19. *And not holding the head*—He does not hold Christ, who does not trust in him alone. All the Members are *nourished* by Faith, and knit together by Love and mutual Sympathy.

V. 20. *Therefore*—The Inference begun, ver. 16. is continued. A new Inference follows, ch. iii. 1. *If ye are dead with Christ from the rudiments of the world*—That is, *If ye are dead*

with Christ, and so freed from them, *why receive ye ordinances*—Which Christ hath not enjoined; from which he hath made you free.

V. 21. *Touch not*—An unclean Thing, *taste not*—Any forbidden Meat, *handle not*—Any consecrated Vessel.

V. 22. *Perish in the using*—Have no farther Use, no Influence on the Mind.

V. 23. *Not sparing the body*—Denying it many Gratifications, and putting it to many Inconveniences. Yet they are *not of any real value* before GOD, nor do they, upon the whole, mortify, but *satisfy the flesh*. They indulge our corrupt Nature, our Self-will, Pride, and Desire of being distinguished from others.

V. 1. *If ye are risen, seek the things above*—As Christ being risen, immediately went to Heaven.

V. 3. *For ye are dead*—To the Things on Earth, and your real, spiritual life is hid from the World, and laid up in God, *with Christ*—Who hath merited, promised, prepared it for us, and gives us the Foretaste and Earnest of it in our Hearts.

V. 4. *When Christ*—The Abruptness of the Sentence, surrounds us with sudden Light, *our life*—The Fountain of Holiness and Glory, *shall appear*—In the Clouds of Heaven.

V. 5. *Mortify*

5 Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil desire, and covetousness,
 6 which is idolatry: For which things the wrath of God cometh on the
 7 children of disobedience: In which ye also once walked, when ye lived
 8 in them. But now put ye likewise all these things off, anger, wrath, ill-
 9 nature, evil-speaking, filthy discourse out of your mouth. Lie not one
 10 to another, seeing ye have put off the old man with his deeds, And
 have put on the new *man*, which is renewed in knowledge, after the
 11 image of him that created him: Where there is neither Greek nor Jew,
 circumcision nor uncircumcision; barbarian, Scythian, slave *nor* free;
 12 but Christ *is* all, and in all. Put on therefore, as the elect of God,
 holy and beloved, bowels of mercies, kindness, humbleness of mind,
 13 meekness, long-suffering: Forbearing one another, and forgiving one
 another, if any have a complaint against any; even as Christ forgave you,
 14 so also *do* ye. And above all these *put on* love, which is the bond of
 15 perfection: And the peace of God shall rule in your hearts, to which
 16 also ye are called in one body: and be ye thankful. Let the word of
 Christ dwell in you richly in all wisdom, teaching and admonishing one

V. 5. *Mortify therefore*—Put to Death; slay with a continued stroke, *your members*—Which together make up the Body of Sin, *which are upon the earth*—Where they find their Nourishment, *uncleanness*—In Act, Word, or Thought, *inordinate affection*—Every Passion which does not flow from and lead to the Love of God, *evil desire*—The Desire of the Flesh, the Desire of the Eye, and the Pride of Life; *covetousness*—According to the Derivation of the Word, means, The Desire of *having more*, or of *any thing* independent on God, *which is idolatry*—Properly and directly; for it is giving the Heart to a Creature.

V. 6. *For which*—Though the Heathens lightly regarded them.

V. 7. *Living*—Denotes the inward Principle: *Walking*—The outward Acts.

V. 8. *Wrath*—Is lasting Anger, *filthy discourse*—And was there need to warn even these Saints of God, against so gross and palpable a Sin as this? O what is Man, till perfect Love casts out both Fear and Sin!

V. 10. *In knowledge*—The Knowledge of God, his Will, his Word.

V. 11. *Where*—In which Case, it matters not what a Man is externally, whether *Jew* or *Gentile*, *circumcised* or *uncircumcised*, *barbarian*,

void of all the Advantages of Education, yea, *Scythian*, of all Barbarians most barbarous: *But Christ is in all* that are thus renewed, *and is all* Things in them and to them.

V. 12. All who are thus renewed are *elected of God*, *holy*, and therefore the more *beloved of Him*. Holiness is the Consequence of their *Election*, and God's superior Love, of their Holiness.

V. 13. *Forbearing one another*—If any thing is now wrong; *and forgiving one another*—What is past.

V. 14. The Love of God contains the whole of Christian Perfection, and connects all the Parts of it together.

V. 15. *And then the peace of God shall rule in your hearts*—Shall sway every Temper, Affection, Thought, as the *reward* (so the Greek Word implies) of your preceding Love and Obedience.

V. 16. *Let the word of Christ*—So the Apostle calls the whole Scripture, and thereby asserts the Divinity of his Master, *dwell*—Not make a short Stay or an occasional Visit, but take up its stated Residence, *richly*—In the largest Measure, and with the greatest Efficacy, so as to fill and govern the whole Soul.

another in psalms, and hymns, and spiritual songs, singing with grace
 17 in your heart unto the Lord. And whatsoever ye do in word or deed,
do all in the name of the Lord Jesus, giving thanks unto God and the
 Father through him.

18 * Wives, submit yourselves to your own husbands (as is fit) in
 19 the Lord. Husbands, love your wives, and be not bitter against them.
 20 Children, obey your parents in all things; for this is well-pleasing to the
 21 Lord. Fathers, provoke not your children to anger, lest they be discour-
 22 aged. Servants, obey in all things your masters according to the
 flesh; not with eye-service, as men-pleasers, but in singleness of heart,
 23 fearing God. And whatsoever ye do, do it heartily, as to the Lord,
 24 and not to men: Knowing that of the Lord ye shall receive the reward
 25 of the inheritance; for ye serve the Lord Christ. But he that doth
 wrong, shall receive for the wrong he hath done; and there is no respect
 IV. of persons. Masters, render unto your servants that which is just and
 equitable, knowing that ye also have a master in heaven.

2 Continue in prayer, and watch therein with thanksgiving: Withal, pray-
 3 ing likewise for us, that God would open to us a door of utterance, to speak
 4 the mystery of Christ: for which I am also in bonds: That I may
 5 make it manifest, as I ought to speak. Walk in wisdom toward them
 6 that are without, redeeming the time. Let your speech *be* always with
 grace, seasoned with salt, that ye may know how ye ought to answer
 every one.

7 All my concerns will Tychicus declare to you, a beloved brother, and
 8 a faithful minister and fellow-servant in the Lord: Whom I have sent

V. 17. *In the name*—In the Power and Spirit of the Lord Jesus, giving thanks unto God—The Holy Ghost, and the Father through him—Christ.

V. 18. *Wives, submit*—Or be subject to. It is properly a military Term, alluding to that entire Submission that Soldiers pay to their General.

V. 19. *Be not bitter*—(Which may be without any Appearance of Anger) either in Word or Spirit.

V. 21. *Lest they be discouraged*—Which may occasion their turning either desperate or stupid.

V. 22. *Eye-service*—Being more diligent under their Eye than at other Times, *singleness of heart*—A simple Intention of doing right,

without looking any farther, *fearing God*—That is, acting from this Principle.

V. 23. *Heartily*—Chearfully, diligently. *Men pleasers* are soon dejected and made angry; *the single hearted* are never displeased or disappointed, because they have *another aim*, which the Good or Evil Treatment of those they serve cannot disappoint.

V. 1. *Just*—According to your Contract; *equitable*—Even beyond the Letter of your Contract.

V. 3. *That God would open to us a door of utterance*—That is, Give us utterance, that we may open our mouth boldly, Eph. vi. 19. and give us an Opportunity of speaking, so that none may be able to hinder.

V. 6. *Let your speech be always with grace*—

* Eph. v. 22, &c.

Seasoned.

to you for this very thing, that he might know your state and comfort
 9 your hearts, With Onesimus, a faithful and beloved brother, who is
 one of you: they will make known to you all things that *are done* here.
 10 Aristarchus, my fellow-prisoner, saluteth you, and Marcus, sister's
 son to Barnabas; (touching whom ye have received directions, if he come
 11 to you, receive him,) And Jesus, called Justus, who are of the circum-
 cision: these *are* the only fellow-workers unto the kingdom of God,
 12 who have been a comfort to me. Epaphras, who is one of you, a ser-
 vant of Christ, saluteth you, always labouring fervently for you in
 prayers, that ye may stand, perfect and filled, with all the will of God.
 13 For I bear him witness, that he hath a great zeal for you, and for them
 14 in Laodicea, and for them in Hierapolis. Luke the beloved physician,
 15 and Demas salute you. Salute the brethren at Laodicea, and Nymphas,
 16 and the church in his house. And when this epistle hath been read
 among you, cause that it be read also in the church of the Laodiceans,
 17 and that ye likewise read the epistle from Laodicea. And say to Ar-
 chippus, Take heed that thou fulfil the ministry which thou hast re-
 18 ceived in the Lord. The salutation of *me* Paul by my own hand. Be
 mindful of my bonds. Grace *be* with you. Amen.

Seasoned with the Grace of God, as Flesh is with salt.

V. 10. *Aristarchus, my fellow-prisoner*—Such was Epaphras likewise for a Time. *Philemon*, ver. 23. *Ye have received directions*—Namely, by Tychicus, bringing this Letter. The Antients adapted their Language to the Time of reading the Letter; not (as we do) to the Time when it was written. It is not improbable, they might have scrupled to receive him, without this fresh Direction, after he had left St. Paul and departed from the Work.

V. 11. *These*—Three, *Aristarchus, Marcus*, and *Justus*, of all the circumcision, that is, my Jewish Fellow-labourers, *are the only fellow-workers unto the kingdom of God*—That is, in preaching the Gospel, *who have been a comfort to me*—What then can we expect? That all our Fellow-workers should be a Comfort to us?

V. 12. *Perfect*—Endued with every Christian Grace, *filled*—As no longer being Babes, but

grown up to the Measure of the Stature of Christ, being full of his Light, Grace, Wisdom, Holiness.

V. 14. *Luke, the physician*—Such he had been at least, if he was not then.

V. 15. *Nymphas*—Probably an eminent Christian at Laodicea.

V. 16. *The epistle from Laodicea*—Not, to Laodicea. Perhaps some Letter had been written to St. Paul from thence.

V. 17. *And say to Archippus*—One of the Pastors of that Church, *take heed*—It is the Duty of the Flock to try them that say they are Apostles, to reject the false, and to warn, as well as to receive the real; *the ministry*—Not a Lordship, but a service, a laborious and painful work; an Obligation to do and suffer all Things; to be the least and the Servant of all; *in the Lord—Christ*; by whom and for whose Sake, we receive the various Gifts of the Holy Spirit.

NOTES

ON

ST. PAUL's First Epistle to the THESSALONIANS.

THIS is the first of all the Epistles which St. Paul wrote. *Thessalonica* was one of the chief Cities of *Macedonia*. Hither St. Paul went after the Persecution at *Philippi*. But he had not preached here long, before the unbelieving Jews raised a Tumult against him and *Silvanus* and *Timotheus*. On this the Brethren sent them away to *Berea*. Thence St. Paul went by Sea to *Athens*, and sent for *Silvanus* and *Timotheus*, to come speedily to him. But being in Fear lest the *Thessalonian* Converts should be moved from their Stedfastness, after a short Time he sends *Timotheus* to them to know the State of their Church. *Timotheus* returning found the Apostle at *Corinth*; from whence he sent them this Epistle, about a Year after he had been at *Thessalonica*.

The Parts of it are these,

I. The Inscription,	C. i. 1	2. His Care,	C. iii. 1—5
II. He celebrates the Grace of God towards them,	2—10	3. His Joy and Prayer for them,	6—13
mentions the Sincerity of himself and his Fellow-labourers; and,	C. ii. 1—12	IV. He exhorts them to grow,	C. iv. 1—8
the Teachableness of the <i>Thessalonians</i> ,	13—16	1. In Holiness,	9—12
III. He declares,		2. In brotherly Love with Industry,	
1. His Desire,	17—20	V. He teaches and exhorts,	
		1. Concerning them that Sleep,	13—18
		2. Concerning the Times,	C. v. 1—11
		VI. He adds miscellany Exhortations,	12—24
		VII. The Conclusion,	25—28

I. THESSALONIANS.

I. **P**AUL and *Silvanus* and *Timotheus* to the church of the *Thessalonians* in God the Father and the Lord Jesus Christ, Grace be unto you and peace from God our Father and the Lord Jesus Christ.

2 We give thanks to God always for you all (making mention of you

V. 1. *Paul*—In this Epistle St. Paul neither uses the Title of an *Apostle*, nor any other, as writing to pious and simple-hearted Men, with the utmost Familiarity. There is a peculiar Sweetness in this Epistle, unmixed with any Sharpness or Reproof: Those Evils which the Apostles afterward reprov'd, having not yet crept into the Church.

V. 3. Re-

3 in our prayers, Remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of our God and Father :) Knowing, beloved brethren, your election of God. For our gospel came not to you in word only, but also with power, and with the Holy Ghost, and with much assurance; as ye know what manner of men we were among you, for your sake. And ye became imitators of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. So that ye became examples to all that believed in Macedonia and Achaia. For from you the word of the Lord sounded forth, not only in Macedonia and Achaia, but your faith toward God went abroad in every place also, so that we need not speak any thing. For they themselves declare concerning us, what manner of entrance to you we had, and how ye turned from idols to God, to serve the living and true God, And to wait for his Son from heaven, whom he hath raised from the dead, even Jesus, who delivereth us from the wrath to come.

II. For yourselves, brethren, know our entrance to you, that it was not in vain: But even after we had suffered before, and had been shamefully treated at Philippi, as ye know, we were bold thro' our God to speak

V. 3. *Remembring in the sight of God*—That is, Praising him for it. *Your work of faith*—Your active, ever-working Faith; and *labour of love*—Love continually labouring for the Bodies or Souls of Men. They who do not thus labour, do not love. *Faith works, love labours, hope patiently suffers all things.*

V. 4. *Knowing your election* (which is thro' faith) by these plain Proofs.

V. 5. *With power*—Piercing the very Heart with a Sense of Sin, and deeply convincing you of your Want of a Saviour, from Guilt, Misery, and eternal Ruin, *with the Holy Ghost*—Bearing an outward Testimony by Miracles, to the Truth of what we preached, and you felt: also by his Descent through laying on of Hands, *with much assurance*—Literally, with full assurance, and much of it: The Spirit bearing Witness by shedding the Love of God abroad in your Hearts, which is the highest Testimony that can be given. And these Signs, if not the miraculous Gifts, always attend the preaching of the Gospel, unless it be in vain: neither are the extraordinary Operations of the Holy Ghost, ever wholly withheld, where the Gospel is preached with Power, and Men are alive to

God; for your sake—Seeking your Advantage, not our own.

V. 6. *Though in much affliction, yet with much Joy.*

V. 8. *For from you the word sounded forth*—(Thessalonica being a City of great Commerce) being echoed, as it were, from you. And your Conversion was divulged far beyond Macedonia and Achaia; so that we need not speak any thing—Concerning it.

V. 9. *For they themselves*—The People wherever we come.

V. 10. *Whom he hath raised from the dead*—In Proof of his future Coming to Judgment, *who delivereth us*—He redeemed us once; he delivers us continually: and will deliver all that believe from the wrath, the eternal Vengeance which will then come upon the Ungodly.

V. 1. What was proposed c. i. v. 5, 6. is now more largely treated of: concerning Paul and his Fellow-labourers, v. 1—12: concerning the Thessalonians, v. 13—16.

V. 2. *We had suffered*—In several Places; *we were bold*—Notwithstanding, *with much contention*—Notwithstanding both inward and outward Conflicts of all Kinds.

V. 3. *For*

3 to you the gospel of God with much contention. For our exhortation
 4 is not of deceit, nor of uncleanness, nor in guile. But as we have been
 approved of God to be intrusted with the gospel, so we speak, not as
 5 pleasing men, but God who trieth our hearts. For neither at any time
 used we flattering words, as ye know, nor a cloak of covetousness:
 6 God is witness: Nor sought we glory of men, neither from you, nor
 from others, when we might have been burdensome, as the Apostles
 7 of Christ. But we were gentle in the midst of you, even as a nurse
 8 cherisheth her own children. So, loving you tenderly, we were ready to
 impart to you not only the gospel of God, but our own souls also, be-
 9 cause ye were dear to us. For ye remember, brethren, our labour and
 toil: working night and day, that we might not burden any of you,
 10 we preached to you the gospel of God. Ye *are* witnesses and God,
 how holily and justly and unblameably we behaved among you that be-
 11 lieve: As ye know how we exhorted and comforted every one of you,
 12 as a father his own children, And charged you to walk worthy of God,
 who hath called you to his kingdom and glory. For this cause also
 13 thank we God without ceasing, *even* because when ye received the word
 of God which ye heard from us, ye received *it*, not *as* the word of men,
 but (as it is in truth) the word of God, who likewise effectually work-
 14 eth in you that believe. For ye, brethren, became followers of the
 churches of God in Christ Jesus, which are in Judea; for ye also suf-
 fered the same things from your own countrymen, as they likewise from
 15 the Jews: Who both killed the Lord Jesus and their own prophets,
 and have persecuted us: and they please not God, and are contrary to

V. 3. *For our exhortation*—That is, our Preaching. A Part is put for the Whole. *Is not at any Time of deceit*—We preach not a Lie, but the Truth of God; *nor of uncleanness*—With any unholy or selfish View. This expression is not always appropriated to Lust, altho' it is sometimes emphatically applied thereto; *nor in guile*—But with great Plainness of Speech.

V. 5. *Flattering words*—This *ye know*, *nor a cloak of covetousness*—Of this God is witness. He calls Men to witness an open Fact: God, the secret Intentions of the Heart: In a Point of a mixt Nature, v. 10. he appeals both to God and Man.

V. 6. *Nor from others*—Who would have honoured us more, if we had *been burdensome*—That is, taken State upon ourselves.

V. 7. *But we were gentle*—Mild, tender, *in the midst of you*—Like a Hen surrounded with

her Young; *even as a nurse cherisheth her own children*—The Offspring of her own Womb.

V. 8. *Our own souls*—To lay down our Lives for your Sake.

V. 10. *Holily*—In the Things of God, *justly*—With regard to Men, *unblameably*—In respect of ourselves, *among you that believe*—Who were the constant Observers of our Behaviour.

V. 11. *By exhorting*, we are moved to do a Thing willingly; *by comforting*, to do it joyfully; *by charging*, to do it carefully.

V. 12. *To his kingdom here, and glory hereafter.*

V. 14. *Ye suffered the same things*—The same Fruit, the same Afflictions, and the same Experiences, at all Times, and in all Places, are an excellent Criterion of Evangelical Truth; *as they from the Jews*—Their Country-men.

V. 15. *Us*—Apostles and Preachers of the Gospel: *They please not God*—Nor are they even

16 all men; Forbidding us to speak to the Gentiles, that they may be saved, to fill up their sins always: but wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, laboured with great desire the more abundantly to see your face. Wherefore we would have come to you (even I Paul) once and again, but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not ye also before our Lord Jesus at his appearing?

III. For ye are our glory and joy. Therefore when we could bear no longer, we thought good to be left at Athens alone, And sent Timotheus our brother and a minister of God and our fellow-worker in the gospel of Christ, to establish you and to comfort you concerning your faith, That no one might be moved by these afflictions; for ye yourselves know that we are appointed hereto. For when we were with you we told you before, we should be afflicted; as it came to pass, and ye know. Therefore when I could bear no longer, I sent to know your faith, lest by any means the tempter should have tempted you, and our labour be in vain. But now when Timotheus was come to us from you, and had brought us the good tidings of your faith and love, and that ye have a good remembrance of us always, longing to see us, as we also to see you: Therefore, brethren, we were comforted over you, in all our affliction and distress by your faith. For now we live, if ye stand

even careful to please him, notwithstanding their fair Professions: *and are contrary to all men*—Are common Enemies of Mankind; not only by their continual Seditions and Insurrections; and by their utter Contempt of all other Nations; but in particular, by their endeavouring to hinder their hearing or receiving the Gospel.

V. 16. *To fill up*—The Measure of, *their sins always*—as they have ever done; *but—The Vengeance of God, is come upon them*—hath overtaken them unawares, whilst they were seeking to destroy others, and will speedily complete their Destruction.

V. 17. In this Verse we have a remarkable Instance, not so much of the transient Affections of holy Grief, Desire, or Joy, as of that abiding Tendernefs, that loving Temper, which is so apparent in all St. Paul's Writings, towards those he styles his Children in the Faith. This is the more carefully to be observed, because the *passions* occasionally exercising themselves, and flowing like a Torrent, in the Apostle, are observable to every Reader;

whereas it requires a nicer Attention to discern those calm standing Tempers, that fixed Posture of his Soul, from whence the others only flow out, and which more peculiarly distinguish his Character.

V. 18. *Satan*—By those persecuting Jews, *Acts xvii. 13.*

V. 19. *Ye also*—As well as our other Children.

V. 1. *We*—Paul and Silvanus, *could bear no longer*—Our Desire and Fear for you.

V. 3. *We are appointed hereto*—Are, in every respect, laid in a fit Posture for it, by the very Design and Contrivance of God himself: For the Trial and Increase of our Faith and all other Graces. He gives Riches to the *World*; but stores up his Treasure of wholesome Afflictions for his *children*.

V. 6. *But now when Timotheus was come to us from you*—Immediately after his Return St. Paul wrote; while his Joy was fresh, and his Tendernefs at the Height.

V. 8. *Now we live*—Indeed. We enjoy Life; so great is our Affection for you.

V. 10. *And*

9 fast in the Lord. For what thanks can we render to God for you, for
 10 all the joy wherewith we rejoice for your sake before our God? Night
 and day praying exceedingly, that we may see your face, and perfect that
 which is wanting in your faith. Now our God and Father himself
 11 and our Lord Jesus direct our way unto you. And the Lord make you
 12 to increase and abound in love towards one another and towards all men,
 13 as we also *do* towards you, That he may establish your hearts unblame-
 able in holiness (before our God and Father, at the appearing of our
 Lord Jesus Christ) with all his saints.

IV. It remaineth then, brethren, that we beseech and exhort you by the
 Lord Jesus, as ye have received of us how ye ought to walk and to please
 2 God, that ye abound *therein* more and more. For ye know what com-
 3 mandments we gave you by the Lord Jesus. For this is the will of God,
 4 *even* your sanctification, that ye abstain from fornication; That every
 one of you know *how* to possess his vessel in sanctification and honour;
 5,6 Not in passionate desire, as the Gentiles who know not God. That
 none circumvent or defraud his brother in this matter, because the Lord
 is an avenger of all these things, as we have also told you before and
 7 testified. For God hath not called us to uncleanness, but to holiness.
 8 He therefore that despiseth, despised not man but God; who hath also
 given you his Holy Spirit.

V. 10. *And perfect that which is wanting in your faith*—So St. Paul did not know, That they who are once upon the rock, no longer need to be taught by Man!

V. 11. *Direct our way*—This Prayer is addressed to Christ as well as to the Father.

V. 13. *With all his*—Christ's, saints—Both Angels and Men.

V. 1. *More and more*—It is not enough to have faith, even so as to please God, unless we abound more and more therein.

V. 3. *Sanctification*—Entire Holiness of Heart and Life: Particular Branches of it are subjoined, *that ye abstain from fornication*—A beautiful Transition from Sanctification to a single Branch of the contrary. And this shews that nothing is so seemingly distant, or below our Thoughts, but we have need to guard against it.

V. 4. *That every one know*—For this requires Knowledge as well as Chastity, *to possess his vessel*—His Wife, *in sanctification and honour*—So as neither to dishonour God or himself, nor

to obstruct, but further Holiness: Remembering Marriage is not designed to inflame, but to conquer natural Desires.

V. 5. *Not in passionate desire*—Which had no Place in Man when in a State of Innocence. *Who know not God*—And so may naturally seek Happiness in a Creature. What seemingly accidental Words slide in: And yet how fine and how vastly important!

V. 6. *In this matter*—By violating his Bed. The Things forbidden here are three: *fornication* (v. 3.) *the passion of desire*, or inordinate Affection in the married State, (v. 5.) and the Breach of Marriage Contract.

V. 8. *That despiseth*—The Commandments we gave; *but God*—Himself, *who hath also given you his Holy Spirit*—To convince you of the Truth and enable you to be holy. What naked Majesty of Words! how oratorical, and yet with what great Simplicity! a Simplicity that does not impair, but improve the Understanding to the utmost; that, like the Rays of Heat through a Glass, collects all the Powers of

9 Touching brotherly love, we need not write to you: for ye yourselves
10 are taught of God to love one another. And indeed ye do it toward
all the brethren that are in all Macedonia; but we exhort you, bre-
11 thren, that ye increase more and more, And that ye study to be quiet
and to do your own business, and to work with your hands, as we com-
12 manded you; That ye may walk decently toward them that are with-
out, and may want nothing.

13 Now we would not have you ignorant, brethren, concerning them
that are asleep, that ye sorrow not, even as others who have no hope.
14 For if we believe, that Jesus died and rose again, so will God bring
15 with him those also that sleep in Jesus. For this we say unto you by
the word of the Lord, that we who are alive, who are left to the appearing
16 of the Lord, shall not prevent them that are asleep. For the Lord
himself shall descend from heaven, with a shout, with the voice of an
archangel, and with the trumpet of God; and the dead in Christ shall rise
17 first. Then we who are alive, who are left, shall be caught up together
with them in clouds to meet the Lord in the air; and so shall we be
18 ever with the Lord. Wherefore comfort one another with these words.

V. But of the times and seasons, brethren, ye have no need that I
2 write to you. For ye yourselves know perfectly, that the day of

of Reason into one orderly Point, from being scattered Abroad in utter Confusion.

V. 9. *We need not write*—Largely; *For ye are taught of God*—By his Spirit.

V. 11. *That ye study*—Literally, *that ye be ambitious*: An Ambition worthy a Christian, *to work with your hands*—Not a needless Caution: For temporal Concerns are often a Cross to them who are newly filled with the Love of God.

V. 12. *Decently*—That they may have no Pretence to say (but they will say it still) “This Religion makes Men idle, and brings them to Beggary”, *and may want nothing*—Needful for Life and Godliness. What Christian desires more?

V. 13. *Now*—Herein the Efficacy of Christianity greatly appears, That it neither takes away, nor embitters, but sweetly tempers that most refined of all Affections, our Desire of, or Love to, the Dead.

V. 14. *So*—As God raised him; *with him*—With their living Head.

V. 15. *By the word of the Lord*—By a particular Revelation, *we who are left*—This in-

timates the Fewness of those who will be then alive, compared to the Multitude of the Dead. Believers of all Ages and Nations, make up, as it were one Body: In consideration of which, the Believers of that Age, might put themselves in the Place, and speak in the Person of them who were to live till the Coming of the LORD. Not that St. Paul hereby asserted (though some seem to have imagined so) that the Day of the LORD was at hand.

V. 16. *With a shout*—Properly, a Proclamation made to a great Multitude: Above this is, *The voice of an archangel*: Above both, *The trumpet of God*! The Voice of God somewhat analogous to the Sound of a Trumpet.

V. 17. *Together*—In the same Moment, *in the air*—The Wicked will remain beneath, while the Righteous, being absolved, shall be Assessors with their Lord in the Judgment, *with the Lord*—In Heaven.

V. 1. *But of the precise times*, when this shall be.

V. 2. *For this in general ye do know*: and ye can and need know no more.

4 B

V. 3. *When*

3 the Lord ~~to~~ cometh as a thief in the night. When they say, peace
 and safety, then sudden destruction cometh upon them, as travail upon
 4 a woman with child, and they shall not escape. But ye, brethren,
 5 are not in darkness, that that day should overtake you as a thief. Ye
 are all children of the light and children of the day: we are not *children*
 6 of the night, nor of darkness. Therefore let us not sleep as the others,
 7 but let us awake and keep awake. For they that sleep, sleep in the
 8 night, and they that are drunken are drunken in the night. But let
 us who are of the day keep awake, having put on the breast-plate of
 9 faith and love, and for an helmet the hope of salvation. For God hath
 not appointed us to wrath, but to obtain salvation by our Lord Jesus
 10 Christ, Who died for us, that whether we wake or sleep, we may live
 11 together with him. Wherefore comfort one another and edify one ano-
 ther, as also ye do.

12 Now we beseech you, brethren, to know them that labour among
 13 you, and are over you in the Lord, and admonish you, And to esteem
 them very highly in love for their works sake, *and* be at peace among
 14 yourselves. And we exhort you, brethren, warn the disorderly, com-
 fort the feebleminded, support the weak, be long suffering toward
 15 all men. See that none render to any man evil for evil, but ever fol-
 16 low that which is good, both to one another and to all men. Rejoice

V. 3. *When they*—The Men of the Word, say.

V. 4. *Ye are not in darkness*—Sleeping secure in Sin.

V. 6. *Awake and keep awake*—Being awakened, let us have all our spiritual Senses about us.

V. 7. *They usually sleep and are drunken in the night*—These Things do not love the Light.

V. 9. *God hath not appointed us to wrath*—As he hath the obstinately impenitent.

V. 10. *Whether we wake or sleep*—Be alive or dead, at his Coming.

V. 12. *Know them that, 1. labour among you, 2. are over you in the Lord, 3. admonish you.*

Know—See; mark; take knowledge of them and their Work. Sometimes the same Person may both *labour*, that is, preach, *be over*, or govern, and *admonish* the Flock by particular Application to each: Sometimes two or more different Persons, according as God variously dispenses his Gifts. But O! what a Misery is it, when a Man undertakes this whole Work, without either Gifts or Grace for any Part of it! Why then will he undertake it? For Pay? What! will he *sell* both his own Soul, and

all the Souls of the Flock? What Words can describe such a Wretch as this? And yet even *This* may be an *Honourable Man*!

V. 13. *Esteem them very highly*—Literally, *more than abundantly, in love*—The inexpressible Sympathy that is between true Pastors and their Flock is intimated, not only here, but also in divers other Places of this Epistle. (See ch. ii. 7, 8.) *for their works sake*—The principal Ground of their vast Regard for them. But how are we to *esteem* them who do not *work* at all?

V. 14. *Warn the disorderly*—Them that stand as it were, out of their Rank, in the spiritual Warfare: Some such were even in that Church; *the feeble minded*—Literally, *them of little soul*, such as have no spiritual courage.

V. 15. *See that none*—Watch over both yourselves and each other: *follow that which is good*—Do it resolutely and perseveringly.

V. 16. *Rejoice evermore*—In uninterrupted Happiness in God, *pray without ceasing*—Which is the Fruit of *always rejoicing in the Lord*: *in every thing give thanks*—Which is the Fruit of both

- 17,18 evermore: Pray without ceasing: In every thing give thanks; for this
 19 is the will of God in Christ Jesus concerning you. Quench not the
 20,21 Spirit. Despise not prophesyings. Prove all things; hold fast that
 22,23 which is good. Abstain from all appearance of evil. And the God of
 peace himself sanctify you wholly: and may the whole of you, the spirit
 and the soul and the body, be preserved blameless unto the appearing of
 24 our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.
 25,26 Brethren, pray for us. Salute all the brethren with an holy kiss.
 27 I adjure you by the Lord, that this epistle be read to all the brethren.
 28 The grace of our Lord Jesus Christ be with you. Amen.

both the former. This is Christian Perfection. Farther than this we cannot go; and we need not stop short of it. Our LORD has purchased joy as well as righteousness for us. It is the very design of the Gospel, that, being saved from guilt, we should be happy in the Love of Christ. Prayer may be said to be the breath of our spiritual Life. He that lives cannot possibly cease breathing. So much as we really enjoy of the Presence of GOD, so much Prayer and Praise do we offer up without ceasing: Else our rejoicing is but Delusion. Thanksgiving is inseparable from true prayer. It is almost essentially connected with it. He that always prays, is ever giving Praise; whether in Ease or in Pain; both for Prosperity and for the greatest Adversity. He blesses GOD for all things, looks on them as coming from him, and receives them only for his sake; not chusing nor refusing, liking nor disliking any Thing, but only as it is agreeable or disagreeable to his perfect Will.

V. 18. *For this*—That you should thus rejoice, pray, give Thanks, is the will of God—Always good, always pointing at our Salvation.

V. 19. *Quench not the Spirit*—Wherever it is, it burns, it flames in Holy Love, in Joy, Prayer, Thanksgiving: O quench it not, damp it not, in yourself, or others, either by neglecting to do Good, or by doing Evil!

V. 20. *Despise not prophesyings*—That is Preaching; for the Apostle is not here speaking of extraordinary Gifts. It seems, one Means of Grace is put for all. And whoever despises any of these, under whatever Pretence, will surely (though perhaps gradually and almost insensibly) quench the Spirit.

V. 21. *Mean time, prove all things*—Which any Preacher recommends. (He speaks of Practice, not of Doctrines.) Try every Advice by the Touch-Stone of Scripture, and hold fast that which is good—Zealously, resolutely, di-

ligently, practise it, in spite of all Opposition.

V. 22. And be equally zealous and careful to, *abstain from all appearance of evil*—Observe, those who heap to themselves Teachers, having itching ears, under Pretence of proving all things, have no Countenance or Excuse from this Scripture.

V. 23. *And may the God of peace sanctify you*—By the peace he works in you which is a great means of Sanctification, wholly—The Word signifies wholly and perfectly: Every Part and all that concerns you; all that is of, or about you: and may the whole of you, the spirit and the soul and the body—Just before he said you; now he denominates them from their spiritual State, the Spirit: Gal. vi. 8. wishing that it may be preserved whole and entire: Then from their natural State, the soul and the body; (for these two make up the whole Nature of Man, Matt. x. 28.) wishing it may be preserved blameless till the Coming of Christ. To explain this a little further: Of the three here mentioned, only the two last are the natural, constituent Parts of Man. The first is adventitious and the supernatural Gift of GOD, to be found in Christians only. That Man cannot possibly consist of three Parts appears hence. The Soul is either Matter or not Matter; there is no Medium. But if it is Matter, it is Part of the Body: If not Matter, it coincides with the Spirit.

V. 24. *Who also will do it*—Unless you quench the Spirit.

V. 27. *I charge you by the Lord*—Christ to whom proper divine Worship is here paid, that this epistle—The first he wrote, be read to all the brethren—That is, in all the Churches. They might have concealed it out of Modesty, had not this been so solemnly enjoined. But what Paul commands under so strong an Adjuration, Rome forbids under pain of Excommunication.

NOTES

ON

St. PAUL's Second Epistle to the THESSALONIANS.

THIS Epistle seems to have been written soon after the former, chiefly on Occasion of some Things therein, which had been misunderstood. Herein he 1. Congratulates their Constancy in the Faith, and exhorts them to advance daily in Grace and Wisdom. 2. Reforms their Mistake concerning the Coming of our LORD. And 3. Recommends several Christian Duties.

The Parts of it are five :

I. The Inscription,	C. i. 1—2	gainst this Trial,	13—14
II. Thanksgiving and Prayer for them,	3—12	Adding Exhortation and Prayer,	15—17
III. The Doctrine, concerning the Man of Sin,	C. ii. 1—12	IV. An Exhortation to Prayer, (with a Prayer for them)	C. iii. 1—5
Whence he comforts them a-		To correct the Disorderly,	6—16
		V. The Conclusion,	17—18

II. THESSALONIANS.

I. PAUL and Silvanus and Timotheus to the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace be unto you and peace from God our Father, and from our Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every one of you toward each other aboundeth. So that we ourselves glory of you in the churches of God, for your patience and faith in all your persecutions and sufferings which ye endure: A manifest token of the righteous

V. 3. It is highly observable that the Apostle wraps up his Praise of Men in Praise to God; giving him the Glory. *Your faith groweth—* Probably he had heard from them, since his sending the former Letter. *Aboundeth—Like*

Water that overflows its Banks, and yet encreaseth still.

V. 4. *Ye endure—that ye may be accounted worthy.*

V. 5. *A manifest token—*This is treated of in the sixth and following Verses.

V. 6. *It*

judgment of God, that ye may be accounted worthy of the kingdom of
 6 God; for which also ye suffer. Seeing *it is* a righteous thing with God,
 7 to recompence affliction to them that afflict you: And to you that are
 afflicted rest with us, at the revelation of the Lord Jesus from heaven
 8 with his mighty angels, In flaming fire, taking vengeance on them who
 know not God, and who obey not the gospel of our Lord Jesus Christ.
 9 Who shall be punished with everlasting destruction from the presence of
 10 the Lord, and from the glory of his power, When he shall come to be
 glorified in his saints, and to be admired in all that believe (for our
 11 testimony was believed among you) in that day. To this end we pray
 always for you, that our God would make you worthy of *this* calling,
 and fulfil *in you* all the good pleasure of *his* goodness, and the work of
 12 faith with power; That the name of our Lord Jesus may be glorified
 in you and ye in him, according to the grace of our God and the Lord
 • Jesus Christ.

II. Now I beseech you, brethren, concerning the appearing of our Lord
 2 Jesus Christ, and our gathering together unto him, That ye be not soon
 shaken in mind or terrified, neither by spirit, nor by word, nor by letter,
 3 as from us, as if the day of the Lord were at hand. Let no man de-

V. 6. *It is a righteous thing with God*—However Men may judge, to transfer the Pressure from you to *them*. And it is remarkable that about this Time, at the Passover, the Jews raising a Tumult, a great Number, some say thirty thousand, of them were slain. St. Paul seems to allude to this Beginning of Sorrows, 1 Thes. ii. 16. not to end but with their Destruction.

V. 8. *Taking vengeance*—Does God barely permit this? Or, as the Lord once rained brimstone and fire from the Lord, out of Heaven, (Gen. xix. 24.) does a fiery Stream go forth from him for ever? *Who know not God*—(The Root of all Wickedness and Misery) who remain in Hea-then Ignorance; and *who obey not*—This refers chiefly to the Jews, who had heard the Gospel.

V. 9. *From the glory of his power*—Tremble ye Stout-hearted! *Everlasting destruction*—As there can be no End of their Sins, (the same Enmity against God continuing) so neither of their Punishment: Sin and its Punishment running parallel throughout Eternity itself. They must of Necessity therefore be cut off from all Good and all Possibility of it; *from the presence of the Lord*—Wherein chiefly consists the Salvation of the Righteous. What unspeakable Punishment is implied, even in falling short of

this, supposing that nothing *more* were implied in his *taking Vengeance*?

V. 10. *To be glorified in his saints*—For the wonderful Glory of Christ shall shine in them.

V. 11. *All the good pleasure of his goodness*—Which is no less than perfect Holiness.

V. 12. *That the name*—The Love and Power of our Lord may be glorified—Gloriously displayed in you.

V. 1. *Our gathering together to him*—In the Clouds.

V. 2. *Be not shaken in mind*—In Judgment, or terrified—As those easily are who are immoderately fond of knowing future Things, neither by any pretended Revelation from the spirit, nor by pretence of any word spoken by me.

V. 3. *Unless the falling away*—From the pure Faith of the Gospel, *come first*. This began even in the Apostolic Age. But *the man of sin, the son of perdition*—Eminently so called, is not come yet. However, in many Respects, the Pope has an indisputable Claim to those Titles. He is, in an emphatical Sense, *The man of sin*, as he increases all Manner of Sin above Measure. And he is too properly stiled, *The son of perdition*, as he has caused the Death of
 numberless

receive you by any means, for *that day shall not come*, unless the falling away come first, and the man of sin be revealed, the son of perdition,
 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he sitteth in the temple of God as God, declaring
 5 himself that he is God. Remember ye not, that I told you these things,
 6 when I was yet with you? And now ye know that which restraineth,
 7 that he may be revealed in his time. For the mystery of iniquity already worketh; only he that restraineth *will restrain*, till he be taken out of
 8 the way. And then will that wicked one be revealed, whom the Lord will consume with the Spirit of his mouth, and destroy with the brightness of his appearing: Whose appearing is after the mighty working of
 10 Satan, with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish, because they received
 11 not the love of the truth, that they might be saved. And therefore God shall send them strong delusion, so that they shall believe the lie,
 12 That they all may be condemned, who believed not the truth, but had
 13 pleasure in unrighteousness. But we ought to give thanks to God

numberless Multitudes, both of his Opposers and Followers, destroyed innumerable Souls, and will himself perish everlastingly. He it is that *opposeth* himself to the Emperor, once his rightful Sovereign; and that *exalteth himself above all that is called God, or that is worshipped*—Commanding Angels, and putting Kings under his Feet, both of whom are called Gods in Scripture; claiming the highest Power, the highest Honour; suffering himself not once only to be stiled God or Vice-god. Indeed no less is implied in his ordinary Title, *Most Holy Lord, or Most Holy Father*. So that he sitteth—Inthroned, in the temple of God—Mentioned Rev. xi. 1. declaring himself that he is God—Claiming the Prerogatives which belong to God alone.

V. 6. *And now ye know*—By what I told you when I was with you; that which restraineth—The Power of Rome itself. When this is taken away, the wicked one will be revealed. In his time—His appointed Season, and not before.

V. 7. He will surely be revealed; for the mystery—The deep, secret Power of iniquity—Just opposite to the Power of Godliness. It began with the Love of honour and the Desire of power; and is compleated in the entire Subversion of the Gospel of Christ. This mystery of iniquity

is not wholly confined to the *Romish Church*, but extends itself to others also. It seems to consist of, 1. *Human inventions*, being added to the *written word*. 2. *Mere outside performances* put in the room of *faith and love*. 3. *Other Mediators besides the man Christ Jesus*. The two last Branches, together with *Idolatry and Blood-shed*, are the direct Consequences of the former; namely, the adding to the Word of God. *Doth already work*—In the Church. Only he that restraineth—That is, the Potentate who successively has Rome in his Power. The Emperors, Heathen or Christian; the Kings, Goths or Lombards; the Carolingian or German Emperors.

V. 8. *And then*—When every Prince and Power that restrains is taken away, will that wicked one—Emphatically so called, be revealed; whom the Lord will soon consume with the Spirit of his mouth—His immediate Power, and destroy—With the very first Appearance of his Glory.

V. 10. *Because they received not the love of the truth*—Therefore God suffered them to fall into that strong delusion.

V. 11. *Therefore God shall send them*—That is, judicially permit to come upon them.

V. 12. *That they all may be condemned*—That is, The Consequence of which will be, that they all will be condemned who believed not the truth.

always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, thro' sanctification of the Spirit and belief of the truth: To which he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions, which ye have been taught, whether by word, or by our epistle. Now our Lord Jesus Christ himself and God even our Father, who hath loved us and given us everlasting consolation and good hope thro' grace, Comfort your hearts and stablish you in every good word and work.

III. Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as among you: And that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who will stablish and guard you from the evil one. And we trust in the Lord concerning you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God and into the patience of Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly and not according to the tradition which he received of us. For yourselves know how ye ought to imitate us: we behaved not disorderly among you, Neither did we eat any man's bread for nothing, but wrought with labour and toil, night and day, that we might not burden any of you. Not because we have not authority; but that we might make ourselves an example to you, that ye might imitate us. For when we were with you, this we commanded you, If any will not work, neither let him eat.

truth, but had pleasure in unrighteousness—That is, who believed not the Truth, because they loved Sin.

V. 13. *God hath from the beginning—Of your hearing the Gospel, chosen you to salvation—Taken you out of the World, and placed you in the Way to Glory.*

V. 14. *To which—Faith and Holiness, he hath called you by our gospel—That which we preached accompanied with the Power of his Spirit.*

V. 15. *Hold—Without adding or diminishing, the traditions which ye have been taught—The Truths which I have delivered to you; whether by word, or by our epistle—He preached before he wrote. And he had written concerning this, in his former Epistle.*

V. 1. *May run—Go on swiftly, without any Interruption; and be glorified—Acknowledged as Divine, and bring forth much Fruit.*

V. 2. *All men have not faith—And all who have not, are more or less unreasonable and wicked Men.*

V. 3. *Who will stablish you—That cleave to him by Faith, and guard you from the evil one—And all his Instruments.*

V. 4. *We trust in the Lord concerning you—Thus only should we trust in any Man.*

V. 5. *Now the Lord—The Spirit, whose proper Work this is, direct—Lead you strait forward, into the patience of Christ—Of which He set you a Pattern.*

V. 6. *That walketh disorderly—By not working, the tradition he received of us—The Admonition we gave, both by Word of Mouth, and in our former Epistle.*

V. 10. *Neither let him eat—Do not maintain him in Idleness.*

V. 11. *Doing*

11 For we hear there are some among you who walk disorderly, doing no-
 12 thing, but being busy-bodies. Now such we command and exhort by
 13 our Lord Jesus Christ, to work quietly and eat their own bread. But ye,
 14 brethren, be not weary in well-doing. And if any man obey not our
 word by this epistle, note that man and have no company with him, that
 15 he may be ashamed. Yet count *him* not as an enemy, but admonish *him*
 16 as a brother. Now the Lord of peace himself give you peace always by
 17 all means. The Lord *be* with you all.

18 The salutation of Paul, with my own hand, which is the token in
 every epistle: so I write. The grace of our Lord Jesus Christ *be* with
 you all. Amen.

V. 11. *Doing nothing, but being busy-bodies*—
 To which Idleness naturally disposes.

V. 12. *Work quietly*—Letting the Concerns
 of other People alone.

V. 14. *Have no company with him*—No In-

timacy, no Familiarity, no needless Corres-
 pondence.

V. 15. *Admonish him as a brother*—Tell him
 lovingly of the Reason why you shun him.

V. 16. *The Lord of peace*—Christ. *By all
 means*—In every Way and Manner.

N O T E S

O N

The First Epistle of ST. PAUL to TIMOTHY.

THE Mother of *Timothy* was a Jewess, but his Father was a Gentile. He was convert-
 ed to Christianity very early; and while he was yet but a Youth, was taken by St.
Paul to assist him in the Work of the Gospel, chiefly in watering the Churches
 which he had planted.

He was therefore properly (as was *Titus*) an itinerant Evangelist, a kind of secondary Apo-
 stle, whose Office was, to regulate all Things, in the Churches to which he was sent; and to
 inspect and reform whatsoever was amiss either in the Bishops, Deacons, or People.

St. *Paul* had doubtless largely instructed him in private Conversation for the due Execution
 of so weighty an Office. Yet to fix Things more upon his Mind, and give him an Opportunity
 of having Recourse to them afterward, and of communicating them to others, as there might
 be Occasion; as also to leave Divine Directions in Writing, for the Use of the Church and its
 Ministers in all Ages, he sent him this excellent Pastoral Letter, which contains a great Variety
 of important Sentiments for their Regulation.

Tho'

NOTES on the First Epistle of ST. PAUL to TIMOTHY. 563

Though St. Paul styles him his *own son in the faith*, yet he does not appear to have been converted by the Apostle; but only to have been exceeding dear to him, who had established him therein; and whom he had diligently and faithfully served, like a son with his father in the Gospel. Phil. ii. 22.

The Epistle contains three Parts:

- | | |
|---|---|
| <p>I. The Inscription, C. i. 1—2</p> <p>II. The Instruction of Timothy, how to behave at Ephesus; wherein</p> <p>1. In General, he gives him an Injunction to deliver to them that taught the Law in a wrong Manner, and confirms at the same Time the Sum of the Gospel as exemplified in himself, 3—20</p> <p>2. In Particular,</p> <p>1. He prescribes to Men a Method of Prayer, C. ii. 1—8</p> <p>To Women, Good Works and Modesty, 9—15</p> <p>2. He recounts the Requisites of a Bishop, C. iii. 1—7</p> <p>The Duties of Deacons, 8—10</p> <p>of Women, 11—13</p> | <p>3. He shews what Timothy should teach, 14—C. iv. 1—6</p> <p>What he should avoid, 7—11</p> <p>What follow after, 12—16</p> <p>How he should treat Men and Women, C. v. 1—2</p> <p>Widows, 3—16</p> <p>Elders, 17—19</p> <p>Offenders, 20—21</p> <p>Himself, 22—23</p> <p>Those he doubts of, 24—25</p> <p>Servants, C. vi. 1—2</p> <p>4. False Teachers are reprov'd, 3—10</p> <p>Timothy is admonish'd, quicken'd, 11—12</p> <p>and charg'd, 13—16</p> <p>Precepts are prescribed to be enforced on the Rich, 17—19</p> <p>III. The Conclusion, 20—21</p> |
|---|---|

I. T I M O T H Y.

1. **P**AUL an apostle of Jesus Christ, according to the commandment of
 2. **G**od our Saviour, and Christ Jesus our hope, To Timotheus my own son in the faith, grace, mercy, peace from God our Father and Christ Jesus our Lord.

3. As I exhorted thee when I was going into Macedonia, abide at Ephesus; that thou mayest charge some to teach no other doctrine,

4. Neither to give heed to fables and endless genealogies, that afford que-

V. 1. *Paul an apostle*—Familiarity is to be set aside where the Things of God are concerned; according to the commandment of God—The authoritative Appointment of God the Father, our Saviour—So styled in many other Places likewise, as being the grand Orderer of the whole Scheme of our Salvation, and Christ our hope—That is, the Author, Object, and Ground of all our Hope.

V. 2. *Grace, mercy, peace*—St. Paul wishes Grace and Peace, in his Epistles to the Churches.

To Timotheus he adds *Mercy*, the most tender Grace toward those who stand in need of it. The Experience of this prepares a Man to be a Minister of the Gospel.

V. 3. *To teach no other doctrine*—Than I have taught. Let them put nothing in the Place of it, add nothing to it.

V. 4. *Neither give heed*—So as either to teach or regard them, to fables—Fabulous Jewish Traditions, and endless genealogies—Not those delivered in Scripture; but the long, in-

5 fitions, and not godly edifying, which is through faith. Whereas the end
 of the commandment is love, out of a pure heart and a good conscience,
 6 and faith unfeigned, From which some, having missed the mark, are
 7 turned aside to vain jangling: Desiring to be teachers of the law,
 understanding neither the things they say, nor those concerning which
 8 they confidently affirm. We know, the law is good, if a man use it
 9 lawfully, Knowing this, that the law doth not lie against a righteous
 man; but against the lawless and disobedient, against the ungodly and
 sinners, the unholy and prophane, against killers of their fathers or
 10 their mothers, against murderers, Against whoremongers, sodomites,
 man-stealers, liars, perjured persons, and if there be any other thing
 11 that is contrary to wholesome doctrine, According to the glorious
 12 gospel of the blessed God, with which I am intrusted. And I thank
 Christ Jesus our Lord, who hath enabled me, in that he accounted
 13 me faithful, having put me into the ministry, Who was before a

intricate Pedigrees whereby they strove to prove their Descent from such or such a Person; which afford questions—Which lead only to useless and endless Controversies.

V. 5. *Whereas the end of the commandment—*Of the whole Christian Institution, is love—And this was particularly the End of the Commandment which *Timotheus* was to enforce at *Ephesus*, (ver. 3, 18.) the Foundation is Faith, the End Love. But this can only subsist in an Heart purified by Faith, and is always attended with a good Conscience.

V. 6. *From which—*Love and a good Conscience, some are turned aside—An Affectation of high and extensive Knowledge sets a Man at the greatest Distance from Faith, and all Sense of Divine Things, to vain jangling—And of all Vanities, none are more vain, than dry, empty Disputes on the Things of God.

V. 7. *Understanding neither the very things they speak,* nor the Subject they speak of.

V. 8. *We grant the whole Mosaic Law is good,* answers excellent Purposes, if a man use it in a proper Manner. Even the Ceremonial is good, as it points to Christ; and the Moral Law is holy, just and good in its own Nature; and of admirable Use both to convince Unbelievers, and to guide Believers in all Holiness.

V. 9. *The law doth not lie against a righteous man—*Doth not strike or condemn him; but against the lawless and disobedient—They who

violate the first Commandment; which is the Foundation of the Law, and the Ground of all Obedience; against the ungodly and sinners—Who break the second Commandment, worshipping Idols, or not worshipping the true God; the unholy and prophane—Who break the third Commandment, by taking his Name in vain.

V. 10. *Man-stealers—*The worst of all Thieves, in comparison of whom Highwaymen and House-breakers are innocent! What then are most Traders in Negroes, Procurers of Servants for America, and all who list Soldiers by Lies, Tricks, or Incitements?

V. 11. *According to the glorious gospel—*Which, far from making void, does effectually establish the law.

V. 12. *I thank Christ—who hath enabled me, in that he accounted me faithful, having put me into the ministry—*The Meaning is, I thank him for putting me into the Ministry, and enabling me to be faithful therein.

V. 13. *A blasphemer—*Of Christ, a persecutor—Of his Church, a reviler—Of his Doctrine and People. But I obtained mercy—He does not say, Because I was unconditionally elected; but because I did it in ignorance. Not that his Ignorance took away his Sin. But it left him capable of Mercy; which he would not have been, had he acted thus, contrary to his own Conviction.

V. 14. And

blasphemer, and a persecuter, and an oppressor; but I obtained mercy,
 14 because I did *it* ignorantly in unbelief. And the grace of our Lord
 was exceeding abundant, with faith and love which is in Christ Jesus.
 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus
 16 came into the world to save sinners, of whom I am chief. Yet for this
 cause I obtained mercy, that on me the chief Jesus Christ might shew
 all long-suffering, for a pattern to them who should hereafter believe in
 17 him to life everlasting. Now to the king of eternity, immortal, invisi-
 ble, the only God, *be* honour and glory for ever and ever. Amen.
 18 This charge I commit to thee, son Timotheus, according to the prophe-
 cies which went before concerning thee, that thou mightest by them war
 19 the good warfare: Holding fast faith and a good conscience; which some
 20 having thrust away, have made shipwreck of their faith: Among whom
 are Hymeneus and Alexander, whom I have delivered to Satan, that
 they may learn not to blaspheme.

II. I exhort therefore, that first of all supplications, prayers, intercessions,
 2 thanksgivings be made for all men: For kings and all that are in au-

V. 14. *And the grace*—Whereby I obtained Mercy, *with faith*—Opposite to my preceding unbelief: *and love*—Opposite to my blasphemy, persecution, and oppression.

V. 15. *This is a faithful saying*—A most solemn Preface; *and worthy of all acceptation*—Well deserving to be accepted, received, embraced, with all the Faculties of our whole Soul, *that Christ*—Promised, *Jesus*—Exhibited, *came into the world, to save sinners*—All Sinners, without Exception.

V. 16. *Yet for this cause* God shewed me mercy, that *all his long-suffering* might be shewn, and that none might hereafter despair.

V. 17. *The king of eternity*—A Phrase frequent with the *Hebrews*. How unspeakably sweet is the Thought of Eternity to Believers!

V. 18. *This charge I commit to thee*—That thou mayst deliver it to the Church, *according to the prophecies concerning thee*—Uttered when thou wast received as an Evangelist, (c. iv. 14.) probably by many Persons, (c. vi. 12.) *that being encouraged by them, thou mightest war the good warfare*.

V. 19. *Holding fast faith*—Which is as a most precious Liquor, *and a good conscience*—Which is as a clean Glass; *which*—Namely a good Conscience, *some having thrust away*—It goes away unwillingly. It always says, “Do not hurt me.” And they who retain this, do not *make shipwreck of their faith*. Indeed none

can make Shipwreck of Faith who never had it. These therefore were once true Believers. Yet they fell not only foully, but finally. For Ships once wrecked, cannot be afterwards saved.

V. 20. *Whom*—Tho’ absent, *I have delivered to Satan, that they may learn not to blaspheme*—That by what they suffer they may be in some Measure restrained, if they will not repent.

V. 1. *I exhort therefore*—Seeing God is so gracious. In this Chapter he gives Directions, 1. With regard to public Prayers. 2. With regard to Doctrine. *Supplication* is here, the imploring Help in Time of Need: *Prayer* is, any kind of offering up our Desires to God. But true Prayer is always the Vehemency of holy Zeal, the Ardor of divine Love, arising from a calm, undisturbed Soul, moved upon by the Spirit of God. *Intercession* is Prayer for others. We may likewise *give thanks for all men*, in the full Sense of the Word, for that God *willeth all men to be saved*, and *Christ* is the Mediator of all.

V. 2. *For all that are in authority*—Seeing even the lowest Country Magistrates frequently do much Good or much Harm. God supports the Power of Magistracy for the Sake of his own People, when in the present State of Men, it could not otherwise be kept up, in any Nation whatever. *Godliness*—Inward Religion; the true Worship of God. *Honestly*—A comprehensive Word, taking in the whole Duty we owe to our Neighbour.

thority, that we may lead a quiet and peaceable life in all godliness and
 3 honesty. For this is good and acceptable in the sight of God our
 4 Saviour, Who willeth all men to be saved and to come to the know-
 5 ledge of the truth. For *there is* one God, one mediator also between
 6 God and men, the man Christ Jesus, Who gave himself a ransom
 7 for all, to be testified of in due season, Whereunto I am ordained a
 preacher and an apostle, (I speak the truth, I lie not) a teacher of the
 8 Gentiles in faith and truth. I will therefore that men pray in every
 9 place, lifting up holy hands, without wrath and doubting: Likewise
 that women adorn themselves in decent apparel, with modesty and so-
 briety, not with curled hair, or gold, or pearls, or costly raiment,
 10 But (which becometh women professing godliness) with good works.
 11, 12 Let a woman learn in silence with all subjection. For I suffer not a
 woman to teach, nor to usurp authority over the man, but to be in
 13, 14 silence. For Adam was first formed, then Eve. And Adam was not

V. 3. *For this*—That we pray for all Men. Do you ask, Why are not more converted? We do not pray enough: *is acceptable in the sight of God our Saviour*—Who has actually saved us that believe, and willeth all Men to be saved. It is strange that any whom He has actually saved, should doubt the Universality of his Grace!

V. 4. *Who willeth* seriously all men—Not a Part only, much less the smallest Part, *to be saved*—Eternally. This is treated of ver. 5, 6. And in order thereto, *to come*—They are not compelled, *to the knowledge of the truth*—Which brings Salvation. This is treated of ver. 6, 7.

V. 5. *For*—The 4th verse is proved by the 5th, the 1st by the 4th. *There is one God*—And they who have not Him through the one Mediator, have no God; *one Mediator also*—We could not rejoice that there is a God, were there not a Mediator also; one who stands *between God and men*, to reconcile Man to God, and to transact the whole Affair of our Salvation. This excludes all other Mediators, as Saints and Angels, whom the Papists set up and idolatrously worship as such: Just as the Heathens of old set up many Mediators, to pacify their superior Gods; *the man*—Therefore all Men are to apply to this Mediator who gave himself for all.

V. 6. *Who gave himself a ransom for all*—Such a ransom the Word signifies, wherein a like or equal is given, as an Eye for an Eye, or Life for Life. And this Ransom, from the Dignity of the Person redeeming, was more than equivalent to all Mankind.

V. 8. *I will*—A Word strongly expressing his Apostolical Authority; *therefore*—This Particle connects the eighth with the first verse; *that men pray in every place*—Public and private. Wherever Men are, there Prayer should be; *lifting up holy hands*—Pure from all known Sin, *without wrath*—In any Kind, against any Creature. And every Temper or Motion of our Soul, that is not according to love is wrath; *and doubting*—Which is contrary to Faith. And wrath, or *unholy actions*, or *want of faith* in Him we call upon, are the three grand Hindrances of God's hearing our Petitions. Christianity consists of Faith and Love embracing Truth and Grace. Therefore the Sum of our Wishes should be, to pray and live and die without any Wrath or Doubt.

V. 9. *With sobriety*—Which (in St. Paul's Sense) is the Virtue which governs, our whole Life according to true Wisdom; *not with curled hair*; *not with gold*—Worn by Way of Ornament; *not with pearls*—Jewels of any Kind; (a Part is put for the whole) *not with costly raiment*—These four are expressly forbidden by Name, to all Women (here is no Exception) *professing Godliness*. And no Art of Man can reconcile with the Christian Profession, the wilful Violation of an express Command.

V. 12. *To usurp authority over the man*—By public Teaching.

V. 13. *First*—So that Woman was originally the Inferior.

V. 14. *And Adam was not deceived*—The Serpent

deceived; but the woman being deceived was in the transgression.
 15 Yet she shall be saved in child-bearing, if they continue in faith, and love, and holiness, with sobriety.

III. This is a faithful saying, If a man desireth the office of a bishop, he
 2 desireth a good work. A bishop therefore must be blameless, the
 husband of one wife, vigilant, prudent, of good behaviour, hospitable,
 3 apt to teach; Not given to wine, no striker, not desirous of filthy gain,
 4 but gentle, patient, not loving money; Ruling his own house well,
 5 having his children in subjection with all seriousness. For if a man
 know not how to rule his own house, how shall he take care of the
 6 church of God? Not a new convert, lest being puffed up, he fall
 7 into the condemnation of the devil. He ought also to have a good re-
 port from them that are without, lest he fall into reproach and the
 8 snare of the devil. Likewise the deacons *must be* serious, not
 double tongued, not given to much wine, not desirous of filthy gain:

Serpent deceived *Eve*. *Eve* did not deceive *Adam*, but persuaded him. *Thou hast bearkened* unto the Voice of thy Wife, Gen. iii. 17. The preceding Verse shewed, Why a Woman should not *usurp authority over the man*. This shews, why she ought not to teach. She is more easily deceived, and more easily deceives. *The woman, being deceived was in the transgression*—*The serpent deceived her* (Gen. iii. 13.) and she transgressed.

V. 15. *Yet she*—That is, Women in general, who were all involved with *Eve* in the Sentence pronounced, Gen. iii. 16. *shall be saved in child-bearing*—Carried safe through the Pain and Danger which that Sentence intails upon them for *the transgression*: Yea, and finally saved, *if they continue in loving Faith and holy Wisdom*.

V. 1. *He desireth a good work*—An excellent but laborious Employment.

V. 2. *Therefore*—That he may be capable of it, *a bishop*—Or Pastor of a Congregation, *must be blameless*—Without Fault or just Suspicion: *The husband of one wife*—This neither means that a Bishop *must be* married; nor that he may not marry a Second Wife: which it is just as lawful for him to do, as to marry a First, and may in some Cases be his bounden Duty. But whereas Polygamy and Divorce on slight Occasions were common both among the Jews and Heathens, it teaches us, That Ministers, of all others, ought to stand clear

of those Sins; *vigilant, prudent*—Lively and zealous, yet calm and wise; *of good behaviour*—Naturally flowing from that Vigilance and Prudence.

V. 4. *Having his children in subjection with all seriousness*—For Levity undermines all Domestic Authority. And this Direction, by a Parity of Reason, belongs to all Parents.

V. 6. *Lest being puffed up*—With this new Honour, or with the Applause which frequently follows it, *he fall into the condemnation of the devil*—The same into which the Devil fell.

V. 7. *He ought also to have a good report*—To have had a fair Character in Time past, from them that are without—That are not Christians; *lest he fall into reproach*—By their rehearsing his former Life, which might discourage and prove a Snare to him.

V. 8. *Likewise the deacons must be serious*.—Men of a grave, decent, venerable Behaviour. But where are Presbyters? Were this Order essentially distinct from that of Bishops, could the Apostle have past it over in Silence? *Not desirous of filthy gain*—With what Abhorrence does he every where speak of this? All that is gained (above Food and Raiment) by ministering in Holy Things, is *filthy gain* indeed! Far more *filthy* than what is *honestly* gained, by raking Kennels, or emptying common Sewers.

V. 9. *Hold-*

- 9, 10 Holding fast the mystery of the faith in a pure conscience. And let these be proved first, then let them minister, being found blameless.
- 11 In like manner their wives *must be* serious, not slanderers, vigilant,
- 12 faithful in all things. Let the deacons be husbands of one wife, ruling
- 13 their children and their own houses well. For they that have discharged the office of a deacon well, purchase to themselves a good degree and
- 14 much boldness in the faith which is in Christ Jesus. These things I write
- 15 to thee, hoping to come to thee shortly: But if I tarry, that thou mayst know how thou oughtest to behave in the house of God, which is the church of the living God.
- 16 The mystery of godliness is the pillar and ground of the truth, and without controversy a great thing: God was manifested in the flesh, was justified by the spirit, seen by angels, preached among the gentiles, believed on in the world, taken up into glory. But the spirit saith expressly, that in the latter times some will depart from the faith, giving
- 2 heed to seducing spirits and doctrines of devils, By the hypocrisy of them that speak lies, having their own consciences seared as with an
- 3 hot iron: Forbidding to marry, and *commanding* to abstain from meats

V. 9. *Holding fast the faith in a pure conscience*—Stedfast in Faith, holy in Heart and Life.

V. 10. *Let these be proved first*—Let a Trial be made, How they behave; *then let them minister*—Let them be fixt in that Office.

V. 11. *Faithful in all things*—Both to GOD, their Husbands, and the Poor.

V. 13. *They purchase a good degree, or step, toward some higher Office, and much boldness*—From the Testimony of a good Conscience.

V. 15. *That thou mayst know how to behave*—This is the Scope of the Epistle, *in the house of God*—Who is the Master of the Family, *which is*—As if he had said, By the House of GOD, I mean *the Church*.

V. 16. *The mystery of godliness*—Afterwards specified in Six Articles, which sum up the whole OEconomy of Christ upon Earth, *is the pillar and ground, the Foundation and Support of all the truth, taught in his Church. God was manifest in the flesh*—In the Form of a Servant, the Fashion of a Man, for three and thirty Years: *justified by the Spirit*—Publicly declared to be the Son of God—By his Resurrection from the dead: *seen*—Chiefly after his Resurrection, *by angels*—Both good and bad: *preached among the Gentiles*—This elegantly follows. The Angels were the least, the

Gentiles the farthest removed from him; and the Foundation both of this Preaching and of their Faith, were laid before his Assumption: *was believed on in the world*—Opposed to Heaven, into which he was *taken up*. The first Point is, *He was manifested in the flesh*; the last, *He was taken up into glory*.

V. 1. *But the Spirit saith*—By St. Paul himself to the Thessalonians, and probably by other cotemporary Prophets, *expressly*—As concerning a Thing of great Moment; and soon to be fulfilled; *that in the latter times*—These extend from our LORD's Ascension till his Coming to Judgment, *some---*Yea, many, and by Degrees the far greater Part, *will depart from the faith*—The Doctrine once delivered to the Saints, *giving heed to seducing spirits*—Who inspire false Prophets.

V. 2. *These will, depart from the faith, by the hypocrisy of them that speak lies, having their own consciences as senseless and unfeeling, as Flesh that is seared with an hot iron.*

V. 3. *Forbidding Priests, Monks, and Nuns to marry, and commanding all Men to abstain from such and such meats at such Times. By them that know the truth*—That all Meats are now clean.

V. 4. *With*

which God hath created to be received with thanksgiving by them that
 4 believe and know the truth. For every creature of God is good, and
 5 nothing to be rejected, being received with thanksgiving. For it is
 6 sanctified by the word of God and prayer. If thou remind the brethren
 of these things, thou wilt be a good minister of Jesus Christ, nourish-
 ing *them* with the words of faith, and of the good doctrine which
 7 thou hast accurately traced out. But avoid profane and old wives fa-
 8 bles, and exercise thyself unto godliness. For bodily exercise profiteth
 a little; but godliness is profitable for all things, having the promise
 9 of the present life, and of that which is to come. This *is* a faithful
 10 saying, and worthy of all acceptation. For therefore we both labour
 and suffer reproach, because we trust in the living God, who is the
 11 Saviour of all men, especially of them that believe. These things com-
 12 mand and teach. Let no one despise thy youth; but be a pattern to
 them that believe, in word, in behaviour, in love, in spirit, in faith,
 13 in purity. Till I come, give thyself to reading, to exhortation, to
 14 teaching. Neglect not the gift that is in thee, which was given thee
 15 by prophecy, with the laying on of the hands of the presbytery. Me-

V. 4. *With thanksgiving*—Which supposes a pure Conscience.

V. 5. *It is sanctified by the word of God*—Creating all, and giving it to Man for Food; *and by prayer*—The Children of God are to pray for the Sanctification of all the Creatures which they use. And not only the Christians, but even the Jews, yea the very Heathens used to consecrate their Table by Prayer.

V. 7. Like those who were to contend in the Grecian Games, *exercise thyself unto godliness*—Train thyself up in Holiness of Heart and Life, with the utmost Labour, Vigour, and Diligence.

V. 8. *Bodily exercise profiteth a little*—Increases the Health and Strength of the Body.

V. 10. *Therefore*—Animated by this Promise, *we both labour and suffer reproach*—We regard neither Pleasure, Ease, nor Honour, *because we trust*—For this very Thing the World will hate us, *in the living God*—Who will give us the Life he has promised; *who is the Saviour of all men*—Preserving them in this Life, and willing to save them eternally; *but especially*—In a more eminent Manner, *of them that believe*—And so are saved everlastingly.

V. 12. *Let no one have Reason to despise thee*

for *thy youth*: To prevent this, *be a pattern, in word*—Public and private; *in spirit*—In your whole Temper; *in faith*—When this is placed in the midst of several other Christian Graces, it generally means a particular Branch of it, *Trust in God*.

V. 13. *Give thyself to reading*—Both publicly and privately. Enthusiasts observe this! Expect not the End without the Means.

V. 14. *Neglect not*—They neglect it who do not exercise it to the full, *the gift*—Of Power, and Love, and Sobriety, *which was given thee by prophecy*—By immediate Direction from God, *by the laying on of my hands* (2 Tim. i. 6.) while the Elders joined also in the Solemnity. This Presbytery probably consisted of some others, together with Paul and Silas.

V. 15. *Meditate*—The Bible makes no Distinction between this and to *contemplate*, whatever others do. True meditation is no other than Faith, Hope, Love, Joy, melted down, together, as it were, by the Fire of God's Holy Spirit; and offered up to God in secret. He that is *wholly in these*, will be little in worldly Company, in other Studies, in collecting Books, Medals, or Butterflies: Where-
 in

16 ditate on these things; be wholly in them, that thy profiting may appear in all things. Take heed to thyself and to *thy* teaching: continue in them, for in so doing thou shalt save both thyself and them that hear thee.

V. Rebuke not an aged man, but exhort *him* as a father, the younger men
2 as brethren; The aged women as mothers, the younger as sisters,
3,4 with all purity. Honour widows that are widows indeed. But if
any widow have children or grand-children, let these learn first to shew
piety at home, and to requite their parents; for this is good and acceptable
5 before God. Now she that is a widow indeed and desolate, trusteth in
6 God and continueth in supplications and prayers night and day. But
7 she that liveth in pleasure is dead while she liveth. And enjoin these
8 things, that they may be blameless. But if any provide not for his
own, and especially for those of his own family, he hath denied the
9 faith and is worse than an infidel. Let not a widow be chosen under
10 threescore years old, having been the wife of one husband, Well re-
ported of for good works, if she hath brought up children, if she hath
lodged strangers, if she hath washed the feet of the saints, if she hath
relieved the afflicted, if she hath diligently followed every good work.
11 But the younger widows refuse; for when they are waxed wanton

in many Pastors drone away so considerable a Part of their Lives!

V. 16. *Continue in them*—In all the preceding Advices.

V. 1. *Rebuke not*—Considering your own Youth, even with an otherwise necessary Severity.

V. 3. *Honour*—That is, Maintain out of the public Stock.

V. 4. *Let these learn to requite their parents*—For all their former Care, Trouble, and Expence.

V. 5. *Widows indeed*—Who have no near Relations to provide for them; and who are wholly devoted to God. *Desolate*—Having neither Children, nor Grandchildren to relieve her.

V. 6. *She that liveth in pleasure*—Delicately, voluptuously, in elegant, regular Sensuality, though not in the Use of any such Pleasures as are unlawful in themselves.

V. 7. *That they*—That is, the Widows.

V. 8. *If any provide not*—Food and Raiment, for his own—Mother and Grandmother, being desolate widows, he hath virtually denied the faith—Which does not destroy, but perfect Na-

tural Duties. But what has this to do with heaping up Money for our Children, for which it is often so impertinently alledged? But all Men have their Reasons for laying up Money. One will even go to Hell for Fear of Want; another acts like an *Heathen*, lest he should be worse than an Infidel.

V. 9. *Let not a widow be chosen*—Into the Number of Deaconesses, who attended sick Women or travelling Preachers, *under threescore*—Afterwards they were admitted at Forty, if they were eminent for Holiness, *having been the wife of one husband*—That is, having lived in lawful Marriage, whether with one or more Persons successively.

V. 10. *If she hath washed the feet of the saints*—Has been ready to do the meanest Offices for them.

V. 11. *Refuse*—Do not chuse, for when they are waxed wanton against Christ—To whose more immediate Service they had addicted themselves, they want to marry—And not with a single Eye to the Glory of God; and so withdraw themselves from that entire Service of the Church, to which they were before engaged.

V. 12. *They*

12 against Christ, they want to marry; Having condemnation, because
 13 they have rejected their first faith. And withal they learn *to be* idle,
 going about from house to house; and not only idle, but triflers and busy
 14 bodies, speaking what they ought not. I counsel therefore the younger
 women to marry, bear children, guide the family, give no occasion of
 15 reproach to the adversary. For some are already turned aside after Satan.
 16 If any believing man or woman hath widows, let them relieve them;
 and let not the church be burthened, that it may relieve them that are
 widows indeed.

17 Let the elders who rule well be counted worthy of double honour,
 18 especially those who labour in the word and teaching. For the scrip-
 ture saith, Thou * shalt not muzzle the ox that treadeth out the corn:
 19 and, The labourer *is* worthy of his reward. Against an elder receive
 20 not an accusation, unless by two or three witnesses. Those that sin
 21 rebuke before all, that the rest also may fear. I charge *thee* before
 God and the Lord Jesus Christ and the elect angels, that thou observe
 22 these things without prejudging, doing nothing by partiality. Lay
 hands suddenly on no man, neither partake of other mens sins; keep

V. 12. *They have rejected their first faith*—Have deserted their Trust in God, and have acted contrary to the first Conviction, namely, that wholly to devote themselves to his Service was the most excellent Way. When we first receive Power to believe, does not the Spirit of God always point out, in every thing, what are the most excellent Things; and at the same Time, give us an holy Resolution to walk in the highest Degree of Christian Severity? And how unwise are we ever to sink into any Thing below it?

V. 14. *I counsel therefore the younger women*—Widows or Virgins, such as are not disposed to live single, *to marry, to bear children, to guide the family*—Then will they have sufficient Employment of their own: *the adversary*—Whether Jew or Heathen.

V. 15. *Some*—Widows; *after Satan*—Who has drawn them from *Christ*.

V. 17. *That rule well*—Who approve themselves faithful Stewards of all that is committed to their Charge; *double honour*—A more abundant Provision, seeing that such will employ it all to the Glory of God. As it was the most laborious and disinterested Men who were put into these Offices, so whatever any one had to bestow, in his Life or Death, was generally lodged in *their Hands, for the poor*.

* Deut. xxv. 4.

By this Means the Churchmen, became very rich in After-Ages. But as the *design* of the Donors was something else, there is the highest Reason why it should be disposed of according to their pious Intent; *especially those who labour*—Diligently and painfully, *in the word and teaching*—In teaching the Word.

V. 19. *Against an elder*—Or Presbyter, do not even, *receive an accusation, unless by two or three witnesses*—By the *Mosaic* Law a private Person might be cited, (tho' not condemned) on the Testimony of one Witness. But St. Paul forbids an Elder to be even cited on such Evidence, his Reputation being of more Importance than that of others.

V. 20. *Those*—Elders, *that sin*—Scandalously, and are duly convicted, *rebuke before all*—The Church.

V. 21. *I charge thee before God*—Referring to the last Judgment in which we shall stand *before God and Christ* with his Elect, that is, holy *Angels*—Who are the Witnesses of our Conversation. The Apostle looks through his own Labours and even through *time* itself, and seems to stand as one already in *Eternity*. *Without prejudging*—Passing no Sentence till the Cause is fully heard; *Partially*—For or against any one.

V. 22. *Lay hands suddenly on no man*—That is,

23 thyself pure. Drink water no longer, but use a little wine for thy
 24 stomach's sake and thy frequent infirmities. Some mens sins are mani-
 fest before-hand, going before to judgment: and some they follow after.
 25 In like manner the good works also *of some* are manifest; and they that
 are otherwise cannot be hid.

VI. Let as many servants as are under the yoke, account their own masters
 worthy of all honour; lest the name of God and *his doctrine* be blas-
 2 phemed. And they that have believing masters, let them not despise
them, because they are brethren; but rather do *them* service, because
 they are faithful and beloved, partakers of the benefit. These things
 3 teach and exhort. If any teach otherwise, and consent not to whole-
 some words, those of our Lord Jesus Christ, and to the doctrine which
 4 is after godliness, He is puffed up, knowing nothing, but being sick
 of questions and strifes of words, whereof cometh envy, contention,
 5 evil speakings, evil surmisings. Perverse disputings of men of corrupt

is, appoint no Man to Church Offices, with-
 out full Trial and Examination. Else thou
 wilt be accessory to, and accountable for, his
 Misbehaviour in his Office. *Keep thyself pure*
 —From the Blood of all Men.

V. 24. *Some mens sins are manifest before-
 hand*—Before any strict Enquiry be made,
going before to judgment—So that you may im-
 mediately judge them unworthy of any spiri-
 tual Office: *and some they*—Their Sins, *follow*
after—More covertly.

V. 2. *They that are otherwise*—Not so ma-
 nifest, *cannot be long hid*—From thy Know-
 ledge. On this Account also be not hasty in
 laying on of Hands.

V. 1. *Under the yoke*—Of Heathen Masters,
account them worthy of all honour—All the Ho-
 nour due from a Servant to a Master; *lest the*
name of God and his doctrine be blasphemed—As
 it surely will, if they do otherwise.

V. 2. *Let them not despise them*—Pay them
 the less Honour or Obedience, *because they are*
brethren—And in that Respect on a Level with
 them. They that live in a religious Com-
 munity, know the Danger of this, and what
 great Grace is requisite to bear with the Faults
 of a Brother, as with an Infidel, or Man of
 the World; *but rather do them service*—Serve
 them so much the more diligently, *because*
they are joint partakers of the great Benefit—
 Salvation. *These things*—Paul the aged gives
 young *Timotheus* a Charge to dwell upon prac-
 tical Holiness. Less experienced Teachers

are apt to neglect the Superstructure whilst
 they lay the Foundation. But of so great
 Importance did St. Paul see it to enforce
obedience to Christ, as well as to preach *faith*
 in his Blood, that, after strongly urging the
life of faith on Professors, he even adds an-
 other Charge for the strict Observance of it.

V. 3. *Otherwise*—Than strict *practical holi-
 ness*, in all its Branches: *sound words*—Lite-
 rally *healthful words*: Words that have no Dis-
 ease of Falshood, or Tendency to encourage
 Sin. *The doctrine which is after godliness*—Ex-
 quisitely contrived to answer all the Ends, and
 secure every Interest of real Piety.

V. 4. *Puffed up*—Which is the Cause of his
 not consenting to the Doctrine which is after
 inward, practical Religion. By *this mark* we
 may know them. *Knowing nothing*—As he
 ought to know; *sick of questions*—Doatingly
 fond of Dispute. An evil, but common Dis-
 ease; especially where Practice is forgotten.
 Such indeed *contend earnestly for singular phrases*,
 and favourite Points of their own. Every
 Thing else; however, like the preaching of
 Christ and his Apostles, is all “*Law and*
Bondage and carnal Reasoning”, *strifes of words*
 —Merely verbal Controversies. *Envy*—Of
 the Gifts and Success of others; *contention*—
 For the Pre-eminence. Such Disputants sel-
 dom like the Prosperity of others, or to be
 less esteemed themselves; *evil surmisings*—It
 not being *their way* to think well of those that
 differ from themselves in *opinion*.

V. 5. *Sup-*

minds and destitute of the truth, supposing that gain is godliness. From
 6 such withdraw thyself. But godliness with content is great gain.
 7 For we brought nothing into the world: *it is* manifest that neither can
 8 we carry any thing out. Having then food and covering, with these
 9 let us be content. But they that desire to be rich, fall into temptation
 and a snare, and *into* many foolish and hurtful desires, which plunge
 10 men into destruction and perdition. For the love of money is the root
 of all evils; which some coveting, have erred from the faith, and
 11 pierced themselves through with many sorrows. But thou, O man
 of God, flee these things; and follow after righteousness, godliness,
 12 faith, love, patience, meekness. Fight the good fight of faith, lay
 hold on eternal life, to which thou hast been called, and hast confessed
 13 the good confession before many witnesses. I charge thee before God,
 who quickneth all things, and Christ Jesus, who witnessed the good con-
 14 fession before Pontius Pilate, That thou keep the commandment with-

V. 5. *Supposing that gain is godliness*—Thinking the best Religion is the getting of Money. A far more common Case than is usually supposed.

V. 6. *But godliness with content*—The inseparable Companion of true, vital Religion, is great gain—Brings unspeakable Profit in Time as well as Eternity.

V. 7. *Neither can we carry any thing out*—To what Purpose then do we heap together so many Things? O give me one Thing; a safe and ready Passage to my own Country.

V. 8. *Covering*—That is, Raiment and an House to cover us. This is all that a Christian needs, and all that his Religion allows him to desire.

V. 9. *They that desire to be rich*—To have more than these (for then he would be so far rich, and the very *Desire* banishes Content, and exposes him to Ruin), *fall, plunge*—A sad Gradation! *into a temptation*—Miserable Food for the Soul! *and a snare*—Or Trap: Dreadful *Covering!* *and into many foolish and hurtful desires*—Which are sown and fed by having more than we need. Then farewell all Hope of Content! What then remains, but *Destruction* for the Body, and *Perdition* for the Soul?

V. 10. *Love of money*—Commonly called *prudent care*, of what a Man has. *Err'd*—Literally, *miss'd the mark*. They aimed not at faith, but, at something else, *the root*—The Parent of all Manner of Evils, *many sorrows*—From a guilty Conscience, tormenting Passions, Desires

contrary to Reason, Religion, and one another. How cruel are worldly Men to themselves!

V. 11. *But thou*—Whatever all the World else do. *A man of God*—Is either a Prophet, a Messenger of GOD, or a Man devoted to GOD, a Man of another World; *flee*—As from a Serpent, instead of coveting *these things*. *Righteousness*—The whole Image of GOD; tho' sometimes this Word is used, not in the general, but in the particular Acceptation, meaning only that single Branch of it, which is termed *Justice*. *Faith*—Which is also taken here in the general and full Sense; namely, a divine supernatural Sight of GOD; chiefly in respect of his Mercy in CHRIST. This *Faith* is the Foundation of *Righteousness*, the Support of *Godliness*, the Root of every Grace of the Spirit. *Love*—This St. Paul intermixes with every Thing that is good; he, as it were, penetrates whatever he treats of with *Love*, the glorious Spring of all inward and outward Holiness.

V. 12. *Fight the good fight of faith*—Not about Words: *lay hold on eternal life*—Just before thee. *Thou hast confest the good confession*—So likewise, ver. 13. but with a remarkable Variation of the Expression; *Thou hast confest the good confession before many witnesses*—To which they all assented. *He witnessed the good confession*; but *Pilate* did not assent to it.

V. 13. *I charge thee before God who quickneth all things*—Who hath quickned thee, and will quicken thee at the Great Day.

- out spot, unrebukeable, until the appearing of our Lord Jesus Christ,
 15 Which in his own times the blessed and only Potentate will shew, the
 16 King of Kings, and Lord of Lords: Who only hath immortality,
 dwelling in light unapproachable, whom no man hath seen, neither can
 see; to whom *be* honour and power everlasting. Amen.
 17 Charge the rich in this world not be high-minded, neither to trust
 in uncertain riches, but in the living God, who giveth us richly all
 18 things to enjoy: To do good, to be rich in good works, ready to distri-
 19 bute, willing to communicate, Treasuring up for themselves a good foun-
 dation against the time to come, that they may lay hold on eternal life.
 20 O Timotheus, keep that which is committed to thy trust, avoiding pro-
 phane, empty babblings, and oppositions of knowledge falsely so called:
 21 Which some professing have erred from the faith, Grace *be* with thee.

V. 15. *In his own times*—The Power, the Knowledge, and the Revelation of which, remain in his Eternal Mind.

V. 16. *Who only hath*—Underived, independent—*immortality, dwelling in light unapproachable*—To the highest Angel: *whom no man hath seen or can see*—With bodily Eyes. Yet we shall see Him as He is.

V. 17. What follows seems to be a Kind of Postscript. *Charge the rich in this world*—Rich in such beggarly Riches as *this* World affords, *not to be high-minded*—(O who regards this?) Not to think better of themselves for their Money, or any Thing it can purchase; *neither to trust in uncertain riches*—(Which they may lose in an Hour) either for Happiness or Defence: *But in the living God*—All the Rest is dead Clay: *who giveth us*—As it were holding them out to us in his Hand, *all things*—Which we have, *richly*—Freely, abundantly, *to enjoy*—As his Gift, in him and for him. When we use them thus, we do indeed *enjoy* all Things. Where else is there any Notice

taken of the *rich*, in all the apostolic Writings, save to denounce Woes and Vengeance upon them?

V. 18. *To do good*—To make this their daily Employ, that they may, *be rich*—May abound, in all *good Works*; *ready to distribute*—Singly to particular Persons; *willing to communicate*—To join in all Public Works of Charity.

V. 19. *Treasuring up for themselves a good foundation*—Of an abundant Reward, by the free Mercy of God, *that they may lay hold on eternal life*—This cannot be done by *alms deeds*: yet they *come up for a memorial before God*. (Acts x. 4.) And the Lack, even of *this*, may be the Cause why God will withhold Grace and Salvation from us.

V. 20. *Keep that which is committed to thy trust*—The Charge I have given thee, c. i. 18. *avoid prophane, empty babblings*—How weary of Controversy was this acute Disputant! *Knowledge falsely so called*—Most of the ancient Hereticks were great Pretenders to Knowledge.

N O T E S

On St. PAUL's Second Epistle to TIMOTHY.

THIS Epistle was probably wrote by St. Paul, during his Second Confinement at Rome, not long before his Martyrdom. It is, as it were, the Swan's dying Song. But though it was wrote many Years after the former, yet they are both of the same Kind, and nearly resemble each other.

It has three Parts :

- | | | |
|---|-------------|--|
| I. The Inscription, | C. i. 1, 2 | with farther Directions con-
cerning his own Behaviour: |
| II. An Invitation, <i>Come to me</i> , vari-
ously expressed ; | | 15. C. iv. 8 |
| 1. Having declared his Love to
Timothy, | 3—5 | 3. <i>Come quickly</i> . Here St. Paul 9 |
| he exhorts him, <i>Be not ashamed</i>
<i>of me</i> , | 6—14 | 1. Mentions his being left a-
lone, 10—12 |
| and subjoins various Examples, 15—18 | | 2. Directs to bring his Books, 13 |
| 2. The twofold Proposition, | | 3. Gives a Caution concerning
Alexander, 14, 15 |
| 1. <i>Be strong</i> ; | | 4. Observes the Inconstancy of
Men, and the Faithfulness
of God, 16—18 |
| 2. <i>Commit the Ministry</i> to faith-
ful Men, | C. ii. 1, 2 | 4. <i>Come before Winter</i> : Salutations, 19—21 |
| The former is treated of, | 3—13 | III. The concluding Blessing, 22 |
| The latter ; | 14 | |

II. T I M O T H Y.

- I. **P**AUL an apostle of Jesus Christ, by the will of God, according to
 2 the promise of life, which is by Christ Jesus, To Timotheus
 my beloved son, grace, mercy, peace from God the Father, and Christ
 Jesus our Lord.
- 3 I thank God, whom I serve from *my* forefathers with a pure con-
 science, *that* I have remembrance of thee in my prayers without
 4 ceasing night and day, Longing to see thee, being mindful of thy
 5 tears, that I may be filled with joy ; Remembring the unfeigned faith
 that is in thee, which dwelt first in thy grandmother Lois, and thy
 6 mother Eunice ; I am persuaded in thee also. Wherefore I re-
 mind thee of stirring up the gift of God which is in thee, by the

V. 3. *Whom I serve from my forefathers*—
 That is, whom both I and my Ancestors
 served, *with a pure conscience*—He always wor-
 shipped God according to his Conscience, both
 before and after his Conversion. One who
 stands on the Verge of Life, is much refreshed
 by the Remembrance of his Predecessors, to
 whom he is going.

V. 4. *Being mindful of thy tears*—Perhaps
 frequently shed, as well as at the Apostle's last
 parting with him.

V. 5. *Which dwelt*—A Word not applied,
 to a transient Guest, but only to a settled In-
 habitant, *first*—Probably this was before *Ti-*
mothy was born ; yet not beyond St. Paul's
 Memory.

V. 6. *Wherefore*—Because I remember this,
I remind thee of stirring up—Literally, *blow-*
ing up the coals into a flame ; the gift of God—
 All the spiritual Gifts, which the Grace of God
 has given thee.

V. 7. And

7 laying on of my hands. For God hath not given us the Spirit of fear,
 8 but of power, and love, and sobriety. Therefore be not thou ashamed of
 the testimony of our Lord, nor of me his prisoner: but be thou par-
 taker of the afflictions of the gospel, according to the power of God,
 9 Who hath saved and called us with an holy calling, not according to
 our works, but according to his own purpose and grace, which was
 10 given us in Christ Jesus, before the world began; But is now made
 manifest, by the appearing of our Saviour Jesus Christ, who hath abo-
 lished death, and hath brought life and immortality to light through the
 11 gospel. Whereunto I am appointed a preacher and an apostle, and a
 12 teacher of the Gentiles. For which cause also I suffer these things: yet
 I am not ashamed, for I know whom I have trusted, and am persuaded
 that he is able to keep that which I have committed to him, until that
 13 day, Hold fast the pattern of sound words, which thou hast heard from
 14 me, in faith and love which is in Christ Jesus. The good thing which
 is committed to thee keep, through the Holy Spirit, who dwelleth in
 15 us. This thou knowest, that all who are in Asia are turned away
 16 from me, of whom are Phygellus and Hermogenes. The Lord

V. 7. And let nothing discourage thee; for God hath not given us—That is, the Spirit which God hath given us Christians, is not the spirit of fear—Or Cowardice, but of power—Banishing Fear, and love and sobriety—These animate us in our Duties to God, our Brethren, and ourselves. Power and Sobriety are two good Extremes. Love is between, the Tie and Temperament of both; preventing the two bad Extremes, of Fearfulness and Rashness. More is said concerning Power, ver. 8. concerning Love, ch. ii. 14, &c. concerning Sobriety, ch. iii. ver. 1, &c.

V. 8. Therefore be not thou ashamed—When Fear is banished, evil Shame also flees away; of the testimony of our Lord—The Gospel, and of testifying the Truth of it to all Men; nor of me—The Cause of the Servants of God cannot be separated from the Cause of God Himself. But be thou partaker of the afflictions—Which I endure for the Gospel's Sake, according to the power of God—This which overcomes all Things is nervously described in the two next verses.

V. 9. Who hath saved us—By Faith. The Love of the Father, the Grace of our Saviour, and the whole Economy of Salvation, are here admirably described: having called us with an holy calling—Which is all from God, and claims us all for God; according to his own pur-

pose and grace—That is, his own gracious Purpose, which was given us—First for our Advan- tage, before the world began.

V. 10. By the appearing of our Saviour—This implies his whole Abode upon Earth; who hath abolished death—Taken away its Sting, and turned it into Blessing, and hath brought life and immortality to light—Hath clearly revealed by the Gospel that immortal Life which he has purchased for us.

V. 12. That which I have committed to him—My Soul.

V. 13. The pattern of sound words—The Model of pure, wholesome Doctrine.

V. 14. The good thing—This wholesome Doctrine.

V. 15. All who are in Asia—Who had attended him at Rome for a while: are turned away from me—What, from Paul the Aged, the faithful Soldier, and now Prisoner of Christ! This was a glorious Trial, and wisely reserved for that Time, when he was on the Borders of Immortality. Perhaps a little Measure of the same Spirit might remain with him, under whose Picture are those affecting Words, “The true Effigy of Francis Xavier, Apostle of the Indies, forsaken of all Men, dying in a Cottage.”

V. 16. The family of Onesiphorus—As well

give mercy to the family of Onesiphorus; for he hath often refreshed me, and hath not been ashamed of my chain: But when he was at Rome, he fought me out very diligently and found *me*. The Lord grant him to find mercy from the Lord in that day: And in how many things he served me at Ephesus, thou knowest very well.

- II. Thou therefore, my son, be strong through the grace which is by Christ Jesus. And the things which thou hast heard from me before many witnesses, these commit to faithful men, who will be able to teach others also. Thou therefore endure affliction, as a good soldier of Jesus Christ. No man that warreth intangleth himself in the affairs of *this* life; that he may please him who hath enlisted *him*. And if a man strive, he is not crowned, unless he strive lawfully. The husbandman, that laboureth first, must be partaker of the fruits. Consider what I say, and the Lord give thee understanding in all things. Remember Jesus Christ of the seed of David, raised from the dead according to my gospel; For which I endure affliction even unto bonds, as an evil-doer, but the word of God is not bound. Therefore I suffer all things for the elect's sake, that they also may obtain the salvation which is through Christ Jesus, with eternal glory. *It is* a faithful saying: if we are dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: if we deny *him*, he will also deny us: If we believe not, he remaineth faithful; he cannot deny himself.
- Remind *them* of these things, charging *them* before the Lord, not to strive about words, to no profit, *but* to the subverting of the hearers.

well as himself: *often*—Both at Ephesus and Rome.

V. 2. *The things*—The wholesome Doctrine, ch. i. 13. *Commit*—Before thou leavest Ephesus, to faithful men, who will be able—After thou art gone.

V. 4. *No man that warreth, intangled himself*—Any more than is unavoidable, in the affairs of *this* life—With worldly Business or Cares, *that*—Minding War only, *he may please his* Captain. In this and the next verse there is a plain Allusion to the Roman Law of Arms, and to that of the Grecian Games. According to the former, no Soldier was to engage in any civil Employment. According to the latter, none could be crowned as Conqueror, who did not keep strictly to the Rules of the Game.

V. 6. Unless he labour first, he will reap no Fruit.

V. 8. *Of the seed of David*—This one Genealogy attend to.

V. 9. *Is not bound*—Not hinder'd in its Course.

V. 10. *Therefore*—Encouraged by this, That the word of God is not bound. *I endure all things*—See the Spirit of a real Christian. Who would not wish to be like minded? *Salvation* is Deliverance from all Evil; *Glory*—The Enjoyment of all Good.

V. 11. *Dead with him*—Dead to Sin, and ready to die for Him.

V. 12. *If we deny him*—To escape suffering for Him.

V. 13. *If we believe not*—That is, though some believe not, God will make good all his Promises to them that do believe. *He cannot deny himself*—His Word cannot fail.

V. 14. *Remind them*—Who are under thy Charge.

V. 15. *Rightly*

15 Be diligent to present thyself unto God approved, a workman that need-
 16 eth not to be ashamed, rightly dividing the word of truth. But avoid
 profane empty babblings; for they will increase to more ungodliness.
 17 And their word will eat as a gangrene; of whom are Hymeneus and
 18 Philetus, Who have erred concerning the truth, saying, The resurrection
 19 is already past, and overthrow the faith of some. But the foundation of
 God standeth firm, having this seal, The Lord knoweth those that are
 his: and, Let every one who nameth the name of the Lord depart from
 20 iniquity. But in a great house there are not only vessels of gold and
 silver, but also of wood and of earth; and some to honour, some to
 21 dishonour. If a man therefore purge himself from these, he shall be
 a vessel unto honour, consecrated and fit for the master's use, prepared
 22 for every good work. Flee also youthful desires; but follow after right-
 teousness, faith, love, peace with them that call upon the Lord, out
 23 of a pure heart. But avoid foolish and unlearned questions, knowing
 24 that they beget strifes: And a servant of the Lord must not strive, but
 25 be gentle toward all men, apt to teach, patient of evil, In meekness
 instructing those that oppose themselves; if haply God may give them
 26 repentance, to the acknowledging of the truth; And they may awake
 out of the snare of the devil, who are taken captive by him at his will.

V. 15. *Rightly dividing*—So as to give each Hearer his due Portion. But they that give one part of the Gospel to all, (the Promises and Comforts to unawakened, hardened, scoffing Men) have real Need to be ashamed.

V. 16. *They*—Who babble thus will grow worse and worse.

V. 17. *And their word*—If they go on, will be mischievous as well as vain, and will eat as a Gangrene.

V. 18. *Saying, The resurrection is already past*—Perhaps asserting, that it is only the spiritual passing from Death unto Life.

V. 19. *But the foundation of God*—His Truth and Faithfulness, *standeth fast*—Can never be overthrown; being as it were sealed with a Seal, which has an Inscription on each Side: On the one, *The Lord knoweth those that are his*; on the other, *Let every one who named the name of the Lord*—As his LORD, *depart from iniquity*—That is, they only are His, who depart from Iniquity. To all others He will say, *I know you not.* Mat. vii. 22, 23.

V. 20. *But in a great house*—Such as the Church, it is not strange, that *there are not only*

vessels of gold and silver—Designed for honourable Uses, *but also of wood and of earth*—For less honourable Purposes. Yet a Vessel even of Gold may be put to the vilest Use, tho' it was not the Design of him that made it.

V. 21. *If a man purge himself from these*—Vessels of Dishonour, so as to have no Fellowship with them.

V. 22. *Youthful desires*—Those peculiarly incident to Youth: *Follow peace with them*—Unity with all true Believers, *out of a pure heart*—Youthful Desires destroy this Purity: Righteousness, Faith, Love, Peace, accompany it.

V. 24. *A servant of the Lord must not*—Eagerly or passionately, *strive*—As do the vain Wranglers spoken of ver. 23. *apt to teach*—Chiefly by Patience and unwearied Affiduity.

V. 25. *In meekness*—He has often need of Zeal, always of Meekness, *if haply God*—For it is wholly his Work, *may give them repentance*—*The acknowledging of the truth* would then quickly follow.

V. 26. *Who*—At present are not only captives, but asleep; utterly insensible of their Captivity.

V. 1. In

III. But know this, that in the last days grievous times will come.
 2 For men will be lovers of themselves, lovers of money, arrogant, proud,
 3 evil-speakers, disobedient to parents, ungrateful, unholy, Without natural affection, implacable, slanderers, intemperate, fierce, despisers of
 4 good men, Traitors, rash, puffed up, lovers of pleasure more than
 5 lovers of God; Having a form of godliness, but denying the power of
 6 it. From these also turn away. For of these are they who creep into houses, and captivate silly women laden with sins, led away by various
 7 desires, Ever learning, but never able to come to the knowledge of the
 8 truth. Now as Jannes and Jambres withstood Moses, so do these also withstand the truth: men of corrupt minds, void of judgment as to the
 9 faith. But they shall proceed no farther; for their folly shall be manifested to all men, as theirs also was. But thou hast accurately traced my doctrine, manner of life, intention, faith, long-suffering, love, patience,
 11 Persecutions, afflictions, which befel me at Antioch, at Iconium, at Lystra; what persecutions I endured; but the Lord delivered me out of all.
 12 Yea, and all that are resolved to live godly in Christ Jesus, shall suffer
 13 persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But continue thou in the things which thou
 14 hast learned, and being fully assured of, knowing of whom thou hast
 15 learned *them*, And that from an infant thou hast known the holy scrip-

V. 1. *In the last days*—The Time of the Gospel Dispensation, from the Time of our LORD'S Death, is peculiarly stiled the *last Days*.

V. 2. *For men*—Even in the Church, *will be*—In great Numbers and to an higher Degree than ever, *lovers of themselves*—The first Root of Evil, *lovers of money*—The second.

V. 3. *Without natural affection*—To their own Children, *intemperate, fierce*—Both too soft, and too hard.

V. 4. *Lovers of sensual pleasure*—Which naturally extinguishes all Love and Sense of God.

V. 5. *Having a form*—An Appearance of Godliness, but not regarding, nay even resisting the inward Power and Reality of it. Is not this eminently fulfilled at this Day?

V. 7. *Ever learning*—New Things; but not the truth of God.

V. 8. Several antient Writers speak of *Jannes* and *Jambres*, as the chief of the *Egyptian Magicians*: *Men of corrupt minds*—Impure Notions and wicked Inclinations; *void of judgment*—Quite ignorant, as well as careless, of true, spiritual Religion.

V. 9. *They shall proceed no farther*—In gaining Profelytes.

V. 12. *All that are resolved to live godly*—Therefore count the Cost. Art thou resolved? *in Christ*—Out of *Christ* there is no Godliness; *shall suffer persecution*—More or less. There is no Exception. Either the Truth of Scripture fails, or those that think they are religious, and are not persecuted, in some Shape or other, *on that very account*, deceive themselves.

V. 13. *Deceiving and being deceived*—He who has once begun to deceive others, is both the less likely to recover from his own Error, and the more ready to embrace the Errors of other Men.

V. 14. *From whom*—Even from me a Teacher approved of God.

V. 15. *From an infant thou hast known the holy scriptures*—Of the Old Testament. These only were extant when *Timothy* was an Infant; *which are able to make thee wise unto salvation through faith in the Messiah* that was to come. How much more are the Old and New Testament together, able in God's Hand, to
 4 E make

tures, which are able to make thee wise unto salvation, through faith
 16 which is in Christ Jesus. All scripture is inspired of God, and is profit-
 able for doctrine, for reproof, for correction, for instruction in righteous-
 17 ness; That the man of God may be perfect, thoroughly furnished unto
 IV. all good work. I charge thee therefore before God and the Lord
 Jesus Christ, who will judge the living and the dead at his appearing
 2 and his kingdom, Preach the word; be instant in season, out of season;
 3 convince, rebuke, exhort, with all long-suffering and teaching. For the
 time will come, when they will not endure wholesome doctrine, but will
 heap up to themselves teachers, according to their own desires, having
 4 itching ears. And they will turn away *their* ears from the truth, and
 5 turn aside to fables. But watch thou in all things, endure affliction,
 6 do the work of an evangelist, fulfil thy ministry. For I am now ready
 7 to be offered up, and the time of my departure is at hand. I have fought
 8 the good fight, I have finished the course, I have kept the faith; Hence-
 forth there is laid up for me the crown of righteousness, which the Lord
 the righteous judge will render me in that day, and not to me only, but
 to all them likewise that have loved his appearing.

make us more abundantly wise unto Salvation? Even such a Measure of present Salvation, as was not known before Jesus was glorified.

V. 16. *All scripture is inspired of God*—The Spirit of GOD, not only *once* inspired those who wrote it, but continually inspires, supernaturally assists those that read it with earnest Prayer. Hence *it is so profitable for doctrine*, for Instruction of the Ignorant, *for the reproof or conviction* of them that are in Error or Sin; *for the correction* or Amendment of whatever is amiss, and *for instructing or training up* the Children of GOD in all righteousness.

V. 17. *Perfect*—Blameless himself, and *thoroughly furnished*—By the Scripture, either to *teach, reprove, correct* or *train up* others.

V. 1. *I charge thee therefore*—This is deduced from the whole preceding Chapter, *at his appearing and his kingdom*—That is, at his appearing in his Kingdom of Glory.

V. 2. *Be instant*—Insist on, urge these Things *in season, out of season*—That is, continually, at all Times and Places. It might be translated, *with and without opportunity*—Not only when a fair Occasion is given; but even when there is none, then one must be made.

V. 3. *For*—Therefore thou hast need of *all long-suffering; according to their own desires—Smooth* as they can wish; *having itching ears—*

Being fond of Novelty and Variety; which the Number of new Teachers, as well as their *empty, soft, or philosophical* Discourses pleased. Such Teachers, and such Hearers, seldom are much concerned with what is strict or to the Purpose: *heap to themselves*—Not enduring *sound doctrine*, they will reject the *sound preachers*, and gather together all that suit their own Taste. Probably they send out one another, with the sacred Mission, and so are never at a Loss for Numbers.

V. 5. *Watch*—An earnest, constant, persevering Exercise. The Scripture *watching*, or *waiting*, is *steadfast faith, patient hope, labouring love, unceasing prayer*; yea, the mighty Exertion of all the Affections of a Soul, that a Man is possibly capable of: *in all things*—Whatever you are doing, yet in *that*, and *in all things*, WATCH: *of an evangelist*—Which was next to that of an Apostle.

V. 6. *The time of my departure is at hand*—So undoubtedly GOD had shewn him; *I am ready to be offered up*—Literally, *to be poured out*, as the Wine and Oil were on the antient Sacrifices.

V. 8. *The crown of that righteousness*—Which GOD has imputed to me and wrought in me; *to all*—This increases the Joy of Paul and encourages

9,10 Do thy diligence to come to me shortly. For Demas hath forsaken me, loving the present world, and is gone to Thessalonica, Crescens to
 11 Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark and
 12 bring him with thee, for he is profitable to me for *my* ministry. Tychicus
 13 I have sent to Ephesus. When thou comest, bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.
 14 Alexander the coppersmith did me much evil; the Lord will reward him
 15 according to his works. Of whom be thou also aware; for he hath great-
 16 ly withstood our words. At my first defence no man appeared with me,
 17 but all forsook me: may it not be laid to their charge! But the Lord stood by me, and strengthened me, that through me the preaching might be fully known, even that all nations might hear: and I was delivered out
 18 of the mouth of the lion. And the Lord will deliver me from every evil work, and preserve *me* unto his heavenly kingdom; to whom *be* the glory
 19 for ever and ever. Amen. Salute Priscilla and Aquila and the family
 20 of Onesiphorus. Erastus abode at Corinth: but Trophimus I have left at
 21 Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
 22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you.

courages *Timotheus*. Many of these St. Paul himself had gained: *that have loved his appearing*—Which only a real Christian can do. I say a real Christian, to comply with the *Mode of the Times*: Else they would not understand, altho' the Word *Christian* necessarily implies whatsoever is *holy*, as *God is holy*. Strictly speaking, to join *real* or *sincere* to a Word of so complete an Import, is grievously to debase its noble Signification, and is like adding *long* to ETERNITY, or *wide* to IMMENSITY.

V. 9. *Come to me*—Both that he might comfort him, and be strengthened by him. *Timotheus* himself is said to have suffered at *Ephesus*.

V. 10. *Demas*—Once my Fellow-labourer, *Philem. ver. 24. hath forsaken me*—*Crescens*, probably a Preacher also, *is gone with my Consent, to Galatia, Titus to Dalmatia*, having now left *Crete*. These either went with him to *Rome*, or visited him there.

V. 11. *Only Luke*—Of my Fellow-labourers, *is with me*—But *GOD* is with me; and it is enough. *Take Mark*—Who, though he once departed from the work, is now again profitable to me.

V. 13. *The cloak*—Either the *Toga*, which

belonged to him as a *Roman Citizen*, or and upper Garment, which might be needful as Winter came on; *which I left at Troas with Carpus*—Who was probably his Host there; *especially the parchments*—The Books written on Parchment.

V. 14. *The Lord will reward him*—This he spoke prophetically.

V. 16. *All*—My Friends and Companions, *forsook me*—And do we expect to find such as will not forsake us? *My first defence*—Before the savage Emperor *Nero*.

V. 17. *The preaching*—The Gospel which we preach.

V. 18. *And the Lord will deliver me from every evil work*—Which is far more than delivering me from Death; yea, and over and above; *preserve me unto his heavenly kingdom*—Far better than that of *Nero's*.

V. 20. When I came on, *Erastus abode at Corinth*—Being Chamberlain of the City. *Rom. xvi. 23. but Trophimus I have left sick*—Not having Power (as neither had any of the Apostles) to work Miracles when he pleased; but only when *God* pleased.

N O T E S

O N

ST. PAUL's Epistle to TITUS.

TITUS was converted from Heathenism by St. Paul, *Gal. ii. 3.* and as it seems very early, since the Apostle accounted him as his Brother, at his first going into *Macedonia*. And he managed and settled the Churches there, when St. Paul thought not good to go thither himself. He had now left him at *Crete*, to regulate the Churches; to assist him wherein, he wrote this Epistle, as is generally believed after the First, and before the Second to *Timothy*. The Tenor and Stile are much alike in this and in those, and they cast much Light on each other; and are worthy the serious Attention of all Christian Ministers and Churches in all Ages.

This Epistle has four Parts :

- | | | |
|---|--|--|
| <p>I. The Inscription,</p> <p>II. The Instruction of Titus to this Effect:</p> <p>1. Ordain good Presbyters,</p> <p>2. Such are especially needful at Crete,</p> <p>3. Reprove and admonish the Cre-
tans,</p> <p>4. Teach aged Men and Wo-
men,</p> <p>And young Men, being a Pat-
tern to them,</p> | <p>C. i. 1— 4</p> <p>5— 9</p> <p>10—12</p> <p>13—16</p> <p>C. ii. 1— 5</p> <p>6— 8</p> | <p>And Servants, urging them by
a glorious Motive,</p> <p>5. Press Obedience to Magistrates,
and Gentleness to all Men,</p> <p>C. iii. 1— 2</p> <p>Enforcing it by the same Motive,</p> <p>6. Good Works are to be done,
foolish Questions avoided,
Hereticks shunned,</p> <p>8—11</p> <p>III. An Invitation of Titus to Nicopo-
lis, with some Admonitions,</p> <p>12—14</p> <p>IV. The Conclusion,</p> <p>15</p> |
|---|--|--|

T I T U S.

I PAUL a servant of God, and an apostle of Jesus Christ, accord-
ing to the faith of God's elect, and the knowledge of the truth
which is after godliness, In hope of eternal life, which God, who

V. 1. Paul a servant of God and an apostle of
Jesus Christ—Titles suitable to the Person of
Paul, and the Office he was assigning to Titus,
according to the faith--The propagating of which
is the proper Business of an Apostle. These

two verses contain the Sum of Christianity,
which Titus was always to have in his Eye, of
the elect of God—Of all real Christians.

V. 2. Which God promised before the world
began—To Christ, our Head.

V. 3. His

3 cannot lie, promised before the world began; And he hath in due
time manifested his word, through the preaching wherewith I am in-
4 trusted, according to the commandment of God our Saviour: To
Titus my own son after the common faith, grace, mercy, peace from
God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause I left thee in Crete, that thou mightest set in order the
things which are wanting, and ordain elders in every city, as I appointed
6 thee: If a man is blameless, the husband of one wife, having believing
7 children, not accused of luxury, or unruly. For a bishop must be
blameless, as the steward of God; not self-willed, not passionate, not
8 given to wine, no striker, not desirous of filthy gain: But hospitable,
9 a lover of good men, prudent, just, holy, temperate, Holding fast the
faithful word, as he hath been taught, that he may be able by sound
10 doctrine both to exhort and to convince the gainsayers. For there
are many and unruly vain-talkers and deceivers, especially they of the
11 circumcision, Whose mouths must be stopped, who overturn whole
families, teaching things which they ought not, for the sake of filthy
12 gain. One of themselves, a prophet of their own, hath said, The
13 Cretans *are* always liars, evil wild-beasts, lazy gluttons. This witness
is true; therefore rebuke them sharply, that they may be found in the
14 faith; Not giving heed to Jewish fables, and commandments of men,
15 that turn from the truth. To the pure all things *are* pure; but to
the defiled and unbelieving nothing *is* pure; but both their understand-
16 ing and conscience are defiled. They profess to know God, but by
their works they deny *him*, being abominable and disobedient, and
void of judgment as to every good work.

V. 3. *His word*—His Promise.

V. 4. *The common faith*—Common both to
Jews and Gentiles.

V. 5. *The things which are wanting*—Which
I had not Time to settle myself; *ordain elders*
—Appoint the most faithful, zealous Men to
watch over the rest. Their Character follows
ver. 6—9. These were the *Elders* that Paul
approved of: Men that had *living faith*, a *pure*
conscience, a *blameless life*.

V. 6. *The husband of one wife*—Surely the
Holy Ghost by repeating this so often, designed
to leave the *Romanists* without Excuse.

V. 10. *They of the circumcision*—The Jewish
Converts.

V. 12. *A prophet of their own*—Country.
Diogenes Laertius says, that *Epimenides* the Cre-

tan Poet, foretold many things. *Evil wild-*
beasts—Fierce and savage.

V. 14. *Commandments of men*—The *Jewish*
or other teachers, whoever they were that added
to the pure Doctrine of the Gospel.

V. 15. *To the pure*—Those whose Hearts
are purified by Faith; *all things are pure*—All
Kinds of Meat; the Mosaic Distinction be-
tween clean and unclean Meats being now
taken away; *but to the defiled and unbelieving*
nothing is pure—The Apostle joins *defiled and*
unbelieving, to intimate, that nothing can be
clean, without a true Faith. For both the
Understanding and Conscience, those leading
Powers of the Soul, are polluted; consequently
so is the Man and all he does.

V. 7. *Shew-*

- II. But speak thou the things which become wholesome doctrine,
 2 That the aged men be vigilant, serious, prudent, sound in faith,
 3 love, patience: That the aged women in like manner, *be* in beha-
 viour as becometh holiness, not slanderers, not given to much wine,
 4 teachers of that which is good: That they instruct the young
 women to be wise, to love their husbands, to love their children,
 5 Discreet, chaste, keepers at home, good, obedient to their own husbands,
 6 that the word of God be not blasphemed. The young men likewise
 7 exhort to be discreet, In all things shewing thyself a pattern of good
 8 works, in doctrine, uncorruptness, seriousness, Wholesome speech, that
 cannot be reproved; that he who is on the contrary part may be ashamed,
 9 having no evil thing to say of us. *Exhort* servants to be subject to their
 10 own masters, to please *them* in all things, not answering again, Not
 stealing, but shewing all good fidelity, that they may in all things
 adorn the gospel of God our Saviour.
- 12 For the saving grace of God hath appeared to all men, Instructing us,
 that, having renounced ungodliness and all worldly desires, we should
 13 live soberly, and righteously, and godly in the present world, Look-
 ing for the blessed hope and the glorious appearing of the great God,
 14 even our Saviour Jesus Christ: Who gave himself for us, that he might
 redeem us from all iniquity, and purify to himself a peculiar people,
 15 zealous of good works. These things speak and exhort, and rebuke
 with all authority: let no man despise thee.

V. 7. *Shewing thyself a pattern*—Titus him-
 self was then young, in the doctrine which
 thou teachest in public.

V. 8. *Wholesome speech*—In private Conver-
 sation.

V. 9. *In all things*—Wherein it can be done
 without Sin.

V. 11. *The saving grace of God*—So it is in
 its Nature, Tendency, and Design, *both ap-
 peared to all men*—High and low.

V. 12. *Instructing us*—All who do not reject
 it, *that having renounced ungodliness*—Whatever
 is contrary to the Fear and Love of God,
and worldly desires—Which are opposite to So-
 briety and Righteousness, *we should live soberly*
 —In all Purity and Holiness. *Sobriety*, in the
 Scripture Sense, is rather the whole Temper
 of a Man, than a single Virtue in him. It
 comprehends all that is opposite to the *drowsi-
 ness* of Sin, the *folly* of Ignorance, the *unboli-*

ness of disorderly Passions. Sobriety is no less
 than all the Powers of the Soul, being con-
 sistently, and constantly *awake*, duly governed
 by heavenly Prudence, and entirely conform-
 able to holy Affections, *and righteously*—Doing
 to all as we would they should do to us, *and
 godly*—As those who are consecrated to God,
 both in Heart and Life.

V. 13. *Looking*—With eager Desire for that
glorious Appearing which we hope for.

V. 14. *Who gave himself for us*—To die in
 our Stead, *that he might redeem us*—Miserable
 Bond-slaves, as well from the Power and the
 very Being, as from the Guilt of all our
 Sins.

V. 15. *Let no man despise thee*—That is,
 Let none have any just Cause to despise thee.
 Yet they surely will. Men who know not
 God will despise a true Minister of his
 Word.

V. 2. *Not*

III. Remind them to be subject to principalities and powers, to obey
 2 *magistrates*, to be ready for every good work: To speak evil of no
 man, not to be quarrelsome, *to be gentle*, shewing all meekness toward
 3 all men. For we also were formerly foolish, disobedient, deceived,
 enslaved to various desires and pleasures, living in wickedness and envy,
 4 hateful, hating one another: But when the kindness and love of God
 5 our Saviour toward man appeared, Not by works of righteousness
 which we had done, but according to his own mercy he saved us, by
 6 the *laver* of regeneration, and renewing of the Holy Ghost: Which
 7 he poured forth richly upon us, through Jesus Christ our Saviour, That,
 being justified by his grace, we might become heirs, according to the
 8 hope of eternal life. *This is* a faithful saying, and these things I will
 that thou affirm constantly, that they who have believed in God, be
 careful to excel in good works: these things are good and profitable to
 9 men. But avoid foolish questions, and genealogies, and contentions,
 10 and strivings about the law; for they are unprofitable and vain. An

V. 2. *Not quarrelsome* — Assaulting none, gentle—When assaulted.

V. 3. *For we* — And as GOD hath dealt with us, so ought we to deal with our Neighbour, *were foolish*—Wholly ignorant of GOD, and *disobedient*—When he was declared to us.

V. 4. *When the love of God appeared*—By the Light of his Spirit to our inmost Soul.

V. 5. *Not by works* — In this important Passage the Apostle presents us with a delightful View of our Redemption. Herein we have I. The Cause of it; not our *works* or *righteousness*, but the *kindness and love* of GOD our Saviour. II. The Effects, which are 1. Justification, *being justified*, pardoned and accepted through the alone Merits of CHRIST, not from any Desert in us, but *according to his own mercy by his grace*, his free, unmerited Goodness: 2. Sanctification; express by *the laver of Regeneration*, (that is, Baptism, the Thing signified, as well as the outward Sign) and *the renewal of the Holy Ghost*; which purifies the Soul as Water cleanses the Body, and renews it in the whole Image of GOD. III. The Consummation of all, *that we might become heirs of eternal life*, and live now in the joyful *Hope* of it.

V. 8. *Be careful to excel in good works*—Though the Apostle does not lay these for the Foundation, yet he brings them in at their pro-

per Place; and then mentions them, not slightly, but as Affairs of great Importance. He desires, that all Believers should, *be careful*—Have their Thoughts upon them, use their best Contrivance, their utmost Endeavours, not barely to practise, but *to excel*, to be eminent and distinguished in them: Because though they are not the Ground of our Reconciliation with GOD, yet they are *amiable* and *honourable* to the Christian Profession, and *profitable to men*—Means of increasing the everlasting Happiness both of ourselves and others.

V. 10. *An heretic, after a first and second admonition reject*—Avoid, leave to himself. This is the only Place in the whole Scripture, where this Word *Heretic* occurs; and here it evidently means, a Man that obstinately persists in *contending* about *foolish Questions*, and thereby occasions Strife and Animosities, Schisms and Parties in the Church. This, and this alone, is an *Heretic* in the Scripture Sense. And his Punishment likewise is here fixt. *Shun, avoid him, leave him to himself*. As for the Popish Sense, “A Man that errs in Fundamentals,” although it crept, with many other Things, early into the Church, yet it has no Shadow of Foundation, either in the Old or New Testament.

V. 11. *Such*

- 11 heretic after a first and second admonition reject, Knowing that such an one is perverted and sinneth, being self-condemned.
- 12 When I shall send Artemas or Tychicus to thee, be diligent to come
- 13 to me to Nicopolis; for I have determined to winter there. Send forward with diligence Zenas the lawyer and Apollos, that they may
- 14 want nothing. And let ours also learn to excel in good works for
- 15 necessary uses, that they be not unfruitful. All that are with me salute thee. Salute them that love us in the faith. Grace be with you all.

V. 11. *Such an one sinneth, being self-condemned*—Being convinced in his own Conscience, that he acts wrong.

V. 12. *When I shall send Artemas or Tychicus*—To succeed thee in thy Office. Titus was properly an Evangelist, who, according to the Nature of that Office, had no fixed Residence, but presided over other Elders wherever he travelled from Place to Place, assisting the Apostles, each according to the Measure of his Abilities. *Come to me to Nicopolis*—Very probably not the Nicopolis in Macedonia, as the vulgar Subscription asserts; (indeed none of those Subscriptions at the End of St. Paul's Epistles, are of any

Authority.) Rather it was a Town of the same Name, which lay upon the Sea-coast of Epirus; *for I have determined to winter there*—Hence it appears, he was not there yet. If so, he would have said, to winter *here*. Consequently this Letter was not written from thence.

V. 13. *Send forward Zenas the lawyer*—Either a Roman Lawyer; or an Expounder of the Jewish Law.

V. 14. *And let ours*—All our Brethren at Crete, *learn*—Both by thy Admonition and Example. Perhaps they had not before assisted Zenas and Apollos as they ought to have done.

N O T E S

O N

ST. PAUL'S Epistle to PHILEMON.

ONESIMUS, Servant to Philemon, an eminent Person in Colossæ, ran away from his Master to Rome. Here he was converted to Christianity by St. Paul, who sent him back to his Master with this Letter. It seems, Philemon, not only pardoned, but gave him his Liberty; seeing Ignatius makes mention of him, as succeeding Timotheus at Ephesus.

The Letter has three Parts:

- | | | | |
|---|-----|---------------------------------------|-------|
| I. The Inscription, | 1—3 | <i>simus again,</i> | 8—21 |
| II. After commending Philemon's Faith and Love, | 4—7 | and to prepare a Lodging for himself, | 22 |
| He desires him to receive One— | | III. The Conclusion, | 23—25 |
| | | V. 1. This | |

P H I L E M O N.

1 **P**AUL, a prisoner of Christ Jesus, and Timotheus a brother, to
 2 Philemon the beloved and our fellow-labourer, And to the be-
 3 loved Apphia, and Archippus our fellow-soldier, and the church which
 is in thy house: Grace *be* unto you, and peace from God our Father,
 and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,
 5 (Hearing of thy faith which thou hast toward the Lord Jesus, and love
 6 toward all saints) That the communication of thy faith may become
 effectual, by the acknowledgment of every good thing which is in you
 7 towards Christ Jesus. For we have great joy and consolation in thy
 love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be very bold in Christ, to enjoin thee
 9 what is convenient, Yet out of love I rather intreat *thee*, being such
 10 an one as Paul the aged, and now also the prisoner of Jesus Christ: I
 intreat thee for my son, whom I have begotten in my bonds, Ones-
 11 mus, Who was formerly unprofitable to thee, but now profitable to
 12 thee and me, Whom I have sent again: thou therefore receive him,

V. 1. This single Epistle infinitely trans-
 cends all the Wisdom of the World. And it
 gives us a Specimen, how *Christians* ought to
 treat of Secular Affairs from higher Principles.
Paul a prisoner of Christ—To whom as such
Philemon could deny nothing, and *Timotheus*
 —This was written before the second Epistle
 to *Timothy*, (ver. 22.)

V. 2. *Apphia*—His Wife, to whom also the
 Business in part belonged; *the church in thy*
house—The *Christians* who meet there.

V. 5. *Hearing*—Probably from *Onesimus*.

V. 6. I pray, that the communication of thy
 faith may become effectual—That is, That thy
 Faith may be effectually communicated to
 others, who see and acknowledge thy Piety and
 Charity.

V. 7. *The saints*—To whom *Philemon's*
 House was open, ver. 2.

V. 9. *Yet out of love I rather intreat thee*—
 In how handsome a Manner does the Apostle
 just hint, and immediately drop the Considera-

tion of his Power to *command*, and tenderly
intreat Philemon, to hearken to his Friend,
 his aged Friend, and now Prisoner for *Christ*?
 With what Endearment, in the next Verse, does
 he call *Onesimus his Son*, before he names his
 Name? And as soon as he had mentioned it,
 with what fine Address does he just touch on
 his former Faults, and instantly pass on to the
 happy Change that was now made upon him?
 So disposing *Philemon* to attend to his Request,
 and the Motives wherewith he was going to
 enforce it.

V. 10. *Whom I have begotten in my bonds*—
 The Son of my Age.

V. 11. *Now profitable*—None should be ex-
 pected to be a good Servant, before he is a
 good Man. He manifestly alludes to his Name,
Onesimus, which signifies *profitable*.

V. 12. *Receive him, that is, my own bowels*
 —Whom I love as my own Soul. Such is the
 natural Affection of a Father in *Christ*, toward
 his Spiritual Children.

13 that is, my own bowels: Whom I was desirous to have retained with
 14 me, to serve me in thy stead, in the bonds of the gospel. But I would
 do nothing without thy consent; that thy benefit might not be, as it
 15 were, by constraint, but willingly. And perhaps for this end was he
 16 separated for a season, that thou mightest have him for ever; No longer
 as a servant, but above a servant, a brother beloved, especially to me;
 17 and how much more to thee, both in the flesh and in the Lord? If
 18 therefore thou accountest me a partner, receive him as myself. If he
 hath wronged thee, or oweth *thee* any thing, put that to my account.
 19 I Paul have writen with my own hand; I will repay *it*; not to say
 20 unto thee, that thou owest also thyself to me besides. Yea, brother,
 let me have joy of thee in the Lord: refresh my bowels in Christ.
 21 Having confidence of thy obedience I have written to thee, knowing
 22 that thou wilt do even more than I say. Withal prepare me also a
 23 lodging; for I trust I shall be given to you through your prayers. E-
 24 paphras my fellow-prisoner in Christ Jesus saluteth you, Mark, Ari-
 25 starchus, Demas, Luke, my fellow-labourers. The grace of our Lord
 Jesus Christ *be* with your spirit.

V. 13. *To serve me in thy stead*—To do those Services for me, which thou, if present, wouldst gladly have done thyself.

V. 14. *That thy benefit might not be constraint*—For Philemon could not have refused it.

V. 15. GOD might permit him to be *separated* (a soft Word) *for a season*, that thou mightest have him for ever—Both on Earth and in Heaven.

V. 16. *In the flesh*—As a dutiful Servant, *in the Lord*—As a Fellow Christian.

V. 17. *If thou accountest me a partner*—So that thy Things are mine, and mine are thine.

V. 19. *I will repay it*—If thou requirest it, *not to say, that thou owest me thyself*—It cannot be expressed, how great our Obligation is to those, who have gained our Souls to Christ, *beside*—Receiving Onesimus.

V. 20. *Refresh my bowels in Christ*—Give me the most exquisite and Christian Pleasure.

N O T E S

On the Epistle to the HEBREWS.

IT is agreed by the general Tenor of Antiquity, that this Epistle was written by St. Paul: whose other Epistles were sent to the Gentile Converts: This only to the *Hebrews*. But this improper Inscription was added by some later Hand. It was sent to the Jewish *Hellenist Christians*, dispersed through various Countries. St. Paul's Method and Stile are easily observed therein.

therein. He places, as usual, the Proposition and Division before the Treatise; (c. ii. 17.) He subjoins the Exhortatory to the Doctrinal Part; quotes the same Scriptures, (c. ii. 8. c. x. 30, 38. c. i. 6.) and uses the same Expressions as elsewhere. But why does he not prefix his Name, which it is plain, from c. iii. 19. was dear to them to whom he wrote? Because he prefixes no Inscription, in which, if at all, the Name would have been mentioned. The Ardor of his Spirit carries him directly upon his Subject, (just like St. John in his first Epistle) and throws back his usual Salutation and Thanksgiving to the Conclusion.

This Epistle of St. Paul, and both those of St. Peter (one may add, That of St. James and of St. Jude also) were written both to the same Persons, dispersed through Pontus, Galatia, and other Countries, and nearly at the same Time. St. Paul suffered at Rome, three Years before the Destruction of Jerusalem. Therefore this Epistle, likewise, was written, while the Temple was standing. St. Peter wrote a little before his Martyrdom, and refers to the Epistles of St. Paul, this in particular.

The Scope of it is, To confirm their Faith in Christ. And this he does, by demonstrating his Glory. All the Parts of it are full of the most earnest and pointed Admonitions and Exhortations. And they go on, in one Tenor, the Particle *Therefore* every where connecting the Doctrine and the Use.

The Sum is, The Glory of Christ appears,

- I. From comparing him with the Prophets and Angels, C. i. 1—14
Therefore we ought to give heed to him: C. ii. 1—4

- II. From his Passion and Consummation.
Here we may observe

1. The Proposition and Sum: 5—9
2. The Treatise itself: We have a perfect Author of Salvation, who suffered for our Sake, that he might be, 1. a merciful, and 2. a faithful, 3. High priest, 10—18

These three are particularly explained, his Passion and Consummation being continually interwoven.

1. He has the Virtues of an High-priest.

- a. He is faithful:
Therefore, Be ye not } C. iii. 1—
unfaithful: } C. iv. 13

- b. He is merciful:
Therefore, come to him } 15—
with Confidence } C. v. 3

2. He is called of God an High-priest. Here

- a. The Sum is proposed; 4—10
with a summary Exhortation: 11—
C. vi. 20

- b. The Point is copiously,
I. Explained. We have a great High-priest,
1. Such as is described in the 110th Psalm: after the

Order of Melchisedeck;

C. vii. 1—19

established by an Oath,

20—22

for ever 23—28

2. Therefore peculiarly excellent:

Heavenly: C. viii. 1—6

Of the New Covenant, 7—13

By whom we have } C. ix—1
an Entrance into } C. x—18
the Sanctuary:

- II. Applied. Therefore,

1. Believe, hope, love: 19—25

These three are farther inculcated:

- a. Faith, with Patience, 26—39

which after the Example } C. xi—1
of the Ancients, } C. xii—1

and of Christ himself, 2, 3

is to be exercised, 4—11

cheerfully, peaceably, holily: 12—17

b. Hope, 18—20

c. Love, C. xiii. 1—6

2. In order to grow in these Graces, make use of

The Remembrance of your former, 7—16

The Vigilance of your present Pastors, 17—19

To this Period, and to the whole Epistle answers,

The Prayer,

The Doxology, and } 20—25

The mild Conclusion.

There are many Comparisons in this Epistle, which may be nearly reduced to Two Heads, 1. The Prophets, the Angels, Moles, Joshua, Aaron are great; but *Jesus Christ* is infinitely greater: 2. The antient Believers enjoyed high Privileges: But Christian Believers enjoy far higher. To illustrate this, Examples both of Happiness and Misery are every where interspersed: So that in this Epistle there is a Kind of Recapitulation of the whole Old Testament. In this also Judaism is abrogated and Christianity carried to its Height.

H E B R E W S.

I. **G** O D who at sundry times and in divers manners spake of old to the fathers by the prophets, hath in these last days spoken to us
2 by his Son; Whom he hath appointed heir of all things, by whom
3 he also made the worlds: Who being the brightness of his glory, and

V. 1. *At sundry times*---The Creation was revealed in the Time of *Adam*, the last Judgment in the Time of *Enoch*; and so at various Times and in various Degrees more explicit Knowledge was given, *in divers manners*---In Visions, in Dreams, and by Revelations of various Kinds. Both these are opposed to the One intire and perfect Revelation which he has made to us by *Jesus Christ*. The very Number of the Prophets shewed, that they prophesied only *in part*: of old---There were no Prophets for a large Tract of Time before *Christ* came, that the Great Prophet might be the more earnestly expected; *spake*---A Part is put for the Whole, implying every Kind of Divine Communication, *by the prophets*---The Mention of whom is a virtual Declaration, that the Apostle received the whole Old Testament, and was not about to advance any Doctrine in contradiction to it; *hath in these last times*---Intimating that no other Revelation is to be expected; *spoken*---All Things and in the most perfect Manner, *by his Son*---Alone. The Son spake by the Apostles. The Majesty of the Son of GOD is proposed, I. Absolutely, by the very Name of Son, v. 1. and by three glorious Predicates, *whom he hath appointed, by whom he made, who sat down*; whereby he is described, from the Beginning to the Consummation of all Things, v. 2, 3. II. Comparatively to Angels, v. 4. The Proof of this Proposition immediately follows, the Name of Son being proved, v. 5. His being *Heir of all things*, v. 6---9. *his making the Worlds*, v. 10---12. *his sitting at GOD's right hand*, v. 13, &c.

V. 2. *Whom he hath appointed heir of all things*---After the Name of Son his Inheritance is mentioned. GOD appointed him the Heir, long before he made the Worlds, (*Eph. iii. 11. Prov. viii. 22, &c.*) The Son is the First-born; born before all Things. The *Heir* is a Term relating to the Creation which followed, v. 6. *By whom he also made the worlds*---Therefore the Son was before all Worlds. His Glory reaches from everlasting to everlasting, though GOD spake by him to us only *in these last days*.

V. 3. *Who sat down*---The third of these glorious Predicates, with which three other Particulars are interwoven (which are mentioned likewise, and in the same Order, *Col. i. 15, 17, 20.*) *Who being*---The Glory which He received in his Exaltation at the Right Hand of the Father, no Angel was capable of: But the Son alone, who likewise enjoyed it long before: *the brightness of his glory*---Glory is the Nature of GOD revealed in its Brightness: *the express image, or stamp*---Whatever the Father is, is exhibited in the Son, as a Seal in the Stamp on Wax; *of his person, or substance*---The Word denotes the unchangeable Perpetuity of Divine Life and Power; *and sustaining all things*---Visible and invisible, in Being, *by the word of his power*---That is, by his powerful Word; *when he had by himself*---Without any Mosaic Rites or Ceremonies, *purged our sins*---In order to which it was necessary he should for a Time divest himself of his Glory. In this Chapter St. Paul describes his Glory, chiefly as he is the Son of GOD: afterwards, c. ii. 6, &c. the Glory of the Man, *Christ Jesus*. He speaks indeed

the express image of his person, and sustaining all things by the word of his power, when he had by himself purged our sins, sat down on
 4 the right hand of the majesty on high, Being so much higher than the angels, as he hath by inheritance a more excellent name than
 5 they. For to which of the angels did he ever say, * Thou art my Son; this day have I begotten thee? And again, † I will be to him a
 6 Father, and he shall be to me a Son? And again, ‡ When he bringeth in the first begotten into the world, he saith, And let all the angels
 7 of God worship him. And of the angels he saith, || Who maketh his
 8 angels spirits, and his ministers a flame of fire. But unto the Son,

indeed briefly of the former, before his Humiliation, but copiously after his Exaltation: As from hence the Glory He had from Eternity, began to be evidently seen. Both his *purging our sins*, and *sitting on the right-hand of God*, are largely treated of in the seven following Chapters: *sat down*—The Priests stood while they ministered. Sitting therefore denotes, the Consummation of his Sacrifice. This Word *sat down* contains the Scope, the Theme, and the Sum of the Epistle.

V. 4. This verse has two Clauses, the latter of which is treated of ver. 5. the former, ver. 13. Such Transpositions are also found in the other Epistles of St. Paul, but in none so frequently as in this. The Jewish Doctors were peculiarly fond of this Figure, and used it much in all their Writings. The Apostle, therefore, becoming all Things to all Men, here follows the same Method. All the inspired Writers were readier in all the Figures of Speech, than the most experienced Orators: *Being*—By his Exaltation, after He had been lower than them, (ch. ii. 9.) *so much higher than the angels*—It was extremely proper to observe this, because the Jews gloried in their Law, as it was delivered by the Ministration of Angels. How much more may we glory in the Gospel, which was given, not by the Ministry of Angels, but of the very Son of God? *As he hath by inheritance a more excellent name*—Because He is the Son of God, He inherits that Name, in Right whereof He inherits all things. His inheriting that Name is more antient than all worlds. His inheriting all Things as antient as all things: *than they*—This denotes an immense Pre-eminence. The Angels do not inherit all Things, but are them-

selves a Portion of the Son's Inheritance, whom they worship as their LORD.

V. 5. *Thou art my Son*—GOD of GOD, Light of Light; *this day have I begotten thee*—I have begotten Thee from Eternity, which by its unalterable Permanency of Duration, is one continued, unsuccessive Day. *I will be to him a Father, and he shall be to me a Son*—I will own myself to be his Father and Him to be my Son, by eminent Tokens of my peculiar Love. The former Clause relates to his Natural Sonship, by an eternal, inconceivable Generation; the other to his Father's Acknowledgment and Treatment of him, as his incarnate Son. Indeed this Promise related immediately to Solomon, but in a far higher Sense to the Messiah.

V. 6. *And again*—That is, in another Scripture; *He—GOD, saith, when he bringeth in his first begotten*—This Appellation includes that of Son, together with the Rights of Primogeniture, which the First-begotten Son of God enjoys, in a Manner not communicable to any Creature: *into the world*—Namely at his Incarnation. *Let all the angels of God worship him*—So much higher was he, when in his lowest Estate, than the highest Angel!

V. 7. *Who maketh his angels*—This implies, they are only Creatures, whereas the Son is eternal, ver. 8. and the Creator himself, ver. 10. *Spirits and a flame of fire*—Which intimates not only their Office, but also their Nature. Excellent indeed, the Metaphor being taken, from the most swift, subtle, and efficacious Things on Earth; but nevertheless infinitely below the Majesty of the Son.

* Psalm ii. 7.

† 2 Sam. vii. 14.

‡ Psalm xcvi. 7.

|| Ib. civ. 4.

* Thy throne, O God, *is* for ever and ever; the sceptre of thy kingdom *is* a sceptre of righteousness: Thou hast loved righteousness and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, † Thou, Lord, hast in the beginning laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest; yea they all shall grow old as a garment; And as a mantle shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels did he ever say, ‡ Sit at my right hand, till I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to attend on them who shall inherit salvation? Therefore we ought to give the more earnest heed to things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence: How shall we escape, if we neglect so great a salvation, which having at its beginning been spoken by the Lord, and was confirmed to us by them that had heard him? God also bearing witness both by signs, and wonders,

V. 8. O God—God in the Singular Number is never in Scripture used absolutely of any but the supreme God: *Thy* Reign, of which the *Sceptre* is the Ensign, is full of Justice and Equity.

V. 9. *Thou hast loved righteousness and hated iniquity*—Thou art infinitely pure and holy; therefore GOD, who, as thou art Mediator, is *thy God*, hath anointed thee with the oil of gladness—With the Holy Ghost, the Fountain of Joy; *above thy fellows*—Above all the Children of Men.

V. 10. *Thou*—The same to whom the Discourse is addressed in the preceding Verse.

V. 12. *As a mantle*—With all Ease. *They shall be changed*—Into New Heavens and a New Earth: *but thou art eternally the same*.

V. 14. *Are they not all*—Though of various Orders; *ministering spirits, sent forth*—Ministering before GOD, sent forth to Men; *to attend on them*—In numerous Offices of Protection, Care, and Kindness; *who*—Having patiently continued in Well-doing, *shall inherit everlasting Salvation*.

Chap. ii. In this and the two following

Chapters, the Apostle subjoins an Exhortation, answering each Head of the preceding Chapter.

V. 1. *Lest we should let them slip*—As Water out of a leaky Vessel. So the Greek Word properly signifies.

V. 2. In giving the Law. GOD spoke by Angels—But in proclaiming the Gospel, by his Son; *stedfast*—Firm and valid; *every transgression*—Commission of Sin, *every disobedience*—Omission of Duty.

V. 3. *So great a salvation*—A Deliverance from so great Wickedness and Misery, into so great Holiness and Happiness. This was first spoken of (before He came it was not known) by Him who is the Lord—Of Angels as well as Men; *and was confirmed to us*—Of this Age, even every Article of it; *by them that had heard him*—And had been themselves also both Eye-witnesses and Ministers of the Word.

V. 4. *By signs and wonders*—While he lived, and various miracles and distributions of the Holy Ghost—Miraculous Gifts, distributed after his Exaltation, according to his will—Not theirs who received them.

* Psalm xlv. 6, 7.

† Ib. cii. 25, 26, &c.

‡ Ib. cx. 1.

V. 5. This

and various miracles, and distributions of the Holy Ghost, according to his own will.

5 For he hath not subjected to the angels the world to come, whereof
6 we speak. But one in a certain place testified, saying, * What is man,
that thou art mindful of him, or the son of man, that thou visitest
7 him? Thou hast made him a little lower than the angels, thou hast
crowned him with glory and honour, and hast set him over the works of
8 thy hands. Thou hast put all things in subjection under his feet. Now
in putting all things in subjection under him, he left nothing *that is*
not put under him: but now we do not yet see all things put under
9 him. But we see Jesus crowned with glory and honour, for the suf-
fering of death, who was made a little lower than the angels, that by
10 the grace of God he might taste death for every man. For it be-
came him for whom *are* all things, and by whom *are* all things, in

V. 5. This Verse contains a Proof of the Third; the greater the Salvation is, and the more glorious the LORD whom we despise, the greater will be our Punishment. *God hath not subjected the world to come*—That is, the Dispensation of the Messiah; which being to succeed the *Mosaic* was usually stiled by the *Jews*: *the world to come*—Altho' it is still in great Measure to come: *whereof we now speak*—Of which I am now speaking. In this last great Dispensation the Son alone presides.

V. 6. *What is man*—To the vast Expanse of Heaven, to the Moon and the Stars which thou hast ordained? This Psalm seems to have been composed by David, in a clear Moon-shining and Star-light Night, while he was contemplating the wonderful Fabric of Heaven; because in his magnificent Description of its Luminaries, he takes no Notice of the Sun, the most glorious of them all. The Words here cited concerning Dominion, were doubtless in some Sense applicable to Adam; altho' in their complete and highest Sense, they belong to none but the Second Adam: *or the son of man that thou visitest him?*—The Sense rises. We are *mindful of* him, that is absent; but to *visit*, denotes the Care of a present God.

V. 7. *Thou hast made him—Adam: a little lower than the angels*—The Hebrew is, *a little lower than*—That is, next to God. Such was Man, as he came out of the Hands of his Creator: It seems, the highest of all created Beings. But these Words are also, in a farther Sense, as

the Apostle here shews, applicable to the Son of God. It should be remembred that the Apostles constantly cited the Septuagint Translation, very frequently without any Variation. It was not their Business, in writing to the Jews, who at that Time had it in high Esteem, to amend or alter this, which would of Consequence have occasioned Disputes without End.

V. 8. *Now this putting all things under him*, implies that there is *nothing that is not put under him*. But it is plain, this is not done, with regard to Man in general.

V. 9. It is done, only with regard to Jesus, God-Man, who is now *crowned with glory and honour*—As a Reward for his having suffered Death. *He was made a little lower than the angels*—Who cannot either suffer or die: *that by the grace of God, he might taste death*—An Expression denoting both the Reality of his Death, and the Shortness of its Continuance: *for every man*—That ever was or will be born into the World.

V. 10. In this Verse the Apostle expresses, in his own Words, what he expressed before in those of the Psalmist. *It became him*—It was suitable to all his Attributes, both to his Justice, Goodness, and Wisdom: *for whom*—As their ultimate End; *and by whom*—As their First Cause, *are all things, in bringing many adopted sons to glory*—To this very Thing, that they are Sons and are treated as such, *to perfect the captain—Prince, Leader, and Author of their*
salvation,

bringing many sons to glory, to perfect the captain of their salvation
 11 by sufferings. For both he that sanctifieth, and all they that are
 sanctified, *are* of one; for which cause he is not ashamed to call them
 12 brethren, Saying, * I will declare thy name to my brethren; † in the
 13 midst of the church will I sing praise unto thee. And again, ‡ I will
 put my trust in him: And again, Behold I and the children whom God
 14 hath given me. Since then the children partake of flesh and blood, he
 also himself in like manner took part of the same, that through death he
 15 might destroy him that had the power of death, that is, the devil: And
 deliver them, as many as through fear of death, were all their life-time

salvation, by his atoning Sufferings for them. To perfect or consummate implies, the bringing him to a full and glorious End of all his Troubles, c. v. 9. This Consummation by Sufferings intimates, 1. The Glory of Christ, to whom being consummated, all Things are made subject: 2. The preceding Sufferings. Of these he treats expressly, ver. 11—18. having before spoken of his Glory, both to give an Edge to his Exhortation, and to remove the Scandal of Sufferings and Death. A fuller Consideration of both these Points, he interweaves with the following Discourse on his Priesthood. But what is here said of our LORD's being made perfect through sufferings, has no Relation to our being saved or sanctified by Sufferings. Even he himself, was perfect, as GOD and as Man, before ever he suffered. By his Sufferings, in his Life and Death, he was made a perfect or compleat sin-offering. But unless we were to be made the same Sacrifice, and to atone for Sin, what is said of him in this respect, is as much out of our Sphere as his Ascension into Heaven. It is his Atonement, and his Spirit carrying on the work of faith with power in our Hearts, that alone can sanctify us. Various Afflictions indeed may be made subservient to this, and so far as they are blest to the weaning us from Sin, and causing our Affections to be set on Things above, so far they do indirectly help on our Sanctification.

V. 11. For—They are nearly related to each other: He that sanctifieth—Christ, (c. xiii. 12.) and all they that are sanctified—That are brought to GOD, that draw near, or come to him, (which are synonymous Terms) are all of

one—Partakers of one Nature, from one Parent, Adam.

V. 12. I will declare thy name to my brethren—Christ declares the Name of GOD, gracious and merciful, plenteous in Goodness and Truth, to all who believe, that they also may praise Him: In the midst of the church will I sing praise unto thee—As the Precentor of the Choir. This he did literally, in the Midst of his Apostles, on the Night before his Passion. And as it means, in a more general Sense, setting forth the Praise of GOD, he has done it in the Church, by his Word and his Spirit, he still does, and will do it, throughout all Generations.

V. 13. And again—As one that has Communion with his Brethren, in Sufferings, as well as in Nature, he says: I will put my trust in him—To carry me through them all. And again—With a like Acknowledgment of his near Relation to them, as younger Brethren, who were yet but in their Childhood, he presents all Believers to GOD, saying, Behold I and the children whom thou hast given me.

V. 14. Since then these children partake of flesh and blood—Of human Nature with all its Infirmities, he also in like manner took part of the same, that through his own death, he might destroy the Tyranny of him that had, by GOD's Permission, the power of death, with regard to the Ungodly. Death is the Devil's Servant and Serjeant, delivering to him those whom he seizes in Sin: that is, the devil—The Power was manifest to all. But who exerted it, they saw not.

V. 15. And deliver them, as many as through fear of death, were all their life time, till then,

* Psalm xxii. 22.

† Ib. xii. 22.

‡ Isaiah viii. 17, 18.

16 subject to bondage. For verily he taketh not hold of angels, but he
 17 taketh hold of the seed of Abraham. Wherefore it behoved him to be
 made in all things like his brethren, that he might be a merciful and
 faithful high-priest, in things pertaining to God, to expiate the sins of
 18 the people. For in that he hath suffered, being tempted himself, he is
 able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, confi-
 2 der the apostle and high-priest of our profession, Jesus, Who was faithful
 3 to him that appointed *him*, as *was* also * Moses in all his house. For
 this person was counted worthy of more glory than Moses, inasmuch as
 4 he that hath builded it hath more honour than the house. Now every
 5 house is built by some one: but he that built all things *is* God. And
 Moses verily was faithful in all his house as a servant, for a testimony

subject to bondage—Every Man who fears Death is *subject to bondage*, is in a slavish, uncomfortable State. And every Man fears Death more or less, who knows not *Christ*. Death is unwelcome to him, if he knows what Death is. But he delivers all true Believers from this Bondage.

V. 16. *For verily he taketh not hold of angels*—He does not take their Nature upon him: *but he taketh hold of the seed of Abraham*—He takes human Nature upon him. St. Paul says *the seed of Abraham*, rather than *the seed of Adam*, because to *Abraham* was the Promise made.

V. 17. *Wherefore it behoved him*—It was highly fit and proper, yea, necessary in order to his Design of redeeming them: *to be made in all things*—That essentially pertain to human Nature, and in all Sufferings and Temptations: *like his brethren*—This is a Recapitulation of all that goes before: The Sum of all that follows is added immediately: *that he might be a merciful and faithful high-priest*—*Merciful* toward Sinners; *faithful* toward God. A Priest or *High-priest* is one, who has a Right of approaching God, and of bringing others to Him. *Faithful* is treated of, c. iii. 2, &c. with its Use: *Merciful*, c. iv. 14, &c. with the Use also: *High-priest*, c. v. 4, &c. c. vii. 1, &c. The Use is added from c. x. 19. *in things pertaining to God, to expiate the sins of the people*—Offering up their Sacrifices and Prayers to

God, deriving God's Grace, Peace, and Blessings upon them.

V. 18. *For in that he hath suffered, being tempted himself, he is able to succour them that are tempted*—That is, he has given a manifest, demonstrative Proof, that he is able so to do.

V. 1. *The heavenly calling*—God calls from Heaven, and to Heaven, by the Gospel: *the apostle*—The Messenger of God, who pleads the Cause of God with us: *and high-priest*—Who pleads our Cause with God. Both are contained in the one Word *Mediator*. He compares *Christ* as an *Apostle* with *Moses*; as a *Priest* with *Aaron*. Both these Offices which *Moses* and *Aaron* severally bore, he bears together, and far more eminently: *of our profession*—The Religion we profess.

V. 2. *His house*—The Church of *Israel*, then the peculiar *Family* of God.

V. 3. *He that hath builded it, hath more glory than the house*—Than the Family itself, or any Member of it.

V. 4. Now *Christ*, he *that built* not only this House, but *all things*, is *God*; and so infinitely greater than *Moses* or any Creature.

V. 5. *And Moses verily*—Another Proof of the Pre-eminence of *Christ* above *Moses*: *was faithful in all his house as a servant, for a testimony of the things which were afterwards to be spoken*—That is, which was a full Confirmation of the Things which he afterward spake concerning *Christ*.

* Numb. xii. 7.

6 of the things, which were to be afterwards spoken: But Christ as a
 7 Son over his own house, whose house we are, if we hold fast the con-
 8 fidence and the glorying of hope, firm to the end. Wherefore
 9 (as the Holy Ghost saith) * To day, if ye will hear his voice, harden
 10 not your hearts, as in the provocation †, in the day of temptation in
 11 the wilderness, Where your fathers tempted me, proved me, and saw
 12 my works forty years. Therefore I was grieved with that generation,
 13 and said, They always err in their hearts, and they have not known
 14 my ways. So I sware in my wrath, They shall not enter into my
 15 rest. Take heed, brethren, lest there be in any of you an evil heart
 16 of unbelief, in departing from the living God: But exhort one ano-
 17 ther daily, while it is called to-day, lest any of you be hardened through
 the deceitfulness of sin: (For we are made partakers of Christ, if
 we hold fast the beginning of our confidence firm to the end) While
 it is said; To-day, if ye will hear his voice, harden not your hearts, as
 in the provocation. For who, when they had heard, provoked God?
 Were they not all that came out of Egypt by Moses? And with whom
 was he grieved forty years? Was it not with them who had sinned?

V. 6. *But Christ was faithful as a Son, whose house we are while we hold fast, and shall be unto the End, if we hold fast our confidence in God, and glorying in his Promises, our Faith and Hope.*

V. 7. *Wherefore—Seeing he is faithful, be not ye unfaithful.*

V. 8. *As in the provocation—When Israel provoked me by their Strife and Murmurings: in the day of temptation—When, at the same Time, they tempted me, by distrusting my Power and Goodness.*

V. 9. *Where your fathers—That hard-hearted and stiff-necked Generation. So little Cause had their Descendants to glory in them: tempted me—Whether I could and would help them: proved me—Put my Patience to the Proof, even while they saw my glorious works, both of Judgment and Mercy, and that for forty years.*

V. 10. *Wherefore—To speak after the Manner of Men: I was grieved—Displeased, offended with that generation; and said, they always err in their hearts—They are led astray by their stubborn Will and vile Affections. And—For this Reason, because Wickedness has blinded*

their Understanding: they have not known my ways—By which I would have led them like a Flock: into my rest—In the promised Land.

V. 12. *Take heed lest there be in any of you—As there was in them: an evil heart of unbelief—Unbelief is the Parent of all Evil, and the very Essence of Unbelief lies, in departing from God, as the living God—The Fountain of all our Life, Holiness, Happiness.*

V. 13. *But—To prevent it, exhort one another, while it is called to-day—This to-day will not last for ever. The Day of Life will end soon, and perhaps the Day of Grace yet sooner.*

V. 14. *For we are made partakers of Christ—And we shall still partake of Him, and all his Benefits, if we hold fast our faith unto the end. If—But not else: And a Supposition made by the Holy Ghost is equal to the strongest Assertion. Both the Sentiment and the Manner of Expression are the same as ver. 6.*

V. 16. *Were they not all that came out of Egypt?—An awful Consideration! The whole Elect People of God, (a very few excepted) provoked God presently after their great Deliverance; continued to grieve his Spirit for forty Years, and perished in their Sin!*

* Psalm xcv. 7, &c.

† Exod. xvii. 7.

18 Whose carcases fell in the wilderness? And to whom sware he, that
 19 they should not enter into his rest, but to them that believed not? So
 IV. we see, they could not enter in, because of unbelief. Let us therefore
 fear, lest a promise being left *us* of entering into his rest, any of us should
 2 altogether come short of it. For unto us have the good tidings been de-
 clared as well as unto them; but the word heard did not profit them,
 3 not being mixt with faith in those that heard it. For we that have be-
 lieved, do enter into the rest; as he said, I have sworn in my wrath,
 They shall not enter into my rest, though the works were finished from
 4 the foundation of the world. For he saith thus in a certain place, of the
 seventh day *, And God rested on the seventh day from all his works:
 5,6 And in this again, They shall not enter into my rest. Seeing then it
 remaineth that some enter into it, and they to whom the good tidings
 7 were declared before, entered not in because of unbelief, He again, af-
 ter so long a time, fixeth a certain day, saying by David, To-day; as
 it was said before, To-day, if ye will hear his voice, harden not your
 8 hearts. For if Joshua had given them the rest, he would not have
 9 afterward spoken of another day. There remaineth therefore a rest
 10 for the people of God. For he that hath entered into his rest, hath
 11 himself also ceased from his works, as God *did* from his. Let
 us labour, therefore, to enter into that rest, lest any one should fall,
 12 after the same example of unbelief. For the word of God *is* living

V. 19. *So we see, they could not enter in—* Tho' afterward they desired it.

V. 2. *But the word—Which they heard, did not profit them—* So far from it, that it increased their Damnation. It is then only when it is *mixed with faith*, that it exerts its saving Power.

V. 3. *For we only that have believed, enter into the rest—* The Proposition is, there remains a Rest for us. This is proved ver. 3—11. thus: That Psalm mentions a Rest: Yet it does not mean, 1. God's Rest from creating: For this was long before the Time of *Moses*. Therefore in his Time another Rest was expected; of which they who then heard fell short. Nor is it, 2. The Rest which *Israel* obtained thro' *Joshua*: For the Psalmist wrote after him. Therefore it is, 3. The eternal Rest in Hea-
 ven. *As he said—* Clearly shewing, that there is a farther Rest than that which followed the finishing of the Creation: *tho' the works were*

finished— Before: Whence it is plain, God did not speak of resting from them.

V. 4. *For—* Long after he had *rested from his works—* He speaks again.

V. 5. *In this Psalm, of a Rest yet to come.*

V. 7. *After so long a time—* It was above four hundred Years from the Time of *Moses* and *Joshua* to *David*: as it was said before—*St. Paul* here refers to the Text he had just cited.

V. 8. *The rest—* All the Rest which God had promised.

V. 9. *Therefore—* Since he still speaks of another Day, there must remain a farther, even an eternal Rest for the people of God.

V. 10. *For they do not yet so rest. There-fore a fuller Rest remains for them.*

V. 11. *Lest any one should fall—* Into Perdition.

V. 12. *For the word of God—* Preached, ver. 2. and armed with Threatnings, ver. 3. *is living and powerful—* Attended with the

* Gen. ii. 2.

and powerful, and sharper than any two edged sword, piercing even to the dividing asunder both of the soul and spirit, both of the joints and marrow, and is a discerner of the thoughts and intentions of
 13 the heart. Neither is there any creature that is not manifest in his sight; but all things *are* naked and opened to the eyes of him with whom we have to do.

14 Having therefore a great high-priest, that is passed thro' the heavens,
 15 Jesus the Son of God, let us hold fast *our* profession, For we have not an high-priest who cannot sympathize with our infirmities, but one who
 16 was in all points tempted like as *we are*: yet without sin. Let us therefore come boldly to the throne of grace, that we may receive mercy and
 V. find grace to help in time of need. For every high priest being taken from among men, is appointed for men in things pertaining to God, that
 2 he may offer both gifts and sacrifices for sins, Who can have compassion on the ignorant and the wandering, seeing he himself also is compassed
 3 with infirmity, And because hereof it behoveth him, as for the
 4 people, so also for himself to offer for sins. And no one taketh this

Power of the Living God, and conveying either Life or Death to the Hearers: *sharper than any two edged sword*—Penetrating the Heart more than this does the Body: *piercing*—Quite through and laying open, *the soul and spirit, joints and marrow*—The inmost Recesses of the Mind, which the Apostle beautifully and strongly expresses, by this Heap of figurative Words: *and is a discerner*—Not only of *the thoughts*—But also of the *intentions*.

V. 13. *In his sight*—It is GOD, whose Word it thus *powerful*: It is GOD, in whose *sight* every Creature is *manifest*, and of this his Word, working on the Conscience, gives the fullest Conviction: *but all things are naked and opened*—Plainly alluding to the Sacrifices under the Law, which were first slayed, and then (as the Greek Word literally means) *cleft asunder through the neck and Back-bone*; so that every Thing both without and within was exposed to open View.

V. 14. *Having therefore a great high-priest*—Great indeed, being the eternal Son of God, that is *passed through the heavens*—As the Jewish High-priest passed through the Veil into the Holy of Holies, carrying with him the Blood of the Sacrifices, on the yearly Day of Atonement: So our great High-priest went once for

all through the visible Heavens, with the Virtue of his own Blood, into the immediate Presence of GOD.

V. 15. He *sympathizes with us*, even in our innocent *Infirmities*, Wants, Weaknesses, Miseries, Dangers: *yet without sin*—And therefore is indisputably able to preserve us from it in all our Temptations.

V. 16. *Let us therefore come boldly*—Without any Doubt or Fear, *unto the throne of GOD* our reconciled Father, even his Throne of *grace*—Grace erected it and reigns there, and dispenses all Blessings, in a Way of mere, unmerited Favour.

V. 1. *For every high-priest being taken from among men*, is, till he is taken, of the same Rank with them: *and is appointed*—That is, is wont to be appointed: *in things pertaining to God*—To bring GOD near to Men, and Men to GOD: *that he may offer both gifts*—Out of Things inanimate, and animal Sacrifices.

V. 2. *Who can have compassion*—In proportion to the Offence: So the Greek Word signifies: *on the ignorant*—Them that are in Error: *and the wandering*—Them that are in Sin: *seeing himself also is compassed with infirmity*—Even with sinful Infirmity, and so needs the Compassion which he shews to others.

V. 4. The Apostle begins here to treat of the

5 honour to himself, but he that is called of God, as *was* Aaron. So
 also Christ glorified not himself to be made an high priest, but he that
 6 said to him*, Thou art my son, this day have I begotten thee. As
 he saith also in another *place*, † Thou *art* a priest for ever, after the
 7 order of Melchisedek: Who in the days of his flesh, having offered
 up prayers and supplications, with strong crying and tears, unto him that
 was able to save him from death, and being heard in that he feared;
 8 Though he was a son, yet learned obedience by the things which he
 9 suffered, And being perfected, became the author of eternal salvation

the Priesthood of *Christ*. The Sum of what he observes concerning it is, Whatever is excellent in the Levitical Priesthood, is in *Christ*, and in a more eminent Manner. And whatever is wanting in those Priests is in him, *and no one taketh this honour*—The Priesthood, *to himself*, but he that is called of God, as *was* Aaron—And his posterity, who were, *all* of them, called at one and the same Time. But it is observable, Aaron did not preach at all: Preaching being no Part of the priestly Office.

V. 5. *So also Christ glorified not himself to be an high-priest*—That is, did not take this Honour to himself: but received it from him, *who said, Thou art my son, this day have I begotten thee*—Not indeed at the same Time; for his Generation was from Eternity.

V. 7. The Sum of the Things treated of in the 7th and following Chapters, is contained ver. 7—10. and in this Sum is admirably comprised the Process of his Passion, with its inmost Causes, in the very Terms used by the Evangelists: *Who in the days of his flesh*—Those two Days in particular, wherein his Sufferings were at the height, *having offered up prayers and supplication*—Thrice, *with strong crying and tears*—In the Garden, *to him that was able to save him from death*—Which yet he endured, in Obedience to the Will of his Father, *and being heard in that which he particularly feared*—When the Cup was offered him first, there was set before him that horrible Image of a painful, shameful, accursed Death, which moved him to pray conditionally against it; for if he had desired it, his heavenly Father would have sent him more than twelve Legions of Angels to have delivered him. But what he most exceedingly feared was, the

Weight of infinite Justice: the being *bruised and put to grief* by the Hand of God himself. Compared with *this*, every Thing else was a meer *nothing*. And yet, so greatly did he even *thirst* to be obedient to the righteous Will of his Father, and to *lay down even his life for the sheep*, that he vehemently *longed* to be baptized with *this baptism*; (Luke xii. 50.) Indeed his human Nature needed the Support of Omnipotence, and for *this* he sent up *strong crying and tears*; but throughout his whole Life, he shewed that it was not the *sufferings* he was to undergo, but the *dishonour* that Sin had done to so holy a God, that grieved his spotless Soul. The Consideration of its being the Will of God, tempered his Fear, and afterward swallowed it up. And he was *heard*, not so that the Cup should pass away, but so that he drank it without any Fear.

V. 8. *Though he were a Son*—This is interposed, lest any should be offended at all these Instances of human Weakness. In the Garden how frequently did he call God his Father? (Matt. xxvi. 39, &c.) And hence it most evidently appears, that his being the Son of God, did not arise from his Resurrection; yet *learned he*—The Word *learned* premised to the Word *suffered*, elegantly shews how willingly he learned. He *learned Obedience*, when he began to suffer, when he applied himself to drink that Cup: Obedience in suffering and dying.

V. 9. *And being perfected*—By Sufferings, (c. ii. 10.) brought through all to Glory, *he became the author*—The procuring and efficient Cause, *of eternal salvation to all that obey him*—By doing and suffering his whole Will.

* Psalm ii. 7.

† Psalm cx. 1.

V. 10. Called

10 all that obey him, Called of God an high priest, after the order of Melchisedek.

11 Concerning whom we have many things to say, and hard to be explained, seeing ye are become dull of hearing. For whereas for the time ye ought to be teachers, ye have need that one teach you again, which are the first principles of the oracles of God, and are become such as
13 have need of milk and not of strong meat. For every one that useth milk is unexperienced in the word of righteousness; for he is a babe.
14 But strong meat belongeth to them of full age, to them who have their senses exercised by habit to discern both good and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith in God, Of the doctrine of baptisms and laying on of hands, and the resurrection of the dead, and eternal judgment. And
4 this we will do, if God permit. For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and been made

V. 10. *Called*—The Greek Word here properly signifies *surnamed*. His Name is, *The Son of God*. The Holy Ghost seems to have concealed who *Melchisedek* was on purpose, that he might be the more eminent Type of Christ. This only we know, that he was a Priest, and King of Salem or Jerusalem.

V. 11. *Concerning whom*—The Apostle here begins an important Digression, wherein he reproves, admonishes, and exhorts the Hebrews. *we*—Preachers of the Gospel, *have many things to say, and hard to be explained*—Though not so much from the Subject-Matter, as from your Slothfulness in considering, and Dulness in apprehending the Things of God.

V. 12. *Ye have need that one teach you again which are the first principles of Religion*. Accordingly these are enumerated in the first Verse of the ensuing Chapter. *And have need of milk*—The first and plainest Doctrines.

V. 13. *Everyone that useth milk*—That neither desires, nor can digest any Thing else (otherwise strong Men use Milk; but not Milk chiefly, and much less that only:) *is unexperienced in the word of righteousness*—The sublimer Truths of the Gospel. Such are all who desire and can digest nothing but the Doctrine of Justification and imputed Righteousness.

V. 14. *But strong meat*—These sublimer Truths relating to Perfection, (c. vi. 1.) belong to them of full Age. *Habit*—Here signifies Strength of spiritual Understanding, arising

from Maturity of spiritual Age. By, or in consequence of this Habit, they exercise themselves in these Things, with Ease, Readiness, Cheerfulness and Profit.

V. 1. *Therefore leaving the principles of the doctrine of Christ*—That is, saying no more of them for the present, *let us go on to perfection: not laying again the foundation of repentance from dead works*—From open Sins, the very first Thing to be insisted on, *and faith in God*, the very next Point. So St. Paul in his very first Sermon at Lystra, (Acts xiv. 15.) *Turn from those vanities, unto the living God*. And when they believed, they were to be baptized, with the *Baptism* (not of the Jews, or of John, but) of Christ. The next Thing was, *To lay hands upon them*, that they might receive the Holy Ghost: After which they were more fully instructed, touching the *Resurrection*, and the General Judgment, called *Eternal*, because the Sentence then pronounced is irreversible, and the Effects of it remain for ever.

V. 5. *And this will we do*—We will go on to Perfection: and so much the more diligently, because

V. 4. *It is impossible for those who were once enlightened*—With the Light of the glorious Love of God in Christ, *and have tasted the heavenly gift*—Remission of Sins, sweeter than Honey and the Honey-comb, *and been made partakers of the Holy Ghost*—Of the Witness and the Fruits of the Spirit.

V. 5. *And*

5 partakers of the Holy Ghost, And have tasted the good word of God,
 6 and the powers of the world to come, And have fallen away, to
 renew *them* again unto repentance, seeing they crucify to themselves the
 7 Son of God afresh, and put *him* to an open shame. For the earth
 which drinketh in the rain that cometh often upon it, and bringeth
 forth herbage meet for them for whom it is tilled; receiveth blessing from
 8 God. But that which beareth thorns and briars *is* rejected and nigh
 9 unto a curse, whose end *is* to be burned. But, beloved, we are per-
 suaded better things of you, and things that accompany salvation,
 10 though we thus speak. For God *is* not unrighteous, to forget your
 work and labour of love, which ye have shewed toward his name,
 11 in that ye have ministered to the saints, and do minister, But we desire
 that every one of you may shew unto the end the same diligence, to
 12 the full assurance of hope, That ye be not slothful, but followers of
 them, who through faith and long suffering inherited the promises.
 13 For when God made the promise to Abraham, because he could swear

V. 5. *And have tasted the good word of God*—Have had a Relish for, and a Delight in it, *and the powers of the world to come*—Which every one tastes, who has an Hope full of Immortality. Every Child that is *naturally* born first *sees* the Light, then receives and *tastes* proper Nourishment, and *partakes* of the Things of this World. In like Manner, the Apostle (comparing spiritual with natural Things) speaks of one born of the Spirit, as *seeing* the Light, *tasting* the Sweetness, and *partaking* of the Things of the world to come.

V. 6. *And have fallen away*—Here is not a Supposition, but a plain Relation of Fact. The Apostle here describes the Case of those, who have cast away both the Power and the Form of Godliness; who have lost both their Faith, Hope, and Love, (V. 10, &c.) and that *wilfully*. (C. x. 26.) Of these wilful, total Apostates he declares, *It is impossible to renew them again to repentance*—(Though they were renewed once) either to the Foundation, or any Thing built thereon; *seeing they crucify the Son of God afresh*—They use him with the utmost Indignity, *and put him to an open shame*—Causing his glorious Name to be blasphemed.

V. 8. *That which beareth thorns and briars*—Only or chiefly, *whose end is to be burnt*—As *Jerusalem* was shortly after.

V. 9. *But, beloved*—In this one Place he calls them so. He never uses this Appellation, but in exhorting; *we are persuaded of you things*

that accompany salvation—We are persuaded you are now saved from your Sins: and that ye have that Faith, Love, and Holiness, which lead to final Salvation, *though we thus speak*—To warn you, lest you should fall from your present Stedfastness.

V. 10. *For*—Ye give plain Proof of your Faith and Love, which the righteous God will surely reward.

V. 11. *But we desire you may shew the same diligence unto the end*—And therefore we thus speak, *to the full assurance of hope*—Which you cannot expect, if you abate your Diligence. The *full Assurance of Faith* relates to Present Pardon; the *full Assurance of Hope*, to Future Glory. The former is, the highest Degree of *divine excellence* that God *is* reconciled to *me* in the Son of his Love: the latter is, the same Degree of *divine evidence* (wrought in the Soul by the same immediate Inspiration of the Holy Ghost) of persevering Grace, and of eternal Glory. So much, and no more, as *Faith* every Moment *beholds with open face*, so much does *Hope* see, to all Eternity. But this Assurance of Faith and Hope, is not an Opinion, not a bare Construction of Scripture, but is given immediately by the Power of the Holy Ghost; and what none can have for another, but for himself only.

V. 12. *Inherited the promises*—The promised Rest: Paradise.

V. 13. *For*

14 by no greater, he swore by himself, Saying, * Surely blessing I will
 15 blefs thee, and multiplying I will multiply thee. And fo, after he had
 16 patiently waited, he obtained the promise. For men verily swear by
 the greater, and an oath for confirmation *is* to them an end of all con-
 17 tradiction. Wherefore God being willing to shew more abundantly to
 the heirs of the promise the unchangeableness of his counsel, interposed
 18 by an oath: That by two unchangeable things, in which *it was* im-
 possible for God to lie, we might have strong consolation, who have fled
 19 to lay hold on the hope set before us: Which *hope* we have as an anchor
 of the soul, both sure and stedfast, and which entreth into the place within
 20 the veil, Whither Jesus *our* fore-runner is entered for us, who is made
 an high-priest for ever after the order of Melchisedek.

VII. For this Melchisedek king of Salem, priest of the most high God,
 † who met Abraham returning from the slaughter of the kings, and blessed
 2 him, To whom also Abraham divided a tenth part of all *the spoils*; be-
 ing by interpretation, first king of righteousness, and then king of Sa-
 3 lem also, which is king of peace; Without father, without mother,

V. 13. *For* — Ye have abundant Encouragement, seeing no stronger Promise could be made, than that great Promise which God made to *Abraham*, and in him to us.

V. 16. *Men* generally *swear* by Him who is infinitely greater than themselves, and an oath for confirmation, to confirm what is promised or asserted, usually puts an end to all contradiction. This shews, that an Oath, taken in a religious Manner, is lawful even under the Gospel: Otherwise the Apostle would never have mentioned it with so much Honour, as a proper Means to confirm the Truth.

V. 27. *God interposed by an oath*—Amazing Condescension! He who is greatest of all, acts as if he were a middle Person, as if while he swears, he were less than himself, by whom he swears! Thou that hearest the Promise, dost thou not yet believe?

V. 18. *That by two unchangeable things*—His Promise and his Oath, in either, much more in both of which, *it was impossible for God to lie, we might have strong consolation*—Swallowing up all Doubt and Fear; *who have fled*—After having been tost by many Storms, to lay hold on the hope set before us—On *Christ*, the Object of our Hope, and the Glory we hope for through him.

V. 19. *Which hope* in *Christ* we have as an anchor of the soul, entering into Heaven itself

* Gen. xxii. 17.

and fixt there, *Within the veil*—Thus he slides back to the Priesthood of Christ.

V. 20. A *fore-runner* uses to be less in Dignity, than those that are to follow him. But it is not so here: for *Christ* who is gone before us, is infinitely superior to us. What an Honour is it to Believers, to have so glorious a Fore-runner, now appearing in the Presence of God for them!

V. 1. The Sum of this Chapter is, *Christ* as appears from his Type *Melchisedek*, who was greater than *Abraham* himself, from whom *Levi* descended, has a Priesthood altogether excellent, new, firm, perpetual.

V. 2. *Being first*—According to the Meaning of his own Name *king of righteousness*, then—According to the Name of his City, *king of peace*—So in him, as in *Christ*, Righteousness and Peace were joined. And so they are in all that believe in Him.

V. 3. *Without father, without mother, without pedigree*—Recorded, without any Account of his Descent from any Ancestors of the Priestly Order: *having neither beginning of days, nor end of life*—Mentioned by *Moses*; but being—In all these Respects, *made like the Son of God*—Who is really *without father*—As to Human Nature, *without mother*—As to his Divine, and in this also, *without pedigree*—Neither descended from any Ancestors of the Priestly

† Gen. xiv. 18, &c.

without pedigree, having neither beginning of days, nor end of life, but being made like the son of God, remaineth a priest continually.

4 Now consider how great this man *was*, to whom even the patriarch
 5 Abraham gave the tenth of the spoils, And verily they of the sons of
 Levi, who receive the priesthood, have a commandment (according to
 the law) to take tithes of the people, that is, of their brethren, though
 6 they come out of the loins of Abraham. But he whose pedigree is
 not from them, took tithes of Abraham, and blessed him who had the
 7 promises: And without all contradiction, the less is blessed of the
 8 greater. And here men that die receive tithes: but there, he of whom
 9 it is testified that he liveth. And even Levi, who receiveth tithes,
 10 paid tithes (so to speak) through Abraham. For he was yet in the loins
 11 of his father, when Melchisedek met him. Now if perfection had
 been by the Levitical priesthood, (for under it the people received the
 law) what farther need *was there* that another priest should rise, after
 the order of Melchisedek, and not be called after the order of Aaron?

12 For the priesthood being changed, there is also necessarily a change of
 13 the law. For he of whom these things are spoken, pertaineth to another

Priestly Order: *remaineth a priest continually*—Nothing is recorded of the Death or Successor of *Melchisedek*. But *Christ* alone does really remain without Death, and without Successor.

V. 4. The Greatness of *Melchisedek* is described in all the preceding and following Particulars. But the most manifest Proof of it was, That *Abraham* gave him Tithes, as to a Priest and a Superior: though he was himself a *Patriarch*, greater than a King, and a Progenitor of many Kings.

V. 5. *The sons of Levi take tithes of their brethren*—Sprung from *Abraham* as well as themselves. The Levites therefore are greater than they: but the Priests are greater than the Levites: the *Patriarch Abraham* than the Priests, and *Melchisedek* than him.

V. 6. *From them*—The Levites, and blessed—Another Proof of his Superiority, even him that had the promises—That was so highly favoured of God. When *St. Paul* speaks of *Christ*, he says, *the promise*; promises refer to other Blessings also.

V. 7. *The less is blessed*—Authoritatively, of the greater.

V. 8. *He of whom it is testified, that he liveth*—Who is not spoken of, as one that died for another to succeed him; but is represented

only as living, no Mention being made either of his Birth or Death.

V. 9. *And even Levi*—The Progenitor of those, who receiveth tithes—As it were, paid tithes—In the Person of *Abraham*.

V. 11. The Apostle now demonstrates, that the Levitical Priesthood must yield to the Priesthood of *Christ*, because *Melchisedek*, after whose Order he is a Priest, 1. Is opposed to *Aaron*, ver. 11—14. 2. Hath no end of life, ver. 15—19. but *remaineth a priest continually*. If now perfection were by the Levitical priesthood—If this perfectly answered all God's Designs and Man's Wants: (for under it the people received the Law—Whence some might infer, that Perfection was by that Priesthood) what farther need was there, that another priest of a new Order, should be set up? From this single Consideration it is plain, that both the Priesthood and the Law, which were inseparably connected, were now to give way to a better Priesthood and more excellent Dispensation.

V. 12. *For*—One of these cannot be changed without the other.

V. 13. But the Priesthood is manifestly changed from one Order to another, and from one Tribe to another. For he of whom these things are spoken—Namely *Jesus*, pertaineth

14 tribe, of which no man attended on the altar. For *it is evident*, that
 our Lord sprang out of Judah, of which tribe Moses spake nothing
 15 concerning the priesthood. And it is still far more evident, that ano-
 16 ther priest is raised up, after the likeness of Melchisedek, Who was
 made not after the law of a carnal commandment, but after the power
 17 of an endless life, For it is testified, Thou *art* a priest for ever, after
 18 the order of Melchisedek. For verily there is a disannulling of the
 preceding commandment, for the weakness and unprofitableness thereof.
 19 For the law made nothing perfect, but the bringing in of a better hope
 20 *did*, by which we draw nigh to God. And in as much as *he was not*
 21 *made a priest* without an oath: (For those *priests* were made without
 an oath, but this with an oath, by him that said unto him, The Lord
 swear and will not repent, Thou *art* a priest for ever, after the order
 22 of Melchisedek:) Of so much better a covenant was Jesus made a
 23 surety. And they truly were many priests, because they were hindered
 24 by death from continuing. But this, because he continueth for ever,
 25 hath a priesthood that passeth not away. Wherefore he is able also, to
 save them to the uttermost who come to God through him, seeing he

to another tribe—That of *Judah*; of which no man was suffered by the Law, to attend on, or minister at, the altar.

V. 14. For it is evident that our Lord sprang out of *Judah*—Whatever Difficulties have arisen since, during so long a Tract of Time, it was then clear beyond Dispute.

V. 15. And it is still far more evident that—Both the Priesthood and the Law are changed, because the Priest now raised up, is not only of another Tribe, but of a quite different Order.

V. 16. Who is made—A Priest, not after the law of a carnal commandment—Not according to the *Mosaic Law*, which consisted chiefly of commandments, that were carnal, compared to the Spirituality of the Gospel; but after the power of an endless life—Which he has in himself, as the eternal Son of God.

V. 18. For there is implied in this new and everlasting Priesthood, and in the new Dispensation, connected therewith, a disannulling of the preceding commandment—An Abrogation of the *Mosaic Law*, for the weakness and unprofitableness thereof—For its Insufficiency either to justify or to sanctify.

V. 19. For the law—Taken by itself, separate from the Gospel, made nothing perfect—Could not perfect its Votaries, either in Faith

or Love, in Happiness or Holiness; but the bringing in of a better hope—Of the Gospel Dispensation, which gives us a better Ground of Confidence, does: by which we draw nigh to God, yea so nigh as to be one Spirit with him. And this is true Perfection.

V. 20. And—The greater Solemnity wherewith he was made Priest, farther proves the superior Excellency of his Priesthood.

V. 21. The Lord swear and will not repent—Hence also it appears, that his is an unchangeable Priesthood.

V. 22. Of so much better a covenant—Unchangeable, eternal, was Jesus made a surety—Or Mediator. This Word Covenant frequently occurs in the remaining Part of this Epistle. The original Word means either a Covenant or a last Will and Testament. St. Paul takes it sometimes in the former, sometimes in the latter Sense; sometimes he includes both.

V. 23. They were many priests—One after another.

V. 24. He continueth for ever—In Life and in his Priesthood; that passeth not away—To any Successor.

V. 25—Wherefore he is able to save to the uttermost—From all the Guilt and all the Power of Sin, them who come—By Faith, to God thro'

26 ever liveth to make intercession for them. For such an high priest
 suited us, holy, harmless, undefiled, separated from sinners, and made
 27 higher than the heavens: Who needeth not daily, as those high priests,
 to offer up sacrifices, first for his own sins, then for those of the peo-
 28 ple: for this he did once for all, when he offered up himself. For the
 law maketh men high priests that have infirmity; but the word of the
 oath which was since the law, *maketh* the son, who is consecrated for
 evermore.

VIII. The sum of what hath been spoken is, We have such an high
 priest, who is set down at the right-hand of the throne of the Ma-
 2 jesty in the heavens, A minister of the sanctuary and of the true ta-
 3 bernacle, which the Lord hath fixed and not man. For *every* high
 priest is ordained to offer up gifts and sacrifices; whence *it was* necessary
 4 that this also should have somewhat to offer. But if he were on
 earth, he could not be a priest, there being priests that offer gifts,
 5 according to the law, Who serve after the pattern and shadow of
 heavenly things, as Moses was admonished of God, when he was

him—As their Priest, *seeing he ever liveth to make intercession*—That is, he ever lives and intercedes. He died once. He intercedes perpetually.

V. 26. *For such an high priest suited us*—Unholy, mischievous, defiled Sinners: a blessed Paradox! *Holy*—With respect to God, *harmless*—With respect to Men, *undefiled*—With any Sin, in himself, *separated from sinners*—As well as free from Sin. And so he was, when he left the World, *and made*—Even in his human Nature, *higher than the heavens*—And all their Inhabitants.

V. 27. *Who needeth not to offer up sacrifices daily*—(That is, on every yearly Day of Expiation) for he offered *once for all*: nor for his *own sins*: for he then offered up himself *without spot to God*.

V. 28. *The law maketh men high priests that have infirmity*—That are both weak, mortal, and sinful: *but the oath which was since the law*—Namely, in the Time of David, *maketh the son, who is consecrated for ever*—Who being now free, both from Sin and Death, from natural and moral Infirmity, *remaineth a priest for ever*.

V. 1. *We have such an high priest*—Having finished his Description of the Type in *Melchisedek*, the Apostle begins to treat directly

of the Excellency of *Christ's* Priesthood, beyond the Levitical; *who is set down*—Having finished his Oblation, *at the right-hand of the Majesty*—Of God.

V. 2. *Which the Lord hath fixed*—For ever; *not man*—As *Moses*, fixed the Tabernacle.

V. 4. *But if he were on earth*—If his Priesthood terminated here, *he could not be a priest*—At all, consistently with the Jewish Institutions, *there being*—Other, *priests*—To whom alone this Office is allotted.

V. 5. *Who serve the Temple*, not being yet destroyed, *after the pattern and shadow of heavenly things*—Of spiritual evangelical Worship, and of everlasting Glory: *The Pattern*, somewhat like the Strokes pencilled out upon a Piece of fine Linen, which exhibit the Figures of Leaves and Flowers, but have not yet received their splendid Colours and curious Shades: *and shadow*, or shadowy Representation, which gives you some dim and imperfect Idea of the Body; but not the fine Features, not the distinguishing Air, none of those living Graces which adorn the real Person. Yet both the Pattern and Shadow lead our Minds to something nobler than themselves: *The Pattern*, to that (Holiness and Glory) which compleat it; *the Shadow* to that which occasions it.

about to finish the tabernacle; for, saith he, * See thou make all things according to the model which was shewed thee on the mount. 6 But he hath now obtained a more excellent ministry, by how much better a covenant he is a mediator of, which is established upon better 7 promises. For if the first had been faultless, no place would have 8 been sought for a second. For finding fault with them he saith, † Behold the days come, saith the Lord, when I will make a new co- 9 venant with the house of Israel and with the house of Judah: Not according to the covenant which I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded 10 them not, saith the Lord. For this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws in their minds, and write them on their hearts, and I 11 will be to them a God, and they shall be to me a people. And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord: for they shall all know me, from the least 12 even to the greatest. For I will be merciful to their unrighteousness and

V. 6. *And now he hath obtained a more excellent ministry*—His Priesthood as much excels theirs, as the Promises of the Gospel, (whereof he is a Surety) excel those of the Law. These, *better promises* are specified, ver. 10, 11. Those in the Law were mostly temporal Promises.

V. 7. *For if the first had been faultless*—If that Dispensation had answered all GOD's Designs and Man's Wants, if it had not been weak and unprofitable, unable to make any Thing perfect.

V. 8. But there is; *for finding fault with them*—Who were under the Old Covenant, he saith, *I finish a new covenant with the house of Israel*—With all the Israel of GOD, in all Ages and Nations.

V. 9. *When I took them by the hand*—And just while this was fresh in their Memory, they obeyed. But presently after they shook off the Yoke, *they continued not in my covenant, and I regarded them not*—So that Covenant was soon broken in Pieces.

V. 10. *This is the covenant I will make after those days*—After the Mosaic Dispensation is abolished; *I will put my laws into their minds*—I will open their Eyes and enlighten their Un-

derstanding, to see the true, full, spiritual Meaning thereof, *and write them on their hearts*—So that they shall inwardly experience whatever I have commanded; *and I will be to them a God*—Their all-sufficient Portion, and exceeding great Reward, *and they shall be to me a people*—My Treasure, my beloved, loving and obedient Children.

V. 11. *And they*—Who are under this Covenant (tho' in other Respects they will have Need to teach each other to their Lives End, yet) *shall not*—Need to teach every one his brother, *saying, Know the Lord: for they shall all know me*—All real Christians, *from the least to the greatest*—In this Order the saving Knowledge of GOD ever did, and ever will proceed, not first to the greatest and then to the least. But the Lord shall save the tents, the poorest, of Judah first, that the glory of the house of David, the royal Seed, and the glory of the inhabitants of Jerusalem, the Nobles and the rich Citizens, do not magnify themselves; Zech. xii. 7.

V. 12. *For I will*—Justify them, which is the Root, of all true Knowledge of GOD. This therefore is GOD's Method. First a Sinner is pardoned: Then, he knows GOD, as

* Exod. xxv. 40.

† Jer. xxxi. 31, &c.

13 their sins and their iniquities will I remember no more. In saying, a new *covenant*, he hath antiquated the first; now that which is antiquated and decayed, is ready to vanish away.

IX. And verily the first *covenant* also had ordinances of worship and a
2 worldly sanctuary. For the first tabernacle was prepared, in which *was* the candlestick, and the table, and the shew-bread; which is called
3 The holy *place*. And beyond the second veil, the tabernacle, which is
4 called The holy of holies, Having the golden censer, and the ark of the covenant, overlaid round about with gold, wherein *was* a golden pot having the manna, and Aaron's rod that blossomed, and the tables of the
5 covenant: And over it *were* the Cherubim of glory, shadowing the
6 mercy-seat; of which we cannot now speak particularly. Now these things being thus prepared, the priests go always into the first taberna-
7 cle, accomplishing their services. But into the second, only the high-priest once a year, not without blood, which he offereth for himself and
8 the errors of the people: The Holy Ghost evidently shewing this, that the way into the holiest was not yet made manifest, while the first taber-
9 nacle was still subsisting, Which was a figure for the time *then* present,

gracious and merciful. Then GOD's Laws are written on his Heart: He is GOD's, and GOD is his.

V. 13. *In saying, a new covenant, he hath antiquated the first*—Hath shewn that it is disannulled and out of Date: *now that which is antiquated, is ready to vanish away*—As it did quickly after, when the Temple was destroyed.

V. 1. *Ordinances of outward worship, and a worldly*—A visible, material *sanctuary* or Tabernacle. Of this *Sanctuary* he treats ver. 2—5: Of those *Ordinances*, ver. 6—10.

V. 2. *The first*—The outward Tabernacle, in which *was the candlestick, and the table. The shew-bread, shewn* continually before GOD and all the People, consisting of twelve Loaves, according to the Number of the Tribes, was placed on this *table* in two Rows, six upon one another in each Row. This *Candlestick* and *Bread* seem to have typified the Light and Life, which are more largely dispensed under the Gospel, by Him who is *the Light of the world, and the Bread of life*.

V. 4. *Having the golden censer*—Used by the High-priest, on the great Day of Atonement; and the *ark or Chest of the covenant*—So called from the *tables of the covenant* contained therein: wherein *was the manna*—The Monument of

GOD's Care over *Israel: and Aaron's rod*—The Monument of the regular Priesthood: and the *tables of the covenant*—The two Tables of Stone, on which the Ten Commandments were written by the Finger of GOD; the most venerable Monument of all.

V. 5. *And over it were the Cherubim*—Some suppose, each of these had four Faces, and so represented the Three-one GOD, with the Manhood assumed by the Second Person: With outspread Wings *shadowing the mercy-seat*—Which was a Lid or Plate of Gold covering the Ark.

V. 6. *Always*—Every Day.

V. 7. *Errors*—That is, Sins of Ignorance; to which only those Atonements extended.

V. 8. *The Holy Ghost evidently shewing*—By this Token, *that the way into the Holiest*—Into Heaven, *was not made manifest*—Not so clearly revealed, while the first tabernacle—And its Service, *were still subsisting*.

V. 9. *Which*—Tabernacle, with all its Furniture and Services, *was a figure, or Type of good Things which were to come. Which could not perfect the worshipper*—Neither the Priest nor him who brought the Offering: *as to his conscience*—So that he should be no longer conscious of the Guilt or Power of Sin.

V. 10. They

in which were offered both gifts and sacrifices, which could not perfect
 10 the worshipper as to *his* conscience, Only with meats and drinks, and
 divers washings, and carnal ordinances, imposed till the time of refor-
 11 mation. But Christ being come, an high-priest of good things to
 come, through a greater and more perfect tabernacle, not made with
 12 hands, that is, not of this creation, And not by the blood of goats
 and calves, but by his own blood, entered in once for all into the holy
 13 place, having obtained eternal redemption *for us*. For if the blood of
 bulls and goats, and the * ashes of an heifer sprinkling the unclean,
 14 sanctifieth to the purifying of the flesh: How much more shall the
 blood of Christ, who through the eternal Spirit offered himself without
 spot to God, purge our conscience from dead works, to serve the living
 15 God? And for this end he is the Mediator of a new covenant, that by
 means of death for the redemption of the transgressions that *were* under
 the first covenant, they who are called might receive the promise of the
 16 eternal inheritance. For where *such* a covenant *is*, there must also ne-
 17 cessarily be the death of him by whom the covenant is confirmed. For

V. 10. They could not so perfect him, with all their Train of Precepts relating to meats and drinks, and carnal, gross, external ordinances. Till the time of reformation—Till Christ came.

V. 11. An high-priest of good things to come—Described ver. 15. entered through a greater—That is, a more noble and perfect tabernacle—Namely, his own Body: not of this creation—Not framed by Man, as that Tabernacle was.

V. 12. The holy place—Heaven: for us—All that believe.

V. 13. If the ashes of an heifer—Consumed by Fire as a Sin-offering, being sprinkled on them who were legally unclean, purified the flesh—Removed that legal Uncleaness, and re-admitted them to the Temple and the Congregation.

V. 14. How much more shall the blood of Christ—The Merit of all his Sufferings: who through the eternal Spirit—The Work of Redemption being the Work of the whole Trinity. Neither is the Second Person alone concerned even in the amazing Condescension that was needful to compleat it. The Father delivers up the Kingdom to the Son: And the Holy Ghost become the Gift of the Messiah, being, as it were, sent according to his good Pleasure: offered himself—Infinitely more precious

than any created Victim, and that without spot to God; purge our conscience—Our inmost Soul, from dead works—From all the inward and outward Works of the Devil, which spring from spiritual Death in the Soul, and lead to Death everlasting: to serve the living God—In the Life of Faith, in perfect Love and spotless Holiness?

V. 15. And for this end he is the mediator of a new covenant, that they who are called—To the Engagements and Benefits thereof: might receive the eternal inheritance promised to Abraham: Not by means of legal Sacrifices, but of his meritorious Death; for the redemption of the transgressions that were under the first covenant—That is, for the Redemption of Transgressors, from the Guilt and Punishment of those Sins, which were committed in the Time of the Old Covenant. The Article of his Death properly divides the Old Covenant from the New.

V. 16. I say, By means of death: for where such a covenant is, there must be the death of him by whom it is confirmed—Seeing it is by his Death that the Benefits of it are purchased. It seems beneath the Dignity of the Apostle, to play upon the Ambiguity of the Greek Word, as the common Translation supposes him to do.

* Numb. xix. 17, 18, 19.

V. 17. After

the covenant is of force after he is dead; whereas it is of no strength while
 18 he by whom it is confirmed liveth. Whence neither was the first cove-
 19 nant originally transacted without blood. For when Moses had spoken
 all the commandment according to the law to all the people, * he took the
 blood of calves and of goats, with water, and scarlet wool, and hyssop, and
 20 the book itself, and sprinkled all the people, Saying, † This is the blood
 21 of the covenant, which God hath enjoined unto you. And in like
 manner he sprinkled with blood both the tabernacle and all the vessels of
 22 the service. And almost all things are according to the law purified with
 23 blood, and without shedding of blood there is no forgiveness. *It was there-*
fore necessary, that the patterns of things in heaven should be purified by
 these, but the heavenly things themselves by better sacrifices than these.
 24 For Christ did not enter into the holy place made with hands, the figure
 of the true; but into heaven itself, now to appear in the presence of God
 25 for us. Nor *did he enter*, that he might offer himself often (as the high-
 priest entered into the holy place every year with the blood of others)
 26 For then he must often have suffered since the foundation of the world :
 but now once at the consummation of the ages hath he been manifested,

V. 17. *After he is dead*—Neither this, nor after men are dead is a literal Translation of the Words. It is a very perplexed Passage.

V. 18. *Whence neither was the first*—The Jewish covenant originally transacted without the blood of an appointed Sacrifice.

V. 19. *He took the blood of calves*—Or Heifers, and of goats, with water, and scarlet wool, and hyssop—All these Circumstances are not particularly mentioned in that Chapter of *Exodus*, but are supposed to be already known, from other Passages of *Moses*, and the book itself—Which contained all he had said, and sprinkled all the people—Who were near him.

V. 20. *Saying, This is the blood of the covenant* which God hath enjoined me to deliver unto you.

V. 21. *And in like manner he ordered the tabernacle*, when it was made, and all its Vessels to be sprinkled with blood.

V. 22. *And almost all things are according to the law, purified with blood*—Offered or sprinkled : and according to the Law, there is no forgiveness of Sins, without shedding of blood—All this pointed to the Blood of Christ, effectually cleansing from all Sin, and intimated, there can be no Purification from it, by any other Means.

V. 23. *Therefore*—That is, It plainly appears from what has been said, *It was necessary*

According to the Appointment of God, that the Tabernacle and all its Utenfils, which were patterns—Shadowy Representations, of things in heaven should be purified by these—Sacrifices and Sprinklings; but the heavenly things themselves—Our Heaven-born Spirits: What more this may mean, we know not yet: by better sacrifices than these—That is, by a better Sacrifice, which is here opposed to all the Legal Sacrifices, and is exprest plurally, because it includes the Signification of them all, and is of so much more eminent Virtue.

V. 24. *For Christ did not enter into the Holy place made with hands*—He never went into the Holy of Holies at Jerusalem, the figure of the true Tabernacle in Heaven, c. viii. 2. To appear in the presence of God for us—As our glorious High-priest and powerful Intercessor.

V. 26. *For then he must often have suffered from the foundation of the world*—This supposes 1. That by suffering once, he atoned for all the Sins which had been committed from the Foundation of the World. 2. That he could not have atoned for them without suffering. At the consummation of the ages—The Sacrifice of Christ divides the whole Age—Duration of the World into two Parts, and extends its Virtue backward and forward, from this mid-

27 to abolish sin by the sacrifice of himself. And as it is appointed for men
28 once to die, and after this the judgment: So Christ also, having been
once offered to bear the sins of many, will appear the second time, with-
out sin, to them that look for him, unto salvation.

X. For the law having a shadow of good things to come, not the very
image of the things, can never with the same sacrifices which they offer
2 year by year continually, make the comers thereunto perfect. Other-
wise would they not have ceased to be offered? Because the worshippers,
having been once purged, would have had no more consciousness of sins.
3 But in those sacrifices, *there is* a commemoration of sins every year.
4 For *it is* impossible, that the blood of bulls and of goats should take
5 away sins. Therefore when he cometh into the world, he saith,
* Sacrifice and offering thou hast not chosen, but a body hast thou pre-
6 pared for me. Burnt-offerings and sacrifices for sin thou hast not delight-
7 in. Then I said, Lo I come (in the volume of the book it is written
8 of me) to do thy will, O God. Above when he said, Sacrifice and
offering, and burnt-offerings and offering for sin thou hast not chosen,
9 neither delighted in, which are offered according to the law: Then said
he, Lo, I come, to do thy will. He taketh away the first, that he

the Point wherein they meet, to abolish both
the Guilt and Power of Sin.

V. 28. Christ, having once died, to bear the
sins of many—Even as many as are born into the
World: will appear the second time—When he
comes to Judgment: without sin—Not as he
did before, bearing on himself the sins of many,
but to bestow everlasting Salvation.

V. 1. From all that has been said it appears,
that the Law, the Mosaic Dispensation, being
a bare, unsubstantial shadow of good things to
come—Of the Gospel Blessings, and not the
substantial, solid Image of them, can never, with
the same kind of Sacrifices, though continually
repeated, make the comers thereunto perfect—
Either as to Justification or Sanctification.
How is it possible, that any who consider this,
should suppose the Attainments of David, or
any who were under that Dispensation, to be
the proper Measure of Gospel-Holiness? And
that Christian Experience is to rise no higher
than Jewish?

V. 2. They who had been once perfectly
purged, would have been no longer conscious
either of the Guilt or Power of their sins.

V. 3. There is a public commemoration of the
sins both of the last and of all the preceding
Years: A clear Proof, that the Guilt thereof
is not perfectly purged away.

V. 4. It is impossible the blood of goats should
take away sins—Any otherwise than as it refers
to the Blood of Christ.

V. 5. When he cometh into the world—In
the 40th Psalm the Messiah's Coming into the
World is represented. It is said, Into the world,
not into the tabernacle (c. ix. 1.) because all the
World is interested in his Sacrifice. A body
hast thou prepared for me—That I may offer up
myself.

V. 7. In the volume of the book—In this very
Psalm, it is written of me. Accordingly I come
to do thy will—By the Sacrifice of myself, v. 8.
Above when he said, Sacrifice thou hast not chosen
—That is, when the Psalmist pronounced
those Words in his Name.

V. 9. Then said he—In that very Instant he
subjoined: Lo, I come to do thy will—To offer
a more acceptable Sacrifice; and by this very
act, he taketh away the Legal, that he may esta-
blish the Evangelical Dispensation.

* Psalm xl. 7, &c.

V. 10. By

10 may establish the second: By which will we are sanctified, through
 11 the offering of the body of Jesus Christ once for all. And indeed
 every priest standeth daily ministering and offering often the same sacrifices,
 12 which can never take away sins: But he having offered one sacrifice
 13 for sins, for ever sat down at the right hand of God, From thenceforth
 14 waiting till his * enemies be made his footstool. For by one offering he
 15 hath perfected for ever them that are sanctified. And *this* the Holy Ghost
 16 also testifieth to us, after he had said before, † *This is the covenant*
which I will make with them after those days, saith the Lord: I will
 17 *put my laws into their hearts, and write them on their minds, And*
 18 *their sins, and their iniquities will I remember no more. Now where*
remission of these is, there is no more offering for sin.

19 Having therefore, brethren, free liberty to enter into the holiest by
 20 the blood of Jesus, By a new and living way, which he hath conse-
 21 crated for us through the veil, that is, his flesh, And *having* an high-
 22 priest over the house of God; Let us draw near with a true heart, in
 full assurance of faith, having our hearts sprinkled from an evil con-
 23 science, and our bodies washed with pure water. Let us hold fast the
 profession of our hope without wavering (for he *is* faithful that hath
 24 promised) And let us consider one another, to provoke *one another*

V. 10. *By which will of God, done and suffered by Christ, we are sanctified*—Cleansed from Guilt, and consecrated to God.

V. 11. *Every priest standeth*—As a Servant, in an humble Posture.

V. 12. *But he*—The Virtue of whose *one Sacrifice* remains for ever, *sat down*—As a Son, in Majesty and Honour.

V. 14. *He hath perfected them for ever*—That is, Has done all that was needful in order to their full Reconciliation with God.

V. 15. In this, and the three following Verses, the Apostle winds up his Argument, concerning the Excellency and Perfection of the Priesthood and Sacrifice of *Christ*. He had proved this before by a Quotation from *Jeremiah*; which he here repeats, describing the New Covenant, as now completely ratified, and all the Blessings of it secured to us by the one Offering of *Christ*, which renders all other expiatory Sacrifices, and any Repetition of his own, utterly needless.

V. 19. Having finished the Doctrinal Part

of his Epistle, the Apostle now proceeds to Exhortation, deduced from what has been treated of from ch. v. 4. which he begins by a brief Recapitulation.

V. 20. *By a living way*—The Way of Faith whereby we *live* indeed: *which he hath consecrated*—Prepared, dedicated, and established for us, *through the veil*—That is, *his flesh*—As by rending the Veil in the Temple, the Holy of Holies became visible and accessible, so by wounding the Body of *Christ*, the God of Heaven was manifested, and the Way to Heaven opened.

V. 22. *Let us draw near*—To God, *with a true heart*—In godly Sincerity: *having our hearts sprinkled from an evil conscience*—So as to condemn us no longer: *and our bodies washed with pure water*—All our Conversation spotless and holy; which is far more acceptable to God than all the legal Sprinklings and Washings.

V. 23. *The profession of our hope*—The Hope which we professed at our Baptism.

* Psalm cx. 1.

† Jer. xxxi. 33, &c.

V. 25. Not

25 to love and to good works: Not forsaking the assembling ourselves together, as the manner of some *is*; but exhorting *one another*, and so much
 26 the more, as ye see the day approaching. For when we sin wilfully after having received the knowledge of the truth, there remaineth no more
 27 sacrifice for sins, But a certain fearful looking for of judgment and fiery
 28 indignation, which is ready to devour the adversaries. He that despised the law of Moses died without mercy, under two or three witnesses.
 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, by which he hath been sanctified, an unholy thing,
 30 and done despite to the Spirit of grace? For we know him that hath said, * Vengeance *is* mine; I will recompence: and again, The Lord
 31 will judge his people. *It is* a fearful thing to fall into the hands of
 32 the living God. But call ye to mind the former days, in which, after
 33 ye were enlightened, ye endured so great a conflict of sufferings: Partly being made a gazing-stock both by reproaches and afflictions; partly
 34 being partakers with them who were so treated. For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring substance.
 35 Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, having done
 36 the will of God, ye may receive the promise. For yet a very little

V. 25. *Not forsaking the assembling ourselves*—In public Worship, *as the manner of some is*—Either through Fear of Persecution, or from a vain Imagination they were above external Ordinances: *but exhorting one another*—To Faith, Love, and good Works; *and so much the more, as ye see the day approaching*—The Great Day is ever in your Eye.

V. 26. *For when we*—Any of us Christians, *sin wilfully*—By total Apostasy from God, termed *drawing back*, ver. 38. *after having received the experimental knowledge of the Gospel truth, there remaineth no more sacrifice for sins*—None but that which we obstinately reject.

V. 28. *He that*—In capital Cases, *despised*—Presumptuously transgressed, *the law of Moses, died without mercy*—Without any Delay or Mitigation of his Punishment.

V. 29. *Who*—By wilful, total Apostasy: It does not appear that this Passage refers to any other Sin; *hath as it were trodden under foot the Son of God*—A Lawgiver far more ho-

nourable than Moses, *and counted the blood* *where-with the better covenant was established, an unholy, a common, worthless Thing: by which he hath been sanctified*—Therefore Christ died for him also, and he was (at least) *justified once; and done despite to the Spirit of grace*—By rejecting all his Motions.

V. 30. *The Lord will judge his people*—Yea, far more rigorously than the Heathen, if they rebel against him.

V. 31. *To fall into the hands*—Of his avenging Justice.

V. 32. *Inlightened*—With the Knowledge of God and of his Truth.

V. 34. *For ye sympathized with all your suffering Brethren, and with me in particular; and received joyfully the Loss of your own Goods.*

V. 35. *Cast not away therefore this your confidence*—Your Faith and Hope; which none can deprive you of, but yourselves.

V. 36. *The promise*—Perfect Love, Eternal Life.

* Deut. xxxii. 35, &c.

V. 37. *He*

38 while, and he that cometh will come and will not tarry. * Now the
just shall live by faith; but if he draw back, my soul hath no pleasure
39 in him. But we are not of them who draw back to perdition, but of
them that believe to the saving of the soul.

XI. Now faith is the subsistence of things hoped for, the evidence of
2 things not seen. And by it the elders obtained a *good* testimony.
3 Through faith we understand that the worlds were framed by the word
of God, so that the things which are seen were made of things which
4 do not appear. By faith Abel offered unto God a more excellent
sacrifice than Cain, by which he obtained a testimony that he was

V. 37. *He that cometh*—To reward every Man according to his Works.

V. 38. *Now the just*—The justified Person, shall live—In GOD's Favour, a spiritual and holy Life, *by faith*—As long as he retains that Gift of GOD. *But if he draws back*—If he make Shipwreck of his Faith, *my soul hath no pleasure in him*—That is, I abhor him, I cast him off.

V. 39. *That draw back to perdition*—Like him mentioned ver. 38. *but of them that believe*—To the End, so as to attain eternal Life.

V. 1. The Definition of Faith given in this Verse, and exemplified in the various Instances following, undoubtedly includes Justifying Faith; but not directly as justifying. For Faith justifies only as it refers to, and depends on, *Christ*. But here is no Mention of Him, as the Object of Faith; and in several of the Instances that follow, no Notice is taken of him or his Salvation, but only of Temporal Blessings obtained by Faith. And yet they may all be considered as Evidences of the Power of justifying Faith in *Christ*, and of its extensive Exercise, in a Course of steady Obedience, amidst Difficulties and Dangers of every Kind. *Now faith is the subsistence of things hoped for, the evidence, or conviction of things not seen*—Things hoped for are not so extensive as things not seen. The former are only Things future, and joyful, to us; the latter are either future, past, or present, and those either good or evil, whether to us or others. *The subsistence of things hoped for*—Giving a kind of present Subsistence to the good Things which God has promised: *the divine, supernatural evidence exhibited to, the conviction hereby pro-*

duced in, a Believer of things not seen—Whether past, future, or spiritual; particularly of GOD and the Things of GOD.

V. 2. *By it the elders*—Our Forefathers. This Chapter is a kind of Summary of the Old Testament, in which the Apostle comprizes the Designs, Labours, Sojournings, Expectations, Temptations, Martyrdoms of the Antients. The former of them had a long Exercise of their Patience; the latter suffered shorter, but sharper Trials: *obtained a good testimony*—A most comprehensive Word, GOD gave a testimony, not only of them but to them. And they received his Testimony, as if it had been the Things themselves of which he testified (ver. 4, 5, 39.) Hence they also gave Testimony to others, and others testified of them.

V. 3. *By faith we understand that the worlds*—Heaven and Earth and all Things in them, visible and invisible, *were made*—Formed, fashioned, and finished, *by the word*—The sole Command, of GOD—Without any Instrument, or preceding Matter. And as Creation is the Foundation and Specimen of the whole Divine Economy, so Faith in the Creation is the Foundation and Specimen of all Faith: *so that things which are seen*—As the Sun, Earth, Stars, *were made of things which do not appear*—Out of the dark, unapparent Chaos, Gen. i. 2. And this very Chaos was created by the Divine Power; for before it was thus created, it had no Existence in Nature.

V. 4. *By faith*—In the future Redeemer, *Abel offered a more excellent sacrifice*—The Firstlings of his Flock, implying both a Confession of what his own Sins deserved, and a Desire of sharing in the Great Atonement: *than Cain*—

* Hab. ii. 3, &c.

righteous, God testifying of his gifts; and by it, being dead he yet
 5 speaketh. By faith Enoch was translated so as not to see death, and
 was not found, because God had translated him; for before his trans-
 6 lation he had a testimony that he pleased God. But without faith *it*
is impossible to please *him*; for he that cometh to God, must believe
 that he is, and *that* he is a rewarder of them that diligently seek him.
 7 By faith Noah, being warned of God of things not seen as yet, moved
 with fear, prepared an ark for the saving of his household, by which he
 condemned the world, and became heir of the righteousness which is by
 8 faith. By faith Abraham, being called to go out into the place
 which he was to receive for an inheritance, obeyed and went out, tho' he
 9 knew not whither he went. By faith he sojourned in the land of
 promise, as *in* a strange country, dwelling in tents with Isaac and Jacob,
 10 the joint heirs of the same promise. For he looked for the city which
 11 hath foundations, whose builder and former *is* God. By faith Sarah
 also herself received power to conceive seed, even when she was past age,
 12 because she accounted him faithful who had promised. Therefore there
 sprang even from one, and him as it were dead, *a posterity* as the stars
 of heaven for multitude, and as the sand which is on the sea-shore
 13 innumerable. All these died in faith, not having received the pro-
 mises, but having seen them afar off, and embraced *them*, and confest

Whose Offering testified no such Faith, but a bare Acknowledgment of GOD the Creator; by which Faith he obtained both Righteousness and a Testimony of it: God testifying—Visibly that his Gifts were accepted; probably, by sending Fire from Heaven to consume his Sacrifice, a Token that Justice seized on the Sacrifice, instead of the Sinner who offered it. And by it—By this Faith, *being dead, he yet speaketh*—That a Sinner is accepted only thro' Faith in the great Sacrifice.

V. 5. *And was not any longer found among Men, tho' perhaps they sought for him, as they did for Elijah, 2 Kings ii. 17. He had this testimony—*From God in his own Conscience.

V. 6. *But without faith—*Even some Divine Faith in God, *it is impossible to please him: For he that cometh to God—*In Prayer, or any other Act of Worship, *must believe that he is.*

V. 7. *Noah being warned of things not seen as yet—*Of the future Deluge; *moved with fear, prepared an ark, by which open Testimony he condemned the world—*Who neither believed, nor feared.

V. 9. *By faith he sojourned in the land of promise—*The Promise was made before, Gen. xii. 7. *dwelling in tents—*As a Sojourner, with Isaac and Jacob—Who by the same Manner of Living, shewed the same Faith. Jacob was born fifteen Years before the Death of Abraham: the joint heirs of the same promise—Having all the same Interest therein. Isaac did not receive this Inheritance from Abraham, nor Jacob from Isaac, but all of them from GOD.

V. 10. *Which hath foundations—*Whereas a Tent has none: *whose builder and former is God—*Of which GOD alone is the sole Contriver, Former, and Finisher.

V. 11. *Sarah also herself—*Tho' at first she laughed at the Promise. Gen. xviii. 12.

V. 12. *As it were dead—*Till his Strength was supernaturally restored, which continued for many Years after.

V. 13. *All these—*Mentioned ver. 7—11. *died in faith—*In Death Faith acts most vigorously: *not having received the promises—*The promised Blessings. *Embraced—*As one does a dear Friend when he meets him.

V. 14. *They*

14 that they were strangers and sojourners on the earth. For they who
 15 speak thus, shew plainly, that they seek their own country. And truly
 if they had been mindful of that from which they came out, they
 16 might have had opportunity to return. But now they desire a better
 country, that is, an heavenly: therefore God is not ashamed to be called
 17 their God; for he hath prepared a city for them. By faith * Abra-
 ham, being tried, offered up Isaac, yea, he that had received the promises,
 18 offered up his only begotten son: Of whom it had been said, † In
 19 Isaac shall thy seed be called: Accounting that God was able even
 to raise *him* from the dead; from whence also he did receive him in a
 20 figure. By faith Isaac blessed Jacob and Esau, concerning things to
 21 come. By faith Jacob when dying § blessed each of the sons of Joseph
 22 and || worshipped, *bowing down* on the top of his staff. By faith, Jo-
 seph, when dying, made mention of the children of Israel, and gave
 23 charge concerning his bones. By faith Moses, when he was born,
 was hid three months, by his parents, because they saw *he was* a beau-
 24 tiful child, and they were not afraid of the king's commandment. By
 faith Moses, when he was grown up, refused to be called the son of
 25 Pharaoh's daughter, Choosing rather to suffer affliction with the people
 26 of God, than to enjoy the pleasures of sin for a season. Esteeming the
 reproach of Christ greater than the treasures in Egypt: for he looked

V. 14. *They who speak thus, shew plainly, that they seek their own country*—That they keep in View and long for their native Home.

V. 15. *If they had been mindful of*—Their earthly Country, *Or of the Chaldeans*, they might have easily returned.

V. 16. *But they desire a better country, that is an heavenly*—This is a full, convincing Proof, that the Patriarchs had a Revelation and a Promise of eternal Glory in Heaven. *Therefore God is not ashamed to be called their God; seeing he hath prepared for them a city, worthy of God to give.*

V. 17. *By faith Abraham*—When God made that glorious Trial of him, *offered up Isaac*—The Will being accepted, as if he had actually done it: *yea, the that had received the promises*—Particularly that grand Promise, *In Isaac shall thy seed be called, offered up this very son; the only one he had by Sarah.*

V. 19. *Accounting that God was able even to raise him from the dead*—Though there had not

yet been any Instance of this in the World. *From whence also*—To speak in a figurative Way, *he did receive him*—Afterwards, snatched from the Jaws of Death.

V. 21. *Jacob when dying*—That is, when near Death: *bowing down on top of his staff*—As he sat on the Side of his Bed.

V. 22. *Concerning his bones*—To be carried into the Land of Promise.

V. 23. *They saw*—Doubtless with a Divine Presage of Things to come.

V. 24. *Refused to be called*—Any longer.

V. 26. *The reproach of Christ*—That which he bore, for believing in the Messiah to come, and acting accordingly: *for he looked off*—From all those perishing Treasures, and beyond all those temporal Hardships, *unto the recompence of reward*—Not to an Inheritance in Canaan: He had no Warrant from God to look for this, nor did he ever attain it: But what his believing Ancestors looked for, a future State of Happiness in Heaven.

* Gen. xxii. 1, &c.

† Gen. xxi. 12.

§ Gen. xlviii. 16.

|| Gen. xlvii. 31.

V. 27. By

27 off unto the recompence of reward. * By faith he left Egypt, not
 fearing the wrath of the king; for he endured as seeing him that is
 28 invisible. By faith † he celebrated the passover, and the pouring
 out of the blood, that he who destroyed the first born might not touch
 29 them. By faith they passed through the Red Sea, as by dry land,
 30 which the Egyptians trying to do, were drowned. By faith the
 31 walls of Jericho, having being compassed seven days, fell down. By
 faith Rahab the harlot did not perish with them that belived not,
 32 having received the spies with peace. And what shall I say more?
 For the time would fail me, to discourse of Gideon, and Barak, and
 33 Sampson, and Jephthah, and David, and Samuel, and the prophets?
 Who by faith ‡ subdued kingdoms, § wrought righteousness, obtained
 34 promises, || stopped the mouths of lions, ** Quenched the violence of
 fire, †† escaped the edge of the sword, ‡‡ out of weakness was made
 strong, §§ became valiant in fight, ||| put to flight armies of the aliens;
 35 * Women received their dead raised to life again: others were tortured,
 not accepting deliverance, that they might obtain a better resurrection.
 36 And others had trial of mockings and scourging, yea, moreover of bonds

V. 27 *By faith he left Egypt*—Taking all the Israelites with him: not then fearing the wrath of the king—As he did many Years before. *Exod. ii. 14.*

V. 28. *The pouring out of the blood*—Of the Paschal Lamb, which was sprinkled on the Door-posts, lest the destroying angel should touch the Israelites.

V. 29. *They, Moses and Aaron, passed the Red Sea*—It washed the Borders of Edom, which signifies Red. Thus far the Examples are cited from *Genesis* and *Exodus*: those that follow are from the former and the latter Prophets.

V. 30. *By the faith of Joshua.*

V. 31. *Rahab*—Though formerly, one not of the fairest Character.

V. 32. After Samuel, the Prophets are properly mentioned. David also was a Prophet: but he was a King too: the prophets—*Elijah, Elisha, &c.* including likewise the Believers who lived with them.

V. 33, 34. *David, in particular subdued Kingdoms: Samuel (not excluding the rest) wrought Righteousness. The Prophets, in general, obtained promises, both for themselves, and to deliver to others. Prophets also stopp the*

mouths of lions, as Daniel, and quenched the violence of fire, as Shadrach, Meshach, Abednego. To these Examples, whence the Nature of Faith clearly appears, those more antient ones are subjoined, (by a Transposition, and in an inverted Order) which receive Light from these. Jephthah, escaped the edge of the sword: Sampson out of weakness was made strong: Barak became valiant in fight; Gideon put to flight armies of the aliens. Faith animates to the most heroic Enterprizes, both Civil and Military. Faith overcomes all Impediments, effects the greatest Things, attains to the very best, and inverts, by its miraculous Power, the very Course of Nature.

V. 35. *Women*—Naturally weak, received their dead Children; others were tortured—From those who acted great Things, the Apostle rises higher, to those who shewed the Power of Faith by Suffering, that they might obtain a better resurrection—An higher Reward, seeing the greater their Sufferings, the greater would be their Glory.

V. 36. *And others*—The Apostle seems here to pass on to recent Examples.

* *Exod. xiv. 15.* † *Exod. xii. 12—18.* ‡ *2 Sam. vii. 1. &c.* § *1 Sam. viii. 9, xii. 3, &c.* || *Dan. vii. 22. iii. 27.* ** *Judg. xii. 3.* †† *Judg. xv. 19, &c. xvi. 28, &c.* ‡‡ *Judg. iv. 14, &c.* §§ *Judg. vii. 21.* ||| *1 Kings xvii. 22.* * *2 Kings iv. 35.*

V. 37. *They*

37 and imprisonment. They were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, in 38 goat-skins, destitute, afflicted, tormented: (Of whom the world was not worthy) they wandered in deserts, and mountains, and dens, and 39 caves of the earth. And all these having obtained a good testimony 40 through faith, did not receive the promise, God having provided some better thing for us, that they might not be perfected without us.

XII. Wherefore, let us also, being incompassed with so great a cloud of witnesses, lay aside every weight, and the sin which easily besetteth us, 2 and run with patience the race that is set before us, Looking to Jesus, the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at 3 the right-hand of the throne of God. For consider him that endured such contradiction from sinners against himself, lest ye be weary and 4 faint in your minds. Ye have not yet resisted unto blood, striving 5 against sin. And yet ye have forgotten the exhortation which speaketh to you as to sons, * My son, despise not thou the chastening of the

V. 37. *They were sawn asunder*—As, according to the Tradition of the Jews, *Isaiah* was by *Manasseh*, *were tempted*—(Torments and Death are mentioned alternately) Every Way; by Threatnings, Reproaches, Torments, the Variety of which cannot be express: and again, by Promises and Allurements.

V. 38. *Of whom the world was not worthy*—It did not deserve so great a Blessing: *they wandered*—Being driven out from Men.

V. 39. *And all these*—Though they obtained a good testimony, ver. 2. yet did not receive the Great Promise, the heavenly Inheritance.

V. 40. *God having provided some better thing for us*—Namely, Everlasting Glory, *that they might not be perfected without us*—That is, that we might all be perfected together in Heaven.

V. 1. *A cloud*—A great Multitude, tending upward with an holy Swiftmess. *Witnesses*—Of the Power of Faith. *Let us lay aside every weight*—As all who run a Race take care to do. Let us throw off whatever weighs us down, or damps the Vigour of our Soul, *and the sin which easily besetteth us*—As doth the Sin of our Constitution, the Sin of our Education, the Sin of our Profession.

V. 2. *Looking*—Off of other Things, to *Jesus*—As the wounded *Israelites* to the brazen Ser-

pent. Our crucified LORD was prefigured by the lifting up of this: Our Guilt, by the Stings of the fiery Serpents; and our Faith, by their looking up to the miraculous Remedy; *the author and finisher of our faith*—Who begins it in us, carries it on, and perfects it; *who for the joy that was set before him*—Patiently and willingly endured the cross—With all the Pains annexed thereto, *and is set down*—Where there is Fulness of Joy.

V. 3. *Consider*—Draw the Comparison and think: The LORD bore all this. And shall his Servants bear nothing? *Him that endured such contradiction from sinners*—Such Enmity and Opposition of every Kind, *lest ye be weary*—Dull and languid, *and so actually faint in your Course*.

V. 4. *Unto blood*—Unto Wounds and Death.

V. 5. *And yet ye seem already to have forgotten the exhortation*, wherein GOD speaketh to you with the utmost Tenderness, *Despise not thou the chastening of the Lord*—Do not slight or make little of it. Do not impute any Affliction to Chance or Second Causes; but see and revere the Hand of GOD in it: *neither faint when thou art rebuked of him*—But endure it patiently and fruitfully.

V. 6. *For*

6 Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chastneth, and scourgeth every son whom he receiveth.
 7 If ye endure chastning, God dealeth with you as with sons; for what
 8 son is there whom his father chastneth not? But if ye are without chastning, of which all are partakers, then are ye bastards and not
 9 sons. Now if we have had fathers of our flesh who corrected us, and we revered *them*: Shall we not much rather be in subjection
 10 to the Father of spirits and live? For they, verily, for a few days chastened *us* as they thought good: but he for our profit, that we
 11 may be partakers of his holiness. Now all chastning for the present is assuredly not joyous, but grievous; yet afterwards it yieldeth the
 12 peaceable fruit of righteousness to them that are exercised thereby.
 13 Wherefore † Lift up the hands that hang down and the feeble knees: And make strait paths for your feet, that the lame be not turned
 14 out of the way, but rather healed. Follow peace with all men,
 15 and holiness, without which no man shall see the Lord: Looking diligently, lest any one fall from the grace of God, lest any root of bitterness springing up trouble *you*, and thereby many be defiled:
 16 Lest *there be* any fornicator or profane person, as Esau, who for one

V. 6. *For all springs from Love.* Therefore neither despise nor faint.

V. 7. *Whom his father chastneth not*—When he offends.

V. 8. *Of which all Sons are partakers*—More or less.

V. 9. *And we gave them reverence*—We neither despised, nor fainted under their Correction: *Shall we not much rather*—Submit with Reverence and Meekness to the Father of Spirits, that we may live with him for ever? Perhaps these Expressions, *Fathers of our flesh*, and *Father of Spirits* intimate, that our earthly Fathers are only the Parents of our Bodies, our Souls not being derived from them; but rather created by the immediate Power of God, and infused into the Body from Age to Age.

V. 10. *For they verily for a few days*—How few are even all our Days on Earth! *chastned us as they thought good*—Tho' frequently they erred therein, by too much either of Indulgence or Severity: *but he*—Always, unquestionably, *for our profit, that we may be partakers of his holiness*—That is, of Himself, and his glorious Image.

V. 11. *Now all chastning*—Whether from

our Earthly or Heavenly Father, *is for the present grievous, yet it yieldeth peaceable fruit to them that are exercised thereby*—That receive this Exercise as from God, and improve it according to his Will.

V. 12. *Wherefore lift up the hands*—Whether your own, or your Brethrens, *that hang down*—Unable to continue the Combat, and the feeble knees—Unable to continue the Race.

V. 13. *And make strait paths both for your own and for their feet*—Remove every Hindrance, every Offence: *that the lame*—They who are weak, scarce able to walk, *be not turned out of the way*—Of Faith and Holiness.

V. 14. *Follow peace with all men*—This Second Branch of the Exhortation concerns our Neighbours, the Third, God. *And holiness*—The not following after all Holiness, is the direct Way to fall into Sin of every Kind.

V. 15. *Looking diligently lest*—If he do not lift up the Hands that hang down, *any one fall from the grace of God: lest any root of bitterness*—Of Envy, Anger, Suspicion, *springing up*, destroy the sweet Peace: lest any, not following after Holiness, fall into Fornication or Profaneness. In general, any Corruption either

* Prov. iii. 11, &c.

† If. xxxv. 3.

17 meal gave away his birthright: For ye know that afterward, even when he desired to inherit the blessing, he was rejected: for he found no place for repentance, though he sought it diligently with tears.

18 For ye are not come to the mountain that could be touched, and the
19 burning fire, and the thick cloud, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which they that heard
20 intreated that the word might not be spoken to them any more. For they could not bear that which was commanded, * If even a beast
21 touch the mountain, let it be stoned. And so terrible was the appearance, *that* Moses said, I exceedingly fear and tremble. But ye are
22 come to mount Sion, and to the city of the living God, the heavenly
23 Jerusalem, and to an innumerable company, To the general assembly

in Doctrine or Practice, is a *root of bitterness*, and may pollute many.

V. 16. *Esau was profane*, for so slighting the *Blessing* which went along with the *Birthright*.

V. 17. *He was rejected*—He could not obtain it: *for he found no place for repentance*—There was no Room for any such Repentance, as would regain what he had lost, *though he sought it*—The *Blessing*, *diligently with tears*—He sought too late. Let us use the present Time!

V. 18. *For*—A strong Reason this, why they sought the more to regard the whole Exhortation drawn from the Priesthood of *Christ*: Because both Salvation and Vengeance are now nearer at Hand, *ye are not come to the mountain that could be touched*—That was of an earthy, material Nature.

V. 19. *The sound of a trumpet*—Formed without Doubt by the Ministry of Angels, and preparatory, to *the words*, that is, the Ten Commandments, which were uttered with a loud voice. *Deut. v. 22.*

V. 20. *For they could not bear*—The Terror which seized them, when they heard those Words proclaimed, *If even a beast, &c.*

V. 21. *Even Moses*—Though admitted to so near an Intercourse with God, who *spake to him, as a man speaketh to his friend*. At other Times he acted as a Mediator between God and the People. But while the Ten Words were pronounced, he stood as one of the Hearers. *Exod. xix. 25. xx. 19.*

V. 22. *But ye*—Who believe in *Christ*, are come—The Apostle does not here speak of their

Coming to the Church Militant, but of that glorious Privilege of New Testament Believers, their Communion with the Church Triumphant. But this is far more apparent to the Eyes of celestial Spirits, than to Ours which are yet veiled. St. Paul here shews an excellent Knowledge of the Heavenly Œconomy, worthy of him who had been caught up into the third Heaven, *to mount Sion*—A spiritual Mountain, *to the city of the living God, the heavenly Jerusalem*—All these glorious Titles belong to the New Testament Church, *and to an innumerable company*—Including all that are afterwards mentioned.

V. 23. *To the general assembly*—The Word properly signifies a stated Convention on some Festival Occasion: *And church*—The whole Body of true Believers, whether on Earth or in Paradise, *of the first born*. *The first born of Israel* were inrolled by *Moses*: But these are *enrolled in heaven*, as Citizens there. It is observable, that in this beautiful Gradation, these First-born are placed nearer to God than the Angels. (See *James i. 18.*) *and to God the Judge of all*—Propitious to you, adverse to your Enemies: *And to the spirits*—The separate Souls, *of just men*—It seems to mean, Of New Testament Believers. The Number of these, being not yet large, is mentioned distinct from the *innumerable company, of just men*—Whom their Judge hath acquitted. These are now *made perfect* in an higher Sense, than any who are still alive. Accordingly St. Paul, while yet on Earth, denies that he was thus *made perfect*. *Phil. iii. 12.*

* *Exod. xix. 12, &c.*

V. 24. To

of angels, and to the church of the first born, who are inrolled in heaven, and to God the Judge of all, and to the spirits of just men
 24 made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than *that of Abel*.
 25 See that ye refuse not him that speaketh: for if they escaped not who refused him that delivered the oracle on earth, much more *shall not* we,
 26 who turn away from him *that speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying *, Yet once
 27 more I will shake not only the earth, but also the heaven. And this *word*, Yet once more, sheweth the removal of the things which are shaken, as being made, that the things which are not shaken may re-
 28 main. Therefore let us, receiving a kingdom which cannot be shaken, hold fast the grace, whereby we may serve God acceptably, with reve-
 29 rence and godly fear. For our God *is* a consuming fire.

XIII. 2 Let brotherly love continue. Forget not to entertain strangers,
 3 for hereby † some have entertained angels unawares. Remember them

V. 24. *To Jesus the mediator*—Thro' whom they had been perfected, *and to the blood of sprinkling*—To all the Virtue of his precious Blood shed for you, whereby ye are sprinkled from an evil Conscience. This Blood of Sprinkling was the Foundation of our LORD's mediatorial Office. Here the Gradation is at the highest Point. *Which speaketh better things than that of Abel*—Which cried for Vengeance.

V. 25. *Refuse not*—By Unbelief, *him that speaketh*—And whose speaking even now is a Prelude to the final Scene. The same Voice which spake both by the Law and in the Gospel, when heard from Heaven, will shake Heaven and Earth: *For if they escaped not*—His Vengeance, *much more shall not we*—Those of us, who turn from him *that speaketh from heaven*—That is, who came from Heaven to speak to us.

V. 26. *Whose voice then shook the earth*—When he spoke from Mount Sinai: *but now*—With regard to his next speaking, *he hath promised*—For it is a joyful Promise to the Saints, though dreadful to the Wicked, *Yet once more I will shake not only the earth but also the heaven*—These Words may refer, in a lower Sense, to the Dissolution of the Jewish Church and State. But in their full Sense they undoubtedly look much farther, even to the End of

all Things. This universal Shaking began at the first Coming of Christ. It will be consummated at his second Coming.

V. 27. *The things which are shaken*—Namely Heaven and Earth, *as being made*—And consequently, liable to Change: *that the things which are not shaken may remain*—Even the new heavens and the new earth, Rev. xxi. 1.

V. 28. *Therefore let us, receiving*—By willing and joyful Faith, *a kingdom*—More glorious than the present Heaven and Earth, *hold fast the grace, whereby we may serve God*—In every Thought, Word and Work, *with reverence*—Literally, *with shame*—Arising from a deep Consciousness of our own Unworthiness, *and godly fear*—A tender, jealous Fear of offending, arising from a Sense of the gracious Majesty of God.

V. 29. *For our God is a consuming fire*—In the Strictness of his Justice, and Purity of his Holiness.

V. 1. *Brotherly love*—Is explained in the following Verses.

V. 2. *Some*—Abraham and Lot, *have entertained angels unawares*—So may an unknown Guest, even now, be of more Worth than he appears, and may have Angels attending him, though unseen.

V. 3. *Remember*—In your Prayers, and by

* Hag. ii. 6.

† Gen. xviii. 2. xix. 1.

that are in bonds, as being bound with them, *and* them that suffer
 4 adversity, as being yourselves also in the body. Marriage is honour-
 able in all men, and the bed undefiled: but whoremongers and adulterers
 5 God will judge. *Let your disposition be* without covetousness: *be*
 content with the things that are present; for he hath said *, No, I will
 6 not leave thee: verily I will not forsake thee. So that we may boldly
 say, * The Lord is my helper; I will not fear what man can do unto
 7 me. Remember them that had the rule over you, who spake to you
 the word of God, whose faith follow, considering the end of their
 conversation.

8,9 Jesus Christ *is* the same yesterday and to day and for ever. Be not
 carried about with various and strange doctrines; for *it is* good, that the
 heart be stablished with grace, not with meats, in which they that have
 10 walked have not been profited. We have an altar, whereof they have
 11 no right to eat who serve the tabernacle. For the bodies of those ani-
 mals, whose blood is brought into the holy place by the high priest for
 12 sin, are burnt without the camp. Wherefore Jesus also, that he might
 13 sanctify the people by his own blood, suffered without the gate. Let

your Help, *them that are in bonds, as being bound with them*—Seeing ye are Members one of another, *and them that suffer, as being yourselves in the body*—And consequently liable to the same.

V. 4. *God will judge*—Though they frequently escape the Sentence of Men.

V. 5. *He—God, hath said*—To all Believers, in saying it to *Jacob, Joshua, and Solomon*.

V. 7. *Remember them*—Who are now with God, *considering the happy end of their conversion* on Earth.

V. 8. Men may die. But *Jesus Christ* (yea and his Gospel) *is the same* from everlasting to everlasting.

V. 9. *Be not carried about with various doctrines*—Which differ from that one Faith in our one unchangeable LORD; *strange*—To the Ears and Hearts of all that abide in him; *for it is good*—It is both honourable before God, and pleasant and profitable, *that the heart be stablished with grace*—Springing from Faith in Christ, *not with meats*—Jewish Ceremonies, which indeed can never stablish the Heart.

V. 10. On the former Part of this Verse, the 15th and 16th depend; on the latter, the intermediate Verses. *We have an altar*—The Cross of Christ, *whereof they have no right to eat*—To partake of the Benefits which we receive therefrom, *who serve the tabernacle*—Who adhere to the *Mosaic Law*.

V. 11. *For*—According to their own Law, the Sin-offerings were wholly consumed, and no Jew ever ate thereof. But Christ was a Sin-offering. Therefore they cannot feed upon him, as we do, who are free from the *Mosaic Law*.

V. 12. *Wherefore Jesus also*—Exactly answering those Typical Sin-offerings, *suffered without the gate*—Of Jerusalem, which answered to the old Camp of Israel: *that he might sanctify*—Reconcile and consecrate to God, *the people*—Who believe in him, *by his own blood*—Not those shadowy Sacrifices, which are now of no farther Use.

V. 13. *Let us then go forth without the camp*—Out of the Jewish Dispensation, *bearing his reproach*—All Manner of Shame, Obloquy and Contempt for his Sake.

* Gen. xxviii. 15. Jos. i. 5. 1 Chron. xxviii. 20. † Ps. cxviii. 6.

14 us then go forth to him without the camp, bearing his reproach. For
 15 we have here no continuing city; but we seek one to come. By
 him therefore let us offer the sacrifice of praise continually to God,
 16 that is, the fruit of *our* lips, giving thanks to his name. But to do
 good, and to distribute, forget not; for with such sacrifices God is well
 pleased.

17 Obey them that have the rule over you, and submit yourselves; for
 they watch over your souls, as they that must give account; that they
 may do this with joy, and not with groans: for that *is* unprofitable for
 18 you. Pray for us; for we trust we have a good conscience, desiring
 19 to behave ourselves well in all things. And I beseech you to do this
 the more earnestly, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the
 great shepherd of the sheep, our Lord Jesus, by the blood of the
 21 everlasting covenant, Make you perfect in every good work, to do
 his will, working in you that which is well pleasing in his sight through
 Christ Jesus; to whom *be* the glory for ever and ever. Amen.

22 I beseech you, brethren, suffer the word of exhortation; for I have
 23 written a letter to you in few words. Know that *our* brother Timo-
 theus is set at liberty, with whom, if he come soon, I will see you.
 24 Salute all them that have the rule over you, and all the saints. They
 25 of Italy salute you. Grace *be* with you all.

V. 14. *For we have here*—On Earth, *no continuing city*—All Things here are but for a Moment; and *Jerusalem* itself was just then on the Point of being destroyed.

V. 15. *The sacrifice*—The Altar is mentioned, ver. 10. Now the Sacrifices: 1. Praise, 2. Beneficence: with both of which *God is well pleased*.

V. 17. *Obey them that have the rule over you*—The Word implies also, that *lead or guide* you: namely in Truth and Holiness: *and submit yourselves*—Give up your own Will, in all Things purely indifferent. *For they watch over your souls*—With all Zeal and Diligence they guard and caution you against all Danger, *as they that must give account*—To the great Shepherd, for every Part of their Behaviour toward you. How vigilant then ought every Pastor to be? How careful of every Soul committed to his Charge? *That they may do this*—Watch over you, *with joy and not with groans*—He is not a good Shepherd, who does not either

rejoice over them or groan for them. The Groans of other Creatures are heard: How much more shall these come up in the Ears of God? Whoever answers *this* Character of a Christian Pastor, may undoubtedly demand this Obedience.

V. 20. *The everlasting covenant*—The Christian Covenant, which is not Temporary, like the Jewish, but designed to remain for ever. By the Application of that *blood* by which this Covenant was established, may He make you, in every Respect, inwardly and outwardly holy.

V. 22. *Suffer the word of exhortation*—Addressed to you in this Letter, which though longer than my usual Letters, is yet contained *in few words*, considering the Copiousness of the Subject.

V. 23. *If he come*—To me.

V. 25. *Grace be with you all*—St. Paul's usual Benediction. God apply it to our Hearts!

NOTES

NOTES

ON

The General Epistle of ST. JAMES.

THIS is supposed to have been written by *James* the Son of *Alpheus*, the Brother (or Kinsman) of our LORD. It is called a *General Epistle*, because written not to a particular Person or Church, but to all the converted *Israelites*. Herein the Apostle reproves that Antinomian Spirit, which had even then infected many, who had perverted the glorious Doctrine of Justification by Faith, into an Occasion of Licentiousness. He likewise comforts the true Believers under their Sufferings, and reminds them of the Judgments that were approaching.

It has three Parts:

I. The Inscription,	Ch. i. 1	without Respect of Persons,	
II. The Exhortation,		C. ii. 1—13	
1. To Patience, enduring Outward,		and so Faith universally with	
conquering Inward, Temptations,	13—15	Works:	14—26
2. Considering the Goodness of		b. Let the <i>Speech</i> be modest:	C. iii. 1—12
GOD,	16—18	c. Let <i>Anger</i> , with all the other	
to be swift to <i>bear</i> , slow to <i>speak</i> ,		Passions be restrained, 13—C. iv. 17	
slow to <i>wrath</i> . And these		3. To Patience again:	
three are,		a. Confirmed by the Coming of	
1. Proposed:	19—21	the Judge, in which draws	
2. Treated of at large.		near	
a. Let <i>Hearing</i> be joined with		The Calamity of the Wicked,	C. v. 1—6
Practice,	22—26	The Deliverance of the Righteous,	7—12
particularly with bridling the		b. Nourished by Prayer,	13—18
Tongue,	26	III. The Conclusion,	19, 20
with Mercy and Purity,	27		

ST. JAMES.

I. JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

V. 1. *A servant of Jesus Christ*—Whose Name the Apostle mentions but once more in the whole Epistle, (c. ii. 1.) And not at all in his whole Discourse, *Acts* xv. 14, &c. or c. xxi. 20—25. It might have seemed, if he mentioned him often, that he did it out of Vanity, as being the Brother of the LORD: to the twelve tribes—Of *Israel*; that is, those of them that believe: which are scattered abroad—In various Countries: As was foretold, *Deut.* xxviii. 25, &c. xxx. 4. Greeting—That is, All Blessings, Temporal and Eternal.

V. 2. *My*

2 My brethren, count it all joy, when ye fall into divers temptations,
 3 Knowing that the trying of your faith worketh patience. But let pa-
 4 tience have *its* perfect work, that ye may be perfect and entire, wanting
 5 nothing. If any of you want wisdom, let him ask of God, who giv-
 6 eth to all men liberally and upbraideth not, and it shall be given him.
 7 But let him ask in faith, nothing doubting: for he that doubteth is
 8 like a wave of the sea, driven with the wind and tossed. For let not
 9 that man think that he shall receive any thing from the Lord. A dou-
 10 ble-minded man is unstable in all his ways. Let the brother of low
 11 degree rejoice in that he is exalted: But the rich, in that he is made
 12 low; because as the flower of the grass he shall pass away. For the
 sun arose with a scorching heat, and withered the grass, and the flower
 fell off, and the beauty of its form perished: so also shall the rich
 man fade away in his ways. Happy is the man that endureth temp-
 tation: for when he hath been proved, he shall receive the crown of

V. 2. *My brethren, count it all joy*—Which is the highest Degree of Patience, and contains all the rest: *when ye fall into divers temptations*—That is, Trials.

V. 4. *Let patience have its perfect work*—Give it full Scope, under whatever Trials befall you: *that ye may be perfect and entire*—Adorned with every Christian Grace: *and wanting nothing*—Which God requires in you.

V. 5. *If*—The Connection between the first and following Verses, both here and in the fourth Chapter, will be easily discerned by him who reads them, while he is suffering wrongfully. He will then readily perceive, why the Apostle mentions all those various Affections of the Mind. *Wisdom*—To understand, whence and why Temptations come, and how they are to be improved. Patience is in every pious Man already. Let him exercise this, and ask for Wisdom. The Sum of Wisdom, both in the Temptation of Poverty and of Riches, is described in the 9th and 10th verses: *who giveth to all*—That ask aright: *and upbraideth not*—Either with their past Wickedness, or present Unworthiness.

V. 6. *But let him ask in faith*—St. James also both begins and ends with Faith: (ch. v. 15.) The Hindrances of which he removes in the middle Part of his Epistle. *He that doubteth is like a wave of the sea*—Yea, such are all who have not asked and obtained Wisdom: *driven*

with the wind—From without; *and tossed*—From within, by his own Unstableness.

V. 8. *A double minded man*—Who has, it were, two Souls, whose Heart is not simply given up to God; *is unstable*—Being without the True Wisdom, perpetually disagrees both with himself and others, ch. iii. 16.

V. 9. *Let the brother*—St. James does not give this Appellation to the Rich: *of low degree*—Poor and tempted: *rejoice*—The most effectual Remedy against Double-mindedness: *in that he is exalted*—To be a Child of God, and an Heir of Glory.

V. 10. *But the rich in that he is made low*—Is humbled by a deep Sense of his true Condition: *because as the flower*—Beautiful, but transient; *he shall pass away*—Into Eternity.

V. 11. *For the sun arose and withered the grass*—There is an unspeakable Beauty and Elegance, both in the Comparison itself, and in the very Manner of expressing it, intimating both the Certainty and the Suddenness of the Event. *So shall the rich fade away in his ways*—In the Midst of his various Pleasures and Employments.

V. 12. *Happy is the man that endureth temptation*—Trials of various Kinds: *He shall receive the crown*—That fadeth not away: *which the Lord hath promised to them that love him*—And his enduring proves his Love. For it is Love only that endureth all things.

V. 13. *But*

13 life, which the Lord hath promised to them that love him. Let
no man who is tempted say, I am tempted of God: for God cannot
14 be tempted with evil, neither tempteth he any man. But every man
15 is tempted, when he is drawn away by his own desire and inticed. Then
desire having conceived, bringeth forth sin; and sin being perfected,
bringeth forth death.

16 Do not err, my beloved brethren. Every good gift and every per-
fect gift is from above, descending from the Father of lights, with whom
18 is no variableness, neither shadow of turning. Of his own will begat he
us by the word of truth, that we might be a kind of first fruits of his
creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear,
20 slow to speak, slow to wrath. For the wrath of man worketh not the
21 righteousness of God. Therefore laying aside all the filthiness and su-

V. 13. But let no man who is tempted—To Sin, say, I am tempted of God—God thus tempteth no man.

V. 14. Every man is tempted, when—In the Beginning of the Temptation, he is drawn away—Drawn out of God, his strong Refuge, by his own desire—We are therefore to look for the Cause of every Sin, in (not out of) ourselves. Even the Injections of the Devil cannot hurt, before we make them our own. And every one has Desires arising from his own Constitution, Tempers, Habits, and Way of Life: and inticed—In the Progress of the Temptation, catching at the Bait: So the Original Word signifies.

V. 15. Then desire having conceived—By our own Will joining therewith, bringeth forth actual sin—It doth not follow that the Desire itself is not Sin. He that begets a Man is himself a Man: and sin being perfected—Grown up to Maturity, which it quickly does, bringeth forth death—Sin is born big with Death.

V. 16. Do not err—It is a grievous Error, to ascribe the Evil and not the Good which we receive, to God.

V. 17. No evil but every good gift—Whatever tends to Holiness, and every perfect gift—Whatever tends to Glory, descendeth from the Father of lights—The Appellation of Father is here used with peculiar Propriety. It follows, He begat us. He is the Father of all Light, material or spiritual, in the Kingdom of Grace and of Glory: with whom is no variableness—No Change in his Understanding, or

shadow of turning—In his Will. He infallibly discerns all Good and Evil, and invariably loves one and hates the other. There is in both the Greek Words a Metaphor taken from the Stars, particularly proper where the Father of lights is mentioned. Both are applicable to any celestial Body, which has a daily Vicissitude of Day and Night, and sometimes longer Days, sometimes longer Nights. In God is nothing of this Kind. He is mere Light. If there is any such Vicissitude, it is in ourselves, not in Him.

V. 18. Of his own will—Most loving, most free, most pure, just opposite to our evil Desire (ver. 15.) begat he us—Who believe, by the word of truth—The true Word, emphatically so termed; the Gospel: that we might be a kind of first fruits of his creatures—Christians are the chief and most excellent of his visible Creatures; and sanctify the rest. Yet he says a kind of. For Christ alone is absolutely the first fruits.

V. 19. Let every man be swift to hear—This is treated of from ver. 21. to the End of the next Chapter: slow to speak—Which is treated of in the Third Chapter: slow to wrath—Neither murmuring at God, nor angry at his Neighbour. This is treated of in the Third and throughout the Fourth and Fifth Chapters.

V. 20. The righteousness of God here includes all Duties prescribed by Him and pleasing to Him.

V. 21. Therefore laying aside—As a dirty Gar-

perfluity of wickedness, receive with meekness the ingrafted word,
 22 which is able to save your souls. But be ye doers of the word and not
 23 hearers only, deceiving yourselves. For if any one be an hearer of the
 word, and not a doer, he is like a man beholding his natural face in a
 24 glass. For he beheld himself, and went away, and immediately for-
 25 got what manner of man he was. But he that looketh diligently into
 the perfect law, *the law* of liberty, and continueth *therein*, this man
 being not a forgetful hearer, but a doer of the work, this man shall
 26 be happy in his doing. If any one be ever so religious, and bridleth
 not his tongue, but deceiveth his own heart, this man's religion is vain.
 27 Pure religion and undefiled before God even the Father is this, To visit
 the fatherless and widows in their affliction, *and* to keep himself unspot-
 ted from the world.

II. My brethren, hold not the faith of our Lord Jesus Christ, *the Lord*
 2 of glory, with respect of persons. For if there come into your assembly
 a man with gold rings, in fine apparel, and there come in also a poor

Garment, *all the filthiness and superfluity of wickedness*—For however specious or necessary it may appear to worldly Wisdom, all Wickedness is both vile, hateful, contemptible, and really *superfluous*. Every reasonable End may be effectually answered, without any Kind or Degree of it. Lay this, every known Sin aside, or all your Hearing is vain: *with meekness*—Constant Evenness and Serenity of Mind, *receive*—Into your Ears, your Heart, your Life: *the word*—Of the Gospel; *ingrafted*—In Believers, by *Regeneration*, (ver. 18.) and by Habit (*Heb. v. 14.*) *which is able to save your souls*—The Hope of Salvation nourishes Meekness.

V. 23. *Beholding his face in the glass*—How exactly does the Scripture Glass shew a Man the Face of his Soul!

V. 24. *He beheld himself and went away*—To other Business: *and forgot*—But such forgetting does not excuse.

V. 25. *But he that looketh diligently*—Not with a transient Glance, but *bending down*, fixing his Eyes, and searching all to the Bottom, *into the perfect law*—Of Love as established by Faith. St. James here guards us against misunderstanding what St. Paul says concerning the *yoke and bondage* of the Law. He who keeps the Law is free, (*John viii. 31, &c.*) He that does not, is not free, but a Slave to Sin, and a Criminal before God, (*ch. ii. 10.*) *and continueth therein*

—Not like him who forgot it and went away. *This man*—There is a peculiar Force in the Repetition of the Word, *is happy*—Not barely in hearing, but *doing*, the Will of God.

V. 26. *If any one be ever so religious*—Exact in the outward Offices of Religion: *and bridleth not his tongue*—From Backbiting, Tale-bearing, Evil-speaking, he only *deceiveth his own heart*, if he fancies he has any true Religion at all.

V. 27. The only true Religion in the Sight of God, *is this, To visit*—With Counsel, Comfort, and Relief, *the fatherless and widows*—Those who need it most, *in their affliction*—In their most helpless and hopeless State; *and to keep himself unspotted from the world*—From the Maxims, Tempers, and Customs of it. But this cannot be done, till we have given our Hearts to God, and love our Neighbour as ourselves.

V. 1. *My brethren*—The Equality of Christians intimated by this Name, is the Ground of the Admonition: *hold not the faith of our common Lord, the Lord of glory*—Of which Glory all who believe in him partake: *with respect of persons*—That is, Honour none, merely for being rich; despise none, merely for being poor.

V. 2. *With gold rings*—Which were not then so common as now.

3 man in dirty raiment, And ye look upon him that weareth the fine
 apparel, and say to him, Sit thou here in a good place, and say to the
 4 poor man, Stand thou there, or, Sit thou here under my footstool, Ye
 5 distinguish not in yourselves, but are become evil-reasoning judges. Hear-
 ken, my beloved brethren. Hath not God chosen the poor of this world,
 rich in faith, and heirs of the kingdom, which he hath promised to them
 6 that love him? But ye have disgraced the poor. Do not the rich op-
 7 press you and drag you to the judgment-seats? Do they not blaspheme
 8 that worthy name, by which ye are called? If ye fulfil the royal law
 (according to the Scripture) * Thou shalt love thy neighbour as thyself,
 9 ye do well. But if ye have respect of persons, ye commit sin, being con-
 10 victed by the law as transgressors. For whosoever shall keep the whole
 11 law, but offend in one point, is become guilty of all, For he that said,
 Do not commit adultery, said also, Do not commit murder. If then thou
 commit no adultery, yet if thou commit murder, thou art become a trans-
 12 gressor of the law. So speak ye and so act, as they that shall be judged
 13 by the law of liberty. For judgment without mercy *shall be* to him that
 hath shewed no mercy: but mercy glorieth over judgment.
 14 What doth it profit, my brethren, though a man say he hath faith,

V. 3. *Ye look upon him*—With Respect.

V. 4. *Ye distinguish not*—To which the most Respect is due, to the Poor or to the Rich: *but are become evil reasoning judges*—You reason ill, and so judge wrong. For fine Apparel is no Proof of Worth in him that wears it.

V. 5. *Hearken*—As if he had said, Stay, consider, ye that judge thus. Does not the Presumption lie rather in Favour of the poor Man? *Hath not God chosen the poor*—That is, Are not they whom God hath chosen, generally speaking, poor in this world; who yet are rich in faith, and heirs of the kingdom—Consequently the most honourable of Men? And those whom God so highly honours, ought not ye to honour likewise?

V. 6. *Do not the rich often oppress you*—By open Violence; often *drag you*—Under Colour of Law?

V. 7. *Do not they blaspheme that worthy name*—Of God and of Christ. The Apostle speaks chiefly of rich Heathens. But are Christians, so called, a whit behind them?

V. 8. *If ye fulfil the royal law*—The supreme Law of the great King, which is Love; and that to every Man, poor as well as rich.

V. 9. *Being convicted*—By that very Law.

V. 10. *Whosoever keepeth the whole law, except in one point, he is guilty of all*—Is as liable to Condemnation, as if he had offended in every Point.

V. 11. *For it is the same Authority which establishes every Commandment.*

V. 12. *So speak and act*—In all Things, *as they that shall be judged*—Without Respect of Persons, *by the law of liberty*—Of Universal Love, which alone is perfect Freedom. For their Transgressions of this, both in Word and Deed, the Wicked shall be condemned. And *according to their works*, done in Obedience to this, the Righteous will be rewarded.

V. 13. *Judgment without mercy shall be to him*—In that Day, *who hath shewed no mercy*—But the mercy of God to Believers, answering that they have shewn, will then glory over judgment.

V. 14. From Ch. i. ver. 22. the Apostle has been enforcing Christian Practice. He now applies to those, who neglect this, under the Pretext of Faith. St. Paul had taught, That *a man is justified by faith without the works of the law*. This some began already to wrest,

* Lev. xix. 18.

15 and have not works? Can that faith save him? If a brother or a
 16 sister be naked, and want daily food, And one of you say to them,
 Depart in peace; be ye warmed and filled, but give them not the
 17 things needful for the body, what doth it profit? So likewise faith,
 18 if it hath not works, is dead in itself. But one will say, Thou hast
 faith, and I have works. Shew me thy faith without thy works, and
 19 I will shew thee my faith by my works. Thou believest there is one
 20 God: thou dost well: the devils also believe and tremble. But art
 thou willing to know, O empty man, that faith without works is
 21 dead? Was not Abraham our father justified by works, when he
 22 had offered up Isaac his son upon the altar? Thou seest that faith

to their own Destruction. Wherefore St. James purposely repeating (ver. 21. 23. 25.) the same Phrases, Testimonies and Examples which St. Paul had used, (*Rom.* iv. 3. *Heb.* xi. 17, 31.) refutes, not the Doctrine of St. Paul, but the Error of those who abused it. There is therefore no Contradiction between the Apostles: They both delivered the Truth of God; but in a different Manner, as having to do with different Kinds of Men. On another Occasion St. James himself pleaded the Cause of Faith (*Acts* xv. 13—21.) And St. Paul himself strenuously pleads for Works, particularly in his latter Epistles. This Verse is a Summary of what follows. *What profiteth it*, is enlarged on, ver. 15—17: *tho' a man say*, ver. 18, 19: *can that faith save him?* ver. 20. It is not, *Tho' he have faith*; but, *Tho' he say he hath faith*. Here therefore true, living Faith is meant. But in other Parts of the Argument the Apostle speaks of a dead, imaginary Faith. He does not therefore teach, that true Faith *can*, but that it *cannot* subsist without Works. Nor does he oppose Faith to Works, but that empty Name of Faith, to real Faith working by Love. *Can that faith which is without Works save him?* No more than it profits his Neighbour.

V. 17. *So likewise that faith which hath not works*, is a mere dead, empty Notion; of no more Profit to him that hath it, than the bidding the Naked be clothed is to him.

V. 18. *But one*—Who judges better, will say—To such a vain Talker, *Shew me*, if thou canst, *thy faith without thy works*.

V. 19. *Thou believest there is one God*—I allow this. But this proves only, that thou hast the same Faith with the Devils. Nay; they

not only believe, but *tremble*—At the dreadful Expectation of eternal Torments. So far is that Faith from either justifying or saving them that have it.

V. 20. *But art thou willing to know*—Indeed thou art not: Thou wouldst fain be ignorant of it: *O empty man*—Empty of all Goodness, *that the faith which is without works, is dead?*—And so is not properly Faith, as a dead Carcase is not a Man.

V. 21. *Was not Abraham justified by works?*—St. Paul says, He was justified by faith, *Rom.* iv. 2, &c. Yet St. James does not contradict him. For he does not speak of the same Justification. St. Paul speaks of that which Abraham received many Years before Isaac was born, *Gen.* xv. 6. St. James of that which he did not receive, till he had offered up Isaac on the Altar. He was justified therefore in St. Paul's Sense, that is, accounted righteous, by Faith antecedent to his Works. He was justified in St. James's Sense, that is, made righteous, by Works consequent to his Faith. So that St. James's Justification by Works, is the Fruit of St. Paul's Justification by Faith.

V. 22. *Thou seest that faith*—For by faith Abraham offered him, (*Heb.* xi. 17.) wrought together with his works—Therefore Faith has one Energy and Operation, Works another. And the Energy and Operation of Faith are before Works, and together with them. Works do not give Life to Faith; but Faith begets Works, and then is perfected by them. *And by works was faith made perfect*—Here St. James fixes the Sense wherein he uses the Word *justified*: So that no Shadow of Contradiction remains, between his Assertion and St. Paul's. Abraham returned from that Sacrifice perfected.

wrought together with his works, and by works was faith made perfect. And the scripture was fulfilled which faith, * Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God. Ye see then, that a man is justified by works, and not by faith only. In like manner was not Rahab the harlot also justified by works, having received the messengers and sent them out another way? Therefore as the body without the spirit is dead, so faith without works is dead also.

III. My brethren, be not many teachers, knowing that we shall receive greater condemnation. For in many things we offend. If any one offend not in word, the same is a perfect man, able also to bridle the whole body. Behold we put bridles into the mouths of horses, that they may obey us, and we turn about their whole body. Behold also the ships, tho' they are so large, and driven by fierce winds, yet are turned about by a very small helm, whithersoever the steersman listeth. So the tongue also is a little member, yet boasteth great things. Behold how

perfect in Faith, and far higher in the Favour of GOD. Faith hath not its Being from Works; for it is before them; but its Perfection, yea, and Friendship with GOD. (See *John* xv. 10.) That Vigour of Faith which begets Works, is then excited and increased thereby; as the Natural Heat of the Body begets Motion, whereby itself is then excited and increased. (See *1 John* iii. 22.)

V. 23. *And the Scripture*—Which was afterwards written, was hereby eminently fulfilled, *Abraham believed God, and it was imputed to him for righteousness*—This was twice fulfilled, when *Abraham* first believed, and when he offered up *Isaac*. St. *Paul* speaks of the former Fulfilling, St. *James* of the latter. *And he was called the friend of God*—Both by his Posterity, *2 Chron.* xx. 7. and by GOD himself, *Isaiah* xli. 8. So pleasing to GOD were the Works he wrought in Faith.

V. 24. *Ye see then that a man is justified by works, and not by faith only*—St. *Paul*, on the other Hand, declares, *a man is justified by faith, and not by works* (*Rom.* iii. 28.) And yet there is no Contradiction between the Apostles: Because, 1. They do not speak of the same Faith; St. *Paul* speaking of living Faith, St. *James* here of dead Faith. 2. They do not speak of the same Works: St. *Paul* speaking of

Works antecedent to Faith, St. *James*, of Works subsequent to it.

V. 25. After *Abraham*, the Father of the Jews, the Apostle cites *Rahab*, a Woman, and a Sinner of the Gentiles; to shew that in every Nation and Sex true Faith produces Works, and is perfected by them; that is, by the Grace of GOD working in the Believer, while he is shewing his Faith by his Works.

V. 26. *So that faith which is without works, is dead also.*

V. 1. *Be not many teachers*—Let no more of you take this upon you, than GOD thrusts out; seeing it is so hard not to offend in speaking much: *knowing that we*—That all who thrust themselves into the Office: *shall receive greater condemnation*—For more Offences. St. *James* here, as in several of the following Verses, by a common Figure of Speech, includes himself. *We shall receive—we offend—we put bits—we curse*—None of which (as common Sense shews) are to be interpreted either of him, or of the other Apostles.

V. 2. *The same is able to bridle the whole body*—That is, the whole Man. And doubtless some are able to do this, and so are in this Sense perfect.

V. 3. *We*—That is, Men.

V. 5. *Boasteth great things—Hath great Influence.*

* *Gen.* xv. 6. *2 Chron.* xx. 7.

6 much matter a little fire kindleth. And the tongue *is* a fire, a world
 of iniquity: it is the tongue among the members which defileth the
 whole body and setteth on fire the course of nature, and is set on fire of
 7 hell. Every kind both of wild beasts and of birds, both of reptiles and
 8 things in the sea, is tamed, and hath been tamed by mankind. But
 the tongue can no man tame: *it is* an unruly evil, full of deadly poison.
 9 Therewith blest we God even the Father, and therewith curse we men,
 10 made after the likeness of God. Out of the same mouth proceedeth
 blessing and cursing. My brethren, these things ought not so to be.
 11 Doth a fountain send out of the same opening sweet *water* and bitter?
 12 Can a fig tree, my brethren, bear olives, or a vine figs? Neither *can* a
 fountain yield salt water and fresh.
 13 Who *is* a wise and knowing man among you? Let him shew by a good
 14 conversation his works with meekness of wisdom. But if ye have bitter
 15 zeal and strife in your hearts, do not glory and lie against the truth. This
 is not the wisdom which descendeth from above, but *is* earthly, animal,
 16 devilish. For where bitter zeal and strife *is*, there is unquietness and
 17 every evil work. But the wisdom that is from above is first pure, then
 peaceable, gentle, easy to be intreated, full of mercy and good fruits,
 18 without partiality and without dissimulation. And the fruit of righte-
 ousness is sown in peace for them that make peace.

V. 6. *A world of iniquity*—Containing an immense Quantity of all Manner of Wickedness: *It defileth*—As Fire by its Smoke: *the whole body*—The whole Man: *and setteth on fire the course of nature*—All the Passions, every *Wheel* of his Soul.

V. 7. *Every kind*—The Expression perhaps is not to be taken literally. *Reptiles*—That is, creeping Things.

V. 8. *But no man can tame the tongue* of another; no, nor his own, without peculiar Help from God.

V. 9. *Men made after the likeness of God*—Indeed we have now lost this Likeness. Yet there remains from thence an indelible Nobleness, which we ought to reverence both in ourselves and others.

V. 13. *Let him shew his Wisdom, as well as his Faith, by his works*; not by Words only.

V. 14. *If ye have bitter zeal*—True Christian Zeal is only the Flame of Love: *Do not lie against the truth*—As if such Zeal could consist with heavenly Wisdom.

V. 15. *This wisdom is earthly*—Not heavenly,

not from the Father of Lights; *animal*—Not spiritual; not from the Spirit of God: *devilish*—Not the Gift of *Christ*, but such as Satan breathes into the Soul.

V. 17. *But the wisdom from above is first pure*—From all that is earthly, natural, devilish; *then peaceable*—True Peace attending Purity; *gentle*—Soft, mild, yielding, not rigid: *easy to be intreated*—To be persuaded, or convinced, not stubborn, sour, or morose: *full of good fruits*—Both in the Heart, and in the Life, two of which are immediately specified: *without partiality*—Loving all, without Respect of Persons; embracing all good Things, rejecting all evil: *and without dissimulation*—Frank, open.

V. 18. *And the Principle productive of this righteousness, is sown*, like good Seed, in the peace of a Believer's Mind, and brings forth a plentiful Harvest of Happiness, (which is the proper *Fruit of Righteousness*) *for them that make peace*—That labour to promote this pure and holy Peace among all Men.

V. 1. *From*

IV. From whence *come* wars and fightings among you? *Is it* not hence,
 2 from your pleasures that war in your members? Ye desire and have
 not, ye kill, and envy, and cannot obtain: ye fight and war; yet ye
 3 have not, because ye ask not. Ye ask and receive not, because ye ask
 4 amiss, that ye may expend it on your pleasures. Ye adulterers and
 adulteresses, know ye not, that the friendship of the world is enmity
 against God? Whosoever therefore desireth to be a friend of the world,
 5 is an enemy of God. Do ye think, that the scripture saith in vain, The
 6 Spirit that dwelleth in us lusteth against envy? But he giveth greater
 grace: therefore it saith, * God resisteth the proud, but giveth grace to
 7 the humble. Submit yourselves, therefore, to God: resist the devil, and
 8 he will flee from you. Draw nigh to God and he will draw nigh to
 you: cleanse *your* hands, ye sinners, and purify *your* hearts, ye dou-
 9 ble-minded. Be afflicted, and mourn, and weep; let your laughter be
 10 turned into mourning, and *your* joy into heaviness. Humble yourselves
 before the Lord, and he will lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of
his brother and judgeth his brother, speaketh evil of the law, and judg-

V. 1. *From whence come wars and fightings—* Quarrels and Jars among you, quite opposite to this Peace? *Is it not from your pleasures—* Your Desires of earthly Pleasures, which war—Against your Souls, in your members?—Here is the first Seat of the War. Hence proceeds the War of Man with Man, King with King, Nation with Nation.

V. 2. *Ye kill—* In your Heart, for he that hateth his brother is a murderer. *Ye fight and war—* That is, furiously strive and contend. *Ye ask not—* And no marvel. For a Man full of evil Desire, of Envy or Hatred, cannot pray.

V. 3. *But if ye do ask, ye receive not, because ye ask amiss—* That is, from a wrong Motive.

V. 4. *Ye adulterers and adulteresses—* Who have broken your Faith with God, your right-ful Spouse: know ye not that the friendship or Love of the world—The Desire of the Flesh, the Desire of the Eye, and the Pride of Life, or courting the Favour of worldly Men, is enmity against God?—Whosoever desireth to be a friend of the world—Whosoever seeks either the Happiness or Favour of it, does thereby constitute himself an enemy of God—And can he expect to obtain any thing of him?

V. 5. *Do you think, that the scripture saith in vain—* Without good Ground. St. James seems to refer to many, not any one particular Scripture. *The Spirit of Love that dwelleth in all Believers lusteth against envy (Gal. v. 17.)* is directly opposite to all those unloving Tempers, which necessarily flow from the Friendship of the World.

V. 7. *But he giveth greater grace—* To all who shun those Tempers; therefore it—The Scripture: saith, *God resisteth the proud—* And Pride is the great Root of all unkind Affections.

V. 7. Therefore by humbly submitting yourselves to God, resist the Devil—The Father of Pride and Envy.

V. 8. *Then draw nigh to God in Prayer, and he will draw nigh unto you,* will hear you; which that nothing may hinder, *cleanse your hands—* Cease from doing Evil, and purify your hearts—From all spiritual Adultery. Be no more double-minded, vainly endeavouring to serve both God and Mammon.

V. 9. *Be afflicted—* For your past Unfaithfulness to God.

V. 11. *Speak not evil one of another—* This

eth the law. But if thou judgest the law, thou art not a doer of the
 12 law, but a judge. There is one lawgiver that is able to save and to de-
 stroy: Who art thou that judgest another?

13 Come now, ye that say, To-day or to-morrow we will go to such
 14 a city, and continue there a year, and traffick, and get gain: Who
 know not what *shall be* on the morrow; for what *is* your life? It is a
 15 vapour that appeareth for a little time and then vanisheth away: In-
 stead of your saying, If the Lord will, we shall both live, and do this
 16 or that. But now ye glory in your boastings: all such glorying is evil.
 17 Therefore to him that knoweth to do good and doeth it not, to him
 it is sin.

V. Come now, ye rich, weep and howl for your miseries that are coming
 2 upon you. Your riches are corrupted, and your garments are moth-eaten.
 3 Your gold and silver is cankered, and the canker of them will be a testi-
 mony against you, and will eat your flesh as fire: ye have laid up treasure
 4 in the last days. Behold the hire of your labourers who have reaped your
 fields, which is kept back by you, crieth: and the cries of them who have
 gathered in your harvest are entered into the ears of the Lord of sabbath.
 5 Ye have lived delicately and luxuriously on earth; ye have cherished your

is a grand Hindrance of Peace. O who is suf-
 ficiently aware of it? *He that speaketh evil of*
another, does in effect, speak evil of the law,
which so strongly prohibits it. Thou art not a
doer of the law, but a judge of it, thou settest thy-
self above, and as it were condemnest it.

V. 12. *There is one lawgiver that is able to*
execute the Sentence he denounces. But who
art thou? A poor, weak, dying Worm.

V. 13. *Come now, ye that say, as perempto-*
rily, as if your Life were in your own Hand.

V. 15. *Instead of your saying—That is,*
Whereas ye ought to say.

V. 17. *Therefore to him that knoweth to do*
good and doth it not—That knows what is right,
and does not practise it; to him it is sin—His
Knowledge does not prevent, but increase his
Condemnation.

V. 1. *Come now, ye rich—The Apostle does*
not speak this so much for the Sake of the Rich
themselves, as of the poor Children of God,
who were then groaning under their cruel Op-
pression. Weep and howl for your miseries which
are coming upon you—Quickly and unexpectedly.
This was written not long before the Siege of
Jerusalem: During which, as well as after it,
huge Calamities came on the Jewish Nation,

not only in *Judea*, but thro' distant Countries.
 And as these were an awful Prelude of that
 Wrath, which was to fall upon them in the
 World to come, so this may strongly refer to
 the final Vengeance, which will then be exe-
 cuted on the Impenitent.

V. 2. *The Riches of the Antients consisted*
much in large Stores of Corn, and of costly
Apparel.

V. 3. *The canker of them—Your perishing*
Stores and moth-eaten Garments, will be a
testimony against you—Of your having buried
those Talents in the Earth, instead of improv-
ing them according to your LORD's Will;
and will eat your flesh as fire—Will occasion you
as great Torment, as if Fire were consuming
your Flesh. Ye have laid up treasure in the last
days—When it is too late; when you have no
Time to enjoy them.

V. 4. *The hire of your labourers crieth—Those*
Sins chiefly cry to GOD, concerning which
Human Laws are silent. Such are Luxury,
Unchastity, and various Kinds of Injustice.
The Labourers themselves also cry to GOD,
who is just coming to avenge their Cause: Of
sabbath—Of Hosts or Armies.

V. 5. *Ye have cherished your hearts—Have*
indulged

6 hearts, as in a day of sacrifice. Ye have condemned, ye have killed
 7 the just: he doth not resist you. Be patient, therefore, brethren,
 till the coming of the Lord. Behold the husbandman waiteth for the
 precious fruit of the earth, and hath patience for it, till he receive the
 8 former and the latter rain. Be ye also patient, stablish your hearts;
 9 for the coming of the Lord is nigh. Murmur not one against another,
 brethren, lest ye be condemned; behold the judge standeth before the
 10 door. Take, my brethren, the prophets, who spoke in the name
 of the Lord, for an example of suffering affliction and of patience.
 11 Behold, we count them happy that endured. Ye have heard of the
 patience of Job, and have seen the end of the Lord: for the Lord is
 12 full of compassion and of tender mercy. But above all things, my
 brethren, swear not, neither by heaven, nor by the earth, nor by any
 other oath; but let your yea be yea, and your nay nay, lest ye fall
 under condemnation.

13 Is any among you afflicted? let him pray. Is any chearful? let
 14 him sing psalms. Is any among you sick? let him call for the elders
 of the church, and let them pray over him, having anointed him with

indulged yourselves to the uttermost, as in a day of sacrifice—Which were solemn Feast Days among the Jews.

V. 6. *Ye have killed the just*—Many just Men: in particular, *that just one* (Acts iii. 14.) They afterwards killed James, surnamed the Just, the Writer of this Epistle. *He doth not resist you*—And therefore you are secure. But the LORD cometh quickly, ver. 8.

V. 7. *The husbandman waiteth for the precious fruit*—Which will recompence his Labour and Patience: *till he receive the former rain*—Immediately after Sowing, and the latter—Before the Harvest.

V. 8. *The coming of the Lord*—To destroy Jerusalem, is nigh—And so is his last Coming to the Eye of a Believer.

V. 9. *Murmur not one against another*—Have Patience also with each other. *The Judge standeth before the door*—Hearing every Word, marking every Thought.

V. 10. *Take the prophets for an example*—Once persecuted like you, even for speaking in the name of the Lord—The very Men that gloried in having Prophets, yet could not bear their Message. Nor did either their Holiness, or their high Commission screen them from Suffering.

V. 11. *We count them happy that endured*—The more they once suffered, the greater is their present Happiness. *Ye have seen the end of the Lord*—The End which the LORD gave him.

V. 12. *Swear not*—However provoked. The Jews were notoriously guilty of common Swearing, though not so much by God himself as by some of his Creatures. The Apostle here particularly forbids these Oaths, as well as all Swearing in common Conversation. It is very observable how solemnly the Apostle introduces this Command: *above all things, swear not*. As if he had said, Whatever you forget, do not forget this. This abundantly demonstrates the horrible Iniquity of the Crime. But he does not forbid the taking a solemn Oath, before a Magistrate. *Let your yea be yea, and your nay nay*—Use no higher Asseverations in common Discourse. And let your Word stand firm. Whatever ye say, take care to make it good.

V. 14. *Having anointed him with oil*—This simple, conspicuous Gift, which Christ committed to his Apostles, (Mark vi. 13.) remained in the Church long after the other miraculous Gifts were withdrawn. Indeed it seems to have been designed to remain always, and

St.

15 oil in the name of the Lord: And the prayer of faith shall save the
 sick, and the Lord shall raise him up, and if he have committed sins,
 16 they shall be forgiven him. Confess *your* faults one to another, bre-
 thren, and pray one for another, that ye may be healed: the fervent
 17 prayer of a righteous man availeth much. Elijah was a man of like
 passions with us; and he prayed earnestly that it might not rain: and
 18 it rained not on the land for three years and six months. And he prayed
 again, and the heaven gave rain, and so the land brought forth her fruit.
 19 Brethren, if any one among you err from the truth, and one con-
 20 vert him, Let him know, that he who converteth a sinner from the
 error of his way, shall save a soul from death, and hide a multitude
 of sins.

St. James directs the Elders, who were the most, if not the only gifted Men, to administer it. This was the whole Process of Physic in the Christian Church, till it was lost through Unbelief. That novel Invention among the Romanists, Extreme Unction, practised not for Cure, but where Life is despaired of, bears no Manner of Resemblance to this.

V. 15. *And the prayer offered in faith shall save the sick* from his Sickness, *and if* any Sin be the Occasion of his Sickness, *it shall be forgiven him.*

V. 16. *Confess your faults*—Whether ye are sick or in Health, *to one another*—He does not say, to the Elders: (This may, or may not be done; for it is no where commanded.) We may confess them to any who can pray in Faith. He will then know how to pray for us, and be more stirred up so to do, *and pray one for ano-*

ther that ye may be healed—Of all your spiritual Diseases.

V. 17. *Elijah was a man of like passions*—Naturally as weak and sinful as we are: *and he prayed*—When Idolatry covered the Land.

V. 18. *He prayed again*—When Idolatry was abolished.

V. 19. As if he had said, I have now warned you of those Sins, to which you are most liable. And in all these Respects watch not only over yourselves, but every one over his Brother also. Labour in particular to recover those that are fallen. *If any one err from the truth*—Practically, by Sin.

V. 20. *He shall save a soul*—Of how much more Value than the Body? ver. 14. *and hide a multitude of sins*—Which shall never more, how many soever they are, be remembered to his Condemnation.

N O T E S

O N

The First Epistle General of St. PETER.

THERE is a wonderful Weightiness, and yet Liveliness and Sweetness, in the Epistles of St. Peter. His Design in both is, *To stir up the minds* of those to whom he writes, *by way of remembrance* (2 Pet. iii. 1. and to guard them, not only against Error, but also against doubting. ch. v. 12.) This he does by reminding them of that glorious Grace, which God had vouchsafed them through the Gospel, by which Believers are inflamed to bring forth the Fruits of Faith, Hope, Love, and Patience.

The

NOTES on the First Epistle General of ST. PETER. 635

The Parts of this Epistle are three :

- | | | | |
|--|-------------|---|------------|
| I. The Inscription, | C. i. 1, 2 | Husbands; | 7 |
| II. The stirring up of them to whom he writes: | | b. In General, All : | 8—15 |
| 1. As born of GOD. Here he recites and interweaves alternately, both the Benefits of GOD toward Believers, and the Duties of Believers toward GOD. | | 2. A Good <i>Profession</i> , | |
| 1. GOD hath regenerated us to a living <i>Hope</i> , to an eternal Inheritance, | 3—12 | a. By Readiness to give an Answer to every one, | 15—22 |
| Therefore <i>hope</i> to the End; | 13 | b. By shunning evil Company, | C. iv. 1—6 |
| 2. As obedient Children bring forth the Fruit of <i>Faith</i> to your heavenly Father: | 14—21 | (This Part is enforced by what Christ both did and suffered, from his Passion to his Coming to Judgment) | |
| 3. Being purified by the Spirit, love with a pure Heart, 22—C. ii. 10 | | c. By the Exercise of Christian Virtues, and by a due Use of Miraculous Gifts, | 7—11 |
| 2. As Strangers in the World, abstain from fleshly Desires: | 11 | 3. As Fellow-heirs of Glory, <i>sustain</i> Adversity: Let each do this, | |
| And shew your Faith by | | 1. In General, as a Christian, | 12—19 |
| 1. A good <i>Conversation</i> , | 12 | 2. In his own Particular State, | C. v. 1—11 |
| a. In particular | | (The Title <i>Beloved</i> divides the Second Part from the First, C. ii. 11. and the Third from the Second, C. iv. 12.) | |
| Subjects, | 13—17 | III. The Conclusion: | 12—14 |
| Servants, after the Example of <i>Christ</i> , | 18—25 | | |
| Wives, | C. iii. 1—6 | | |

I. ST. PETER.

I. **P**ETER an apostle of Jesus Christ to the sojourners scattered thro' Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect (according to the foreknowledge of God the Father) through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.

V. 1. *To the sojourners*—Upon Earth, the Christians, chiefly those of Jewish Extraction, scattered—Long ago driven out of their own Land (those scattered by the Persecution mentioned Acts viii. 1. were scattered only thro' Judea and Samaria, though afterwards some of them travelled to Phenice, Cyprus, and Antioch) through Pontus, Galatia, Cappadocia, Asia, and Bithynia—He names these five Provinces in the Order wherein they occurred to him, writing from the East. All these Countries lie in the Lesser Asia. The Asia here distin-

guished from the other Provinces, is that which was usually called *The Proconsular Asia*, being a Roman Province.

V. 2. *According to the fore-knowledge of God*—Speaking after the Manner of Men. Strictly speaking there is no *foreknowledge*, no more than *after-knowledge* with God: But all Things are known to him as *present*, from Eternity to Eternity. This is therefore no other than an Instance of the divine Condescension to our low Capacities. *Elect*—By the free Love and almighty Power of God taken out of, separated

3 Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his abundant mercy hath regenerated us to a living hope, by
4 the resurrection of Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for
5 you, Who are kept by the power of God thro' faith unto salvation,

rated from the World. *Election*, in the Scripture Sense, is God's doing any thing, that our Merit or Power have no Part in. The true Predestination, or Fore-appointment of God is, 1. He that believeth shall be saved, from the Guilt and Power of Sin. 2. He that endureth to the End, shall be saved eternally. 3. They who receive the precious Gift of Faith, thereby become the Sons of God: And being Sons, they shall receive the Spirit of Holiness, to walk as *Christ* also walked. Throughout every Part of this Appointment of God, *Promise* and *Duty* go Hand in Hand. All is free Gift; and yet such is the Gift, that the final Issue depends on our future Obedience to the heavenly Call. But other Predestination than this, either to Life or Death eternal, the Scripture knows not of. Moreover, it is, 1. Cruel Respect of Persons: An unjust Regard of one, and an unjust Disregard of another. It is mere *creature partiality*, and not *infinite Justice*: 2. It is not *plain* Scripture Doctrine (if true:) But rather, inconsistent with the express written Word, that speaks of God's universal Offers of Grace: His Invitations, Promises, Threatnings, being all *general*. 3. We are bid to chuse Life and reprehended for not doing it. 4. It is inconsistent with a State of Probation in those that *must* be saved or *must* be lost. 5. It is of fatal Consequence; all Men being ready, on very slight Grounds, to fancy *themselves* of the elect Number. But the Doctrine of Predestination is entirely changed from what it formerly was. Now it implies neither Faith, Peace, nor Purity. It is something that will do *without* them all. Faith is no longer, according to the Modern Predestinarian Scheme, a divine *evidence of things not seen*, wrought in the Soul by the immediate Power of the Holy Ghost: Not an *evidence* at all; but a *mere notion*. Neither is Faith made any longer a Means of Holiness; but something that will do without it. *Christ* is no more a Saviour from Sin; but a Defence, a Countenancer of

it. He is no more a Fountain of spiritual Life in the Soul of Believers, but leaves his Elect inwardly *dry*, and outwardly *unfruitful*; and is made little more than a Refuge from the Image of the heavenly: even from Righteousness, Peace, and Joy in the Holy Ghost: *through sanctification of the Spirit*—Through the renewing and purifying Influences of his Spirit on their Souls: *unto obedience*—To engage and enable them to yield themselves up to all holy Obedience, the Foundation of all which is, the *sprinkling of the blood of Jesus Christ*—The atoning Blood of *Christ*, which was typified by the Sprinkling of the Blood of Sacrifices under the Law; in Allusion to which it is called *the blood of sprinkling*.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ*—His Father, with respect to his Divine Nature, his God, with respect to his Human; *who hath regenerated us to a living hope*—An Hope which implies true spiritual Life, which revives the Heart, and makes the Soul lively and vigorous, *by the resurrection of Christ*—Whereby we are assured, that as he liveth, so shall we live with him. He was acknowledged to be the *Christ*, but called *Jesus* till his Resurrection: Then he was also called *Christ*.

V. 4. *To an inheritance*—For if we are Sons, then Heirs, *incorruptible*—Not like earthly Treasures, *undefiled*—Pure and holy, incapable of being itself defiled, or of being enjoyed by any polluted Soul, *and that fadeth not away*—That never decays in its Value, Sweetness, or Beauty, like all the Enjoyments of this World, like the Garlands of Leaves or Flowers, with which the antient Conquerors were wont to be crowned; *reserved in heaven for you*—Who, *by patient continuance in well doing, seek for glory, and honour, and immortality*.

V. 5. *Who are kept*—The Inheritance is *reserved*; the Heirs are *kept* for it, *by the power of God*—Which worketh all in all, which guards us against all our Enemies, *thro' faith*—Through which alone Salvation is both received

6 ready to be revealed in the last time. Wherein ye greatly rejoice, tho' now for a little while (if need be) ye are in heaviness through manifold
7 temptations: That the trial of your faith, *which is much more precious than gold*, (that perisheth, though it be tried with fire) may be found unto praise and honour, and glory at the revelation of Jesus
8 Christ, Whom having not seen, ye love: in whom though ye see *him* not, yet believing, ye now rejoice with joy unspeakable and full of glory,
9 Receiving the end of your faith, the salvation of your souls. Of
10 which salvation the prophets, who prophesied of the grace of God toward
11 you, enquired and searched diligently, Searching what, and what manner of time the Spirit of Christ which was in them signified, when he testified before hand the sufferings of Christ and the glories that were to
12 follow. To whom it was revealed, that not for themselves, but for us they ministered the things which have been now declared to you by them that have preached the gospel to you, with the Holy Ghost sent down
13 from heaven: which things angels desire to look into. Wherefore gird up the loins of your mind, be watchful and hope perfectly for the

ceived and retained, *ready to be revealed*—That *Revelation* is made in the Last Day. It was more and more *ready to be revealed*, ever since Christ came.

V. 6. *Wherein*—That is, in being so kept, ye even now *greatly rejoice*, tho' now for a little while—Such is even our whole Life, compared to Eternity, *if need be*—If God sees it to be the best Means for your Spiritual Profit, ye are in heaviness—Or Sorrow; but not in Darkness: For they still retained both Faith (ver. 5.) Hope and Love: Yea, at this very Time were *rejoicing with joy unspeakable*, (ver. 8.)

V. 7. *That the trial of your faith*—That is, your Faith which is tried, *which is much more precious than gold* (for Gold, though it bear the fire, yet will *perish* with the World) *may be found*—Though it doth not yet appear, unto praise—From God himself, and honour—From Men and Angels, and glory—Assigned by the Great Judge.

V. 9. *Receiving*—Now already, *salvation*—From all Sin into all Holiness, which is the Qualification for, the Forerunner and Pledge of eternal Salvation.

V. 10. *Of which salvation*—So far beyond all that was experienced under the Jewish Dispensation, *the very prophets who prophesied* long ago of the grace of God toward you—Of his abundant, overflowing Grace to be bestowed

on Believers under the Christian Dispensation, *inquired*—Were earnestly inquisitive, and *sought diligently*, (like Miners searching after precious Ore) after the Meaning of the Prophecies which they delivered.

V. 11. *Searching what time*—What particular Period, and *what manner of Time*—By what Marks to be distinguished, *the glories that were to follow* his Sufferings: Namely, the Glory of his Resurrection, Ascension, Exaltation, and the Effusion of his Spirit; the Glory of the last Judgment, and of his eternal Kingdom.

V. 12. *To whom*—So searching, *it was revealed*, that not for themselves but for us they ministered—They did not so much by those Predictions serve themselves, or that Generation, as they did us, who now enjoy what they saw afar off: *with the Holy Ghost sent down from heaven*—Confirmed by the inward, powerful Testimony of the Holy Ghost, as well as the mighty Effusion of his miraculous Gifts, *which things angels desire to look into*—A beautiful Gradation: Prophets, righteous Men, Kings, desired to see and hear what Christ did and taught. What the Holy Ghost taught concerning Christ, the very Angels long to know.

V. 13. *Wherefore*—Having such Encouragement, *gird up the loins of your mind*—As Persons in the eastern Countries were wont in travelling or running, to gird up their long
4 M 2 Garments,

14 grace that shall be brought to you at the revelation of Jesus Christ: As
 15 obedient children, not conforming yourselves to your former desires, in
 16 your ignorance; But as he who hath called you is holy, so be ye your-
 17 selves also holy in all manner of conversation: For it is written, * Be
 18 ye holy; for I am holy. And if ye call on the Father, who without
 19 respect of persons judgeth according to every man's work, pass the time
 20 of your sojourning in fear: Seeing ye know ye were not redeemed with
 21 corruptible things, *as* silver and gold, from your vain conversation deli-
 22 vered by tradition from your fathers, But with the precious blood of
 23 Christ, as of a lamb without blemish and without spot, Who verily was
 24 foreknown before the foundation of the world, but was manifested in these
 25 last times for you, Who thro' him believe in God, that raised him from
 the dead, and gave him glory, that your faith and hope might be in God.
 Having purified your souls by obeying the truth thro' the Spirit unto un-
 feigned love of the brethren, love one another with a pure heart fervently:
 Being born again, not by corruptible seed, but incorruptible, by the word
 of God which liveth and abideth for ever. For † all flesh *is* as grass, and
 all the glory of man as the flower of grass: The grass is withered, and
 the flower thereof is fallen off; But the word of the Lord endureth
 for ever. And this is the word which is preached to you by the gospel.

Garments, so gather ye up all your Thoughts and Affections, and keep your Mind always disincumbered and prepared to run the Race which is set before you: *Be watchful*—As Servants that wait for their Lord: *and hope to the end*—Maintain a full Expectation of all the grace—The Blessings flowing from the free Favour of God, which shall be brought to you at the final Revelation of Jesus Christ.

V. 14. *Your desires*—Which ye had while ye were ignorant of God.

V. 17. *Who judgeth according to every man's work*—According to the Tenor of his Life and Conversation: *Pass the time of your sojourning*—Your short Abode on Earth, *in*—Humble, loving fear—The proper Companion and Guard of Hope.

V. 18. *Your vain conversation*—Your foolish, sinful Way of Life.

V. 19. *Without blemish*—In himself, without spot—From the World.

V. 21. *Who thro' him believe*—For all our

Faith and Hope proceed from the Power of his Resurrection; *in God*—Alone, ch. iii. 5. *that raised Jesus, and gave him glory*—At his Ascension; without Christ we should only dread God: Whereas thro' Him we believe, hope and love.

V. 22. *Having purified your souls by obeying the truth thro' the Spirit*—Who bestows upon you freely, both Obedience and Purity of Heart and unfeigned love of the brethren: go on to still higher Degrees of Love; *love one another fervently*—With the most strong and tender Affection, and yet *with a pure heart*—Pure from any Spot of unholy Desire or inordinate Passion.

V. 23. *Which liveth*—Is full of Divine Virtue, and abideth the same for ever.

V. 24. *All flesh*—Every human Creature is transient and withering *as grass*; and *all the glory of man*—His Wisdom, Strength, Wealth, Righteousness, *as the flower*—The most short-lived Part of it. *The grass*—That is Man:

* Lev. xi. 44.

† Isa. xl. 6.

II. Wherefore laying aside all wickedness, and all guile, and dissimulation,
 2 and envies, and all evil-speakings, As new born babes desire the sin-
 3 cere milk of the word, that ye may grow thereby: Since ye have tasted
 4 that the Lord is gracious: To whom coming *as unto* a living stone,
 5 rejected indeed by men, but chosen of God *and* precious, Ye also as
 living stones are built up, a spiritual house, an holy priesthood, to
 offer up spiritual sacrifices, acceptable to God through Jesus Christ.
 6 Wherefore also it is contained in the scripture, * Behold I lay in Sion
 a chief corner stone, elect, precious, and he that believeth on him shall
 7 not be confounded. Therefore to you who believe, *he is* precious: but
 as to them who believe not, † The stone which the builders rejected is be-
 8 come the head of the corner, And a stone of stumbling, and a rock
 of offence, *to them* who stumble, not believing the word, whereunto
 9 also they were appointed. But ye *are* a chosen race, a royal priesthood,
 an holy nation, a purchased people, that ye may shew forth the virtues
 of him who hath called you out of darkness into his marvellous light:

the flower—That is, his Glory, *is fallen off*—
 As it were, while we are speaking.

V. 1. *Wherefore laying aside*—As inconsistent with that pure Love, *all dissimulation*—Which is the outward Expression of Guile in the Heart.

V. 2. *Desire*—Always, as earnestly *as new-born babes* do, *the milk of the word*—That Word of God which nourishes the Soul as Milk does the Body, and which is *sincere*—Pure from all Guile, so that none are deceived who cleave to it, *that you may grow thereby*—In Faith, Love, Holiness, unto the full Stature of Christ.

V. 3. *Since ye have tasted*—Sweetly and experimentally known.

V. 4. *To whom coming*—By Faith, *as unto a living stone*—Living from Eternity, alive from the Dead. There is a wonderful Beauty and Energy in these Expressions, which describe Christ as a spiritual Foundation, solid, firm, durable, and Believers as a Building erected upon it, in Preference to that Temple which the Jews accounted their highest Glory. And St. Peter speaking of him thus, shews he did not judge himself, but Christ to be the Rock on which the Church was built: *rejected indeed by men*—Even at this Day, not only by Jews, Turks, Heathens, Infidels; but by

all Christians, so called, who live in Sin, or who hope to be saved by their own Works: *but chosen of God*—From all Eternity, to be the Foundation of his Church: *and precious*—In himself, in the Sight of God, and in the Eyes of all Believers.

V. 5. *Ye*—Believers, *as living stones*—Alive to God through Him, *are built up*—In Union with each other, *a spiritual house*—Being spiritual yourselves, and an Habitation of God through the Spirit: *an holy priesthood*—Consecrated to God, and holy as He is holy: *to offer up*—Your Souls and Bodies, with all your Thoughts, Words, and Actions, *as spiritual sacrifices to God*.

V. 6. *He that believeth, shall not be confounded* in Time or in Eternity.

V. 7. *To them who believe, he is become the head of the corner*—The chief Corner-stone, on which the whole Building rests. Unbelievers too will at length find Him such to their Sorrow, Matt. xxi. 44.

V. 8. *Who stumble, whereunto also they were appointed*—They who believe not, stumble and fall and perish for ever: God having appointed from all Eternity, *He that believeth not, shall be damned*.

V. 9. *But ye*—Who believe in Christ, *are*—In an higher Sense than ever the Jews were,

* Isaiah xxviii. 16.

† Psalm cxviii. 22.

a chosen

10 Who in time past *were* not a people, but now *are* the people of God; who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech *you* as sojourners and pilgrims, abstain from

12 fleshly desires, which war against the soul, Having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works which they shall behold,

13 glorify God in the day of visitation. Be subject to every ordinance of man for the Lord's sake, whether it be to the king as supreme,

14 Or to governors, as sent by him, for the punishment of evil-doers, and the praise of them that do well. For so is the will of God, that by well-doing ye put to silence the ignorance of foolish men:

16 As free, yet not having your liberty for a cloak of wickedness, but as

17 the servants of God. Honour all men, Love the brotherhood, Fear

18 God, Honour the king. Servants be subject to *your* masters with

19 all fear, not only to the good and gentle, but also to the froward. For this *is* thank worthy, if a man for conscience toward God endure grief,

20 tho' he suffer wrongfully. For what glory *is it*, if when ye commit faults and are buffeted, ye take it patiently? But if when ye do well and

21 yet suffer, ye take it patiently, this *is* acceptable with God. For even

a chosen or elect race, a royal priesthood—Kings and priests unto God, (Rev. i. 6.) As Princes, ye have Power with God, and Victory over Sin, the World and the Devil: As Priests, ye are consecrated to God, for offering spiritual Sacrifices. Ye Christians are as one holy nation—Under Christ your King, a purchased people—Who are his peculiar Property: that ye may shew forth—By your whole Behaviour, to all Mankind: the virtues—The excellent Glory, the Mercy, Wisdom and Power of him—CHRIST, who hath called you out of the darkness of Ignorance, Error, Sin, and Misery.

V. 10. *Who in time past were not a people—(Much less the People of God) but scattered Individuals of many Nations. The former Part of the Verse particularly respects the Gentiles; the latter, the Jews.*

V. 11. *Sojourners: pilgrims—The first Word properly means, Those who are in a strange House; the second, those who are in a strange Country. You sojourn in the Body; you are pilgrims in this World.*

V. 12. *Honest—Not barely unblameable, but virtuous in every Respect. But our Language sinks under the Force, Beauty, and Copiousness of the original Expressions: that they*

may glorify God—By owning his Grace in you, and following your Example: in the day of visitation—The Time when he shall give them fresh Offers of his Mercy.

V. 13. *Submit yourselves to every ordinance of man—To every secular Power. Instrumentally these are ordained by Men; but originally all their Power is from God.*

V. 14. *Or to subordinate governors, or Magistrates.*

V. 15. *The ignorance—Of them who blame you, because they do not know you: A strong Motive to pity them.*

V. 16. *As free—Yet obeying Governors, for God's Sake.*

V. 17. *Honour all men—As being made in the Image of God, bought by his Son, and designed for his Kingdom: Honour the king—Pay him all that Regard both in Affection and Action which the Laws of God and Man require.*

V. 18. *Servants—Literally, Household servants, with all fear of offending either them or God.*

V. 19. *For conscience toward God—From a pure Desire of pleasing Him: grief—Severe Treatment.*

V. 21. *Here—*

hereunto are ye called; for Christ also suffered for you, leaving you an
 22 example, that ye might follow his steps: Who did no sin, neither
 23 was guile found in his mouth: Who when he was reviled, reviled
 not again; when he suffered he threatened not, but committed *himself*
 24 to him that judgeth righteously: Who himself bore our sins in his
 own body on the tree, that we being dead to sin might live to righ-
 25 teousness: by whose stripes ye were healed. For ye were as sheep
 going astray, but are now returned to the shepherd and bishop of your
 souls.

III. In like manner, ye wives, be subject to your own husbands, that if
 any obey not the word, they also may, without the word, be won by
 2 the deportment of the wives, Beholding your chaste deportment *joined*
 3 with fear: Whose adorning let it not be the outward *adorning* of curl-
 4 ing the hair, and of wearing gold, or of putting on apparel, But the
 hidden man of the heart, in the incorruptible *ornament* of a meek and
 5 quiet spirit, which in the sight of God is of great price. For thus the
 holy women also of old time who trusted in God, adorned themselves,

V. 21. *Hereunto are ye*—Christians, called
 —To suffer wrongfully, *that ye might follow his*
steps—Of Innocence and Patience.

V. 22, 23. In all these Instances the Exam-
 ple of *Christ* is peculiarly adapted to the State
 of Servants, who easily slide either into *sin* or
guile, *reviling* their Fellow-Servants, or *threat-*
ning them, the natural Result of Anger with-
 out Power. *He committed himself to him that*
judgeth righteously—The only solid Ground of
 Patience in Affliction.

V. 24. *Who himself bore our sins*—That is,
 the Punishment due to them, *in his afflicted,*
torn, dying body on the tree—The Cross, where-
 on chiefly Slaves or Servants were wont to suffer:
that we being dead to sin—Wholly delivered both
 from the Guilt and the Power of it: (Indeed
 without an Atonement first made for the Guilt,
 we could never have been delivered from the
 Power) *might live to righteousness*—Which is
 One only. The *sins* we had committed and
 He bore, were manifold.

V. 25. *The bishop*—The kind Observer, In-
 spector, or Overseer of your souls.

V. 1. *Won*—Gained over to *Christ*.

V. 2. *Joined with* a loving fear of displeasing
 them.

V. 3. Three Things are here expressly for-

bidden, *curling the hair, wearing gold* (by Way
 of Ornament) and *putting on* costly or gay ap-
parel. These therefore ought never to be al-
 lowed, much less defended by Christians.

V. 4. *The hidden man of the heart*—Com-
 pleat inward Holiness, which implies a *meek*
and quiet spirit. A *meek spirit* gives no Trouble
 to any: A *quiet spirit* bears all Wrongs with-
 out being troubled: *in the sight of God*—Who
 looks at the Heart. All Superfluity of Dress
 contributes more to Pride and Anger than is
 generally supposed. The Apostle seems to
 have his Eye to this by substituting *meekness*
 and *quietness* in the Room of the Ornaments he
 forbids. “I do not regard these Things;” is
 often said by those whose Hearts are wrapped
 up in them. But offer to take them away,
 and you touch the very Idol of their Soul.
 Some indeed only dress elegantly, that they
 may be *looked on*: that is, they squander away
 their LORD’s Talent, to gain Applause: Thus
 making Sin to beget Sin, and then plead one
 in Excuse of the other.

V. 5. The adorning of those holy Women
 was, 1. Their *meek* Subjection to their Hus-
 bands, 2. Their *quiet spirit*, not *afraid* or
amazed, and 3. Their unblameable Behaviour,
doing all Things well.

V. 6. *Whose*

- 6 being subject to their own husbands, As * Sarah obeyed Abraham, calling him lord, whose children ye are while ye do well, and are not
 7 afraid with any amazement. In like manner, ye husbands, dwell according to knowledge with *the woman*, as the weaker vessel; giving them honour, as being also joint-heirs of the grace of life, that your prayers be not hindered.
- 8 Finally, *Be* ye all of one mind, sympathizing with each other, love
 9 as brethren, *be* pitiful, *be* courteous: Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are called to this, to inherit a blessing. For † let him that loveth life and desireth to see good days, refrain his tongue from evil, and his lips,
 10 that they speak no guile: Let him turn from evil and do good; let
 11 him seek peace and pursue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* to their prayer; but the face of the
 12 Lord *is* against them that do evil. And who *is* he that will harm you,
 13 if ye be followers of that which is good? But even if ye do suffer for righteousness sake, happy *are* ye; and *be* not afraid of their terror,
 14 neither be ye troubled, But sanctify the Lord God in your hearts:
 15 And *be* always ready to give an answer to every one that asketh you a

V. 6. *Whose children ye are*—In a spiritual as well as natural Sense, and intitled to the same Inheritance, *while ye* discharge your conjugal Duties, not from servile Fear of your Husbands, but for Conscience Sake.

V. 7. *Dwell with the woman according to knowledge*—Knowing they are weak, and therefore to be used with all Tenderness: Yet do not despise them for this, but *give them honour*—Both in Heart, in Word, and in Action, as those who are called to be *joint heirs* of that eternal Life which ye and they hope to receive by the free Grace of GOD: *that your prayers be not hindered*—On the one Part or the other. All Sin hinders Prayer, particularly Anger. Any thing at which we are angry, is never more apt to come into Mind than when we are at Prayer. And those who do not forgive, will find no Forgiveness from GOD.

V. 8. *Finally*—This Part of the Epistle reaches to ch. iv. 11. The Apostle seems to have added the rest afterwards. *Sympathizing*—Rejoicing and sorrowing together: *love*—All Believers, *as brethren; be pitiful*—

Toward the Afflicted; *be courteous*—To all Men.

V. 9. *Ye are called to inherit a blessing*—Therefore their Railing cannot hurt you. And by *blessing* them you imitate GOD who blesses you.

V. 10. *For*—This is the only Way to inherit that Blessing.

V. 11. *Let him seek*—To live peaceably with all Men, *and pursue it*—Even when it seems to flee from him.

V. 12. *The eyes of the Lord are over the righteous*—For Good: Anger appears in the whole Face: Love chiefly in the Eyes.

V. 13. *Who is he that will harm you?*—None can.

V. 14. *But if ye should suffer*—This is no Harm to you, but a Good.

V. 15. *Sanctify the Lord God in your hearts*—Have an holy Fear and a full Trust in his wise Providence: *the hope*—Of eternal Life: *with meekness*—For Anger would hurt your Cause as well as your Soul: *and fear*—A filial Fear of offending GOD, and a Jealousy over yourselves, lest ye speak amiss.

* Gen. xviii. 12.

† Psalm xxxiv.

V. 16. *Having*

16 reason of the hope that is in you, with meekness and fear: Having
 a good conscience, that whereas they speak against you as evil doers,
 they may be ashamed who falsely accuse your good conversation in
 17 Christ. For *it is* better, if the will of God be so, to suffer for well-
 18 doing than for evil-doing. For Christ also once suffered for sins, the
 just for the unjust, that he might bring us to God, being put to death
 19 in the flesh, but raised to life by the Spirit, By which likewise he
 20 went and preached to the spirits in prison, Who were disobedient of
 old, when the long-suffering of God waited in the days of Noah,
 while the ark was preparing, wherein few, that is, eight persons were
 21 carried safely through the water: The antitype whereof, baptism, now
 saveth us, (not the putting away the filth of the flesh, but the answer of a
 22 good conscience toward God) by the resurrection of Jesus Christ, Who
 being gone into heaven, is on the right-hand of God, angels, and autho-
 IV. rities, and powers being subjected to him. Seeing then Christ hath
 suffered for us in the flesh, arm yourselves also with the same mind :
 2 (for he that hath suffered in the flesh hath ceased from sin) That ye

V. 16. *Having a good conscience*—So much the more beware of Anger, to which the very Consciousness of your Innocence may betray you. Join with a good Conscience, Meekness and Fear, and you obtain a compleat Victory: *Your good conversation in Christ*—That is, which flows from Faith in Him.

V. 17. *It is infinitely better, if it be the will of God ye should suffer.* His permissive Will appears from his Providence.

V. 18. *For--* That is undoubtedly best, whereby we are most conformed to *Christ*. Now *Christ suffered once*—To suffer no more, *for sins*—Not his own, but ours: *the just for the unjust*—The Word signifies, not only them who have wronged their Neighbour, but those who have transgressed any of the Commands of God; as the preceding Word, *Just*, denotes a Person who has fulfilled, not barely social Duties, but all kind of Righteousness: *that he might bring us to God*—Now to his gracious Favour, hereafter to his blissful Presence, by the same Steps, of Suffering and of Glory: *being put to death in the flesh*—As Man, *but raised to life by the Spirit*—Both by his own Divine Power, and by the Power of the Holy Ghost.

V. 19. *By which Spirit he preached*—Thro' the Ministry of Noah, *to the spirits in prison*—The unholy Men before the Flood; who were then reserved by the Justice of God as in a

Prison, till he executed the Sentence upon them all: And are now also reserved to the Judgment of the Great Day.

V. 20. *When the long-suffering of God waited*—For an hundred and twenty Years, all the Time *the ark was preparing*: During which Noah warned them all, To flee from the Wrath to come.

V. 21. *The antitype whereof*—The Thing typified by the Ark, even *baptism, now saveth us*—That is, Thro' the Water of Baptism we are saved from the Sin which overwhelms the World as a Flood: Not indeed the bare outward Sign, but the inward Grace; a Divine Consciousness, that both our Persons and our Actions are accepted, through him who died and rose again for us.

V. 22. *Angels, and authorities, and powers*—That is, All Orders both of Angels and Men.

V. 1. *Arm yourselves with the same mind*—Which will be Armour of Proof against all your Enemies: *for he that hath suffered in the flesh*—That hath so suffered as to be thereby made inwardly and truly conformable to the sufferings of Christ: *hath ceased from sin*—Is delivered from it.

V. 2. *That ye may no longer live in the flesh*—Even in this mortal Body: *to the desires of men*—Either your own, or those of others. These are various: But *the Will of God is one*.

may no longer live the rest of *your* time in the flesh, to the desire of
 3 men, but to the will of God. For the time of your life that is past suf-
 ficeth to have wrought the will of the Gentiles, when ye walked in lasciviousness, *evil* desires, excess of wine, revellings, banquetings, and abo-
 4 minable idolatries. Wherein they think it strange, that ye run not with
 5 them to the same profusion of riot, speaking evil of *you*. Who shall give account to him that is ready to judge the living and the dead.
 6 For to this end was the gospel preached to them that are dead also, that they might be judged according to men in the flesh, but live accord-
 7 ing to God in the Spirit. But the end of all things is at hand; be ye
 8 therefore sober, and watch unto prayer. And above all things, have
 9 fervent love to each other; for love will cover a multitude of sins. Use
 10 hospitality one to another without grudging. As every one hath received a gift, *so* minister it one to another, as good stewards of the ma-
 11 nifold grace of God. If any man speak, *let him speak* as the oracles

V. 3. *Revellings, banquetings*—Have these Words any Meaning now? They had, Seventeen hundred Years ago. Then the former meant, *Meetings to eat*, Meetings, the direct End of which was, To please the Taste; the latter, *Meetings to drink*: Both of which Christians then ranked with *abominable Idolatries*.

V. 4. *The same*—As ye did once: *speaking evil of you*—As proud, singular, silly, wicked, and the like.

V. 5. *Who shall give account*—Of this as well as all their other Ways, *to him who is ready*—So Faith represents him now.

V. 6. *For to this end was the gospel preached*—Ever since it was given to Adam: *to them that are now dead*—In their several Generations, *that they might be judged*—That tho' they were judged *in the flesh*, according to the manner of men—With rash, unrighteous Judgment, *they might live according to the Will and Word of God, in the Spirit*; the Soul renewed after his Image.

V. 7. *But the end of all things*—And so of their Wrongs, and your Sufferings, *is at hand*: *be ye therefore sober, and watch unto prayer*—Temperance helps Watchfulness, and both of them help Prayer. Watch, that ye may pray, and pray that ye may watch.

V. 8. *Love will cover a multitude of sins*—Yea, Love covereth all things. He that loves another, covers his Faults, how many soever they be. He turns away his own Eyes from them; and, as far as is possible, hides them

from others. And he continually prays, that all the Sinner's Iniquities may be forgiven and his Sins covered. Mean-time the God of Love measures to him *with the same measure into his bosom*.

V. 9. *One to another*—Ye that are of different Towns or Countries, *without grudging*—With all Cheerfulness.

V. 10. *As every one hath received a gift*—Spiritual or Temporal, Ordinary or Extraordinary (altho' the latter seem primarily intended:) *so minister it one to another*—Employ it for the common Good: *as good stewards of the manifold grace of God*—The Talents wherewith his free Love has intrusted you.

V. 11. *If any man speak, let him*—In his whole Conversation, public and private, *speak as the oracles of God*—Let all his Words be according to this Pattern, both as to Matter and Manner, more especially in public. By this Mark we may always know who are, so far, the true or false Prophets. *The oracles of God* teach that Men should *repent, believe, obey*. He that treats of Faith, and leaves out Repentance, or does not enjoin practical Holiness to Believers, does not speak as the Oracles of God: He does not preach Christ, let him think as highly of himself as he will. *If any man minister*—Serve his Brother in Love, whether in Spirituals or Temporals, *let him minister as of the ability which God giveth*—That is, humbly and diligently, ascribing all his Power to God, and using it with his Might: *Whose is the glory*.

of God: if any man minister, *let him minister* as of the ability which God supplieth, that God in all things may be glorified thro' Jesus Christ, whose is the glory and the might for ever and ever. Amen.

12 Beloved, wonder not at the burning which is among you, which is
13 for your trial, as if some strange thing befel you: But as ye partake
of the sufferings of Christ, rejoice, that when his glory shall be revealed,
14 ye may likewise rejoice with exceeding great joy. If ye are reproached
for the name of Christ, happy *are ye*; for the Spirit of glory and of
God resteth upon you: on their part he is blasphemed, but on your
15 part he is glorified. But let none of you suffer as a murderer, or a thief,
16 or an evil-doer, or as a meddler in other mens matters, Yet if *any suffer*
as a Christian, let him not *be* ashamed; but let him glorify God on this
17 behalf. For the time *is come* for judgment to begin at the house of
God: but if it begin at us, what *shall* the end *be* of them that obey not
18 the gospel of God? And if the * righteous scarcely be saved, where shall
19 the ungodly and the sinner appear? Wherefore let them also that suffer
according to the will of God, commit their souls *to him* in well-doing,
as unto a faithful creator.

glory—Of his Wisdom, which teaches us to speak, and the might—Which enables us to act.

V. 12. *Wonder not at the burning which is among you*—This is the literal Meaning of the Expression. It seems to include both Martyrdom itself, which so frequently was by Fire, and all the other Sufferings joined with or previous to it; *which is permitted by the Wisdom of God for your trial*. Be not surprised at this.

V. 13. *But as ye partake of the suffering of Christ*, (ver. 1.) while ye suffer for his Sake, rejoice in Hope of more abundant Glory. For the Measure of Glory answers the Measure of Suffering; and much more abundantly.

V. 14. *If ye are reproached for Christ*—Reproaches and cruel Mockings were always one Part of their Sufferings: *the Spirit of glory and of God resteth upon you*—The same Spirit which was upon Christ, Luke iv. 18. He is here termed, *The Spirit of glory*, conquering all Reproach and Shame, and *the Spirit of God*, whose Son Jesus Christ is. *On their part he is blasphemed, but on your part he is glorified*—That is, While they are blaspheming Christ, you glorify him in the Midst of your Sufferings, v. 16.

V. 15. *Let none of you deservedly suffer, as an evil-doer*—In any Kind.

V. 16. *Let him glorify God*—Who giveth him the Honour so to suffer, and so great a Reward for Suffering.

V. 17. *The time is come for judgment to begin at the house of God*—God first visits his Church, and that both in Justice and Mercy: *What shall the end be of them that obey not the gospel?*—How terribly will He visit them? The Judgments, which are milder at the Beginning, grow more and more severe. But good Men, having already sustained their Part, are only Spectators of the Miseries of the Wicked.

V. 18. *If the righteous scarcely be saved*—Escape with the utmost Difficulty, *where shall the ungodly*—The Man who knows not God, and the open sinner appear—In that Day of Vengeance? The Salvation here primarily spoken of, is of a temporal Nature. But we may apply the Words to eternal Things, and then they are still more awful.

V. 19. *Let them that suffer according to the will of God*—Both for a good Cause, and in a right Spirit, *commit to him their souls*—(Whatever becomes of the Body) as a sacred

* Prov. xi. 31.

4 N 2

Depo-

V. The elders that are among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and likewise a partaker of the
 2 glory which shall be revealed, Feed the flock of God which is among
 you, overseeing *it* not by constraint, but willingly, not for filthy gain,
 3 but of a ready mind, Neither as lording over the heritage, but being
 4 examples to the flock. And when the chief shepherd shall appear,
 5 ye shall receive the crown of glory that fadeth not away. In like
 manner, ye younger, be subject to the elder, yea being all subject
 to each other, Be clothed with humility; * for God resisteth the
 6 proud, but giveth grace to the humble. Humble yourselves therefore
 under the mighty hand of God, that he may exalt you in due time:
 7 Casting all your care upon him; for he careth for you. Watch:
 8 be vigilant: for your adversary the devil, walketh about as a roaring
 9 lion, seeking whom he may devour: Whom resist, stedfast in the
 faith, knowing that the same afflictions are accomplished in your bre-
 10 thren that are in the world. Now the God of all grace, who hath

Depositum, *in well-doing*—Be this your Care, To do and suffer well: He will take Care of the rest: *as unto a faithful creator*—In whose Truth, Love, and Power, ye may safely trust.

V. 1. *I who am a fellow-elder*—So the first, tho' not the Head, of the Apostles appositely and modestly styles himself: *and a witness of the sufferings of Christ*—Having seen him suffer, and now suffering for him.

V. 2. *Feed the flock*—Both by Doctrine and Discipline, *not by constraint*—Unwillingly, as a Burden, *not for filthy gain*—Which, if it be the Motive of Acting, is *filthy* beyond Expression. O consider this, ye that leave one Flock, and go to another, merely “because there is *more gain*, a larger Salary?” Is it not astonishing, that Men “can see no Harm in this?” That it is not only *practised*, but *avowed* all over the Nation?

V. 3. *Neither as lording over the heritage*—Behaving in a haughty, domineering Manner, as tho' you had Dominion over their Conscience. The Word translated *Heritage*, is literally *the Portions*. There is One Flock, under the one chief Shepherd; but many *portions* of this, under many Pastors: *but being examples to the flock*—This procures the most ready and free Obedience.

V. 5. *Ye younger, be subject to the elder*—In Years, *and be all*—Elder or younger, *subject to each other*—Let every one be ready, upon all

Occasions, to give up his own Will. *Be clothed with humility*—*Bind it on* (so the Word signifies) so that no Force may be able to tear it from you.

V. 6. *The hand of God* is in all Troubles.

V. 7. *Casting all your care upon him*—In every Want or Pressure.

V. 8. But in the mean time *Watch*. There is a close Connexion between this, and the duly *casting our care* upon him. How deeply had St. Peter himself suffered for Want of *Watching*? *Be vigilant*—As if he had said, *Awake*, and keep awake. Sleep no more: *Be this your Care*. *As a roaring lion*—Full of Rage, *seeking*—With all Subtilty likewise, *whom he may devour or swallow up*—Both Soul and Body.

V. 9. Be the more *stedfast*, as ye know the same kind of *afflictions are accomplished in*—That is, suffered by *your brethren*, till the Measure allotted them is filled up.

V. 13. *Now the God of all grace*—By which alone the whole Work is begun, continued, and finished in your Soul: *after ye have suffered a while*—A very little while compared with Eternity: *himself*—Ye have only to watch and resist the Devil: The rest God will perform: *perfect*—That no Defect may remain: *stablish*—That nothing may overthrow you: *strengthen*—That ye may conquer all adverse Power: *and settle you*—As an House

called us by Christ Jesus to his eternal glory, after ye have suffered a
 11 while, himself shall perfect, stablish, strengthen, settle you. To him
be the glory and the might for ever and ever. Amen.

12 By Silvanus, a faithful brother, as I suppose, I have written briefly
 to you, exhorting and adding my testimony, that this is the true grace
 13 of God wherein ye stand. The *church that is* at Babylon, elected
 14 together with *you*, saluteth you, and Mark my son. Salute ye one
 another with a kiss of charity. Peace *be* with you all that are in Christ
 Jesus.

upon a Rock. So the Apostle, being converted, does now *strengthen his brethren*.

V. 12. *As I suppose*—As I judge, upon good Grounds, though not by immediate Inspiration, *I have written*—That is sent my Letter by him, *adding my testimony*—To that which ye before heard from Paul, *that this is the true Gospel of the grace of God*.

V. 13. *The church that is at Babylon*—Near which St. Peter probably was, when he wrote this Epistle, *elected together with you*—Partaking of the same Faith with you. *Mark*—It seems the Evangelist, *my son*—Probably converted by St. Peter. And he had occasionally served him, *as a son in the gospel*.

N O T E S

ON

The Second Epistle General of ST. PETER.

THE Parts of this Epistle, wrote not long before St. Peter's Death, and the Destruction of *Jerusalem*, with the same Design as the former, are likewise Three:

- | | | | |
|--|------------|---|-------------|
| I. The Inscription: | C. i. 1, 2 | Teachers, | C. ii. 1—22 |
| II. A farther stirring up the Minds of true Believers, in which | | 3. He guards them against Impostors, | |
| 1. He exhorts them, having received the precious Gift, to give all Diligence to grow in grace: | 3—11 | 1. By confuting their Error, C. iii. 1—9 | |
| 2. To this he incites them | | 2. By describing the Great Day, adding suitable Exhortations, | 10—14 |
| 1. From the Firmness of true Teachers, | 12—21 | III. The Conclusion, in which he | |
| 2. From the Wickedness of false | | 1. Declares his Agreement with St. Paul, | 15, 16 |
| | | 2. Repeats the Sum of the Epistle, | 17, 18 |
| | | II. St. | |

II. S^T. P E T E R.

I. **S**IMON PETER, a servant and an apostle of Jesus Christ, to
 2 them that have obtained like precious faith with us, through the
 2 righteousness of our God and Saviour Jesus Christ, Grace and peace
 be multiplied unto you, through the knowledge of God, and of Jesus,
 3 our Lord; As his divine power hath given us all things that pertain
 to life and godliness, through the knowledge of him that hath called us
 4 by glory and virtue, By which he hath given us exceeding great and
 precious promises; that by these, having escaped the corruption which
 is in the world through desire, ye may become partakers of the divine
 5 nature: For this very reason giving all diligence, add to your faith
 6 courage, and to courage knowledge, And to knowledge temperance,

V. 1. *To them that have obtained*—Not by their own Works, but by the free Grace of GOD, *like precious faith with us*—The Apostles: The Faith of those who have not seen, being equally precious with that of those who saw our LORD in the Flesh: *through the righteousness*—Both Active and Passive, of our God and Saviour—It is this alone by which the Justice of GOD is satisfied, and for the Sake of which He gives this precious Faith.

V. 2. *Through the*—Divine, Experimental Knowledge of GOD and of Christ.

V. 3. *As his divine power has given us all things*—There is a wonderful Chearfulness in this Exordium, which begins with the Exhortation itself, *that pertain to life and godliness*—To the present, Natural Life, and to the Continuance and Increase of Spiritual Life, *through that Divine Knowledge of him*—Of Christ, *who hath called us by his own*—Glorious Power, to eternal Glory—As the End, by Christian Virtue—Or Fortitude, as the Means.

V. 4. *By which*—Glory and Fortitude, *he hath given us exceeding great*—And inconceivably precious promises—Both the Promises and the Things promised, which follow in their due Season, that, sustained and encouraged by the Promises, we may obtain all that he has promised: *that having escaped the manifold corruption which is in the world*—From that fruitful Fountain, *evil desire: ye may become partakers of the divine nature*—Being renewed in the Image of GOD, and having Communion

with him, so as to dwell in GOD and GOD in you.

V. 5. *For this very reason*—Because GOD hath given you so great Blessings, *giving all diligence*—It is a very uncommon Word, which we render *giving*. It literally signifies, *bringing in by the by, or over and above*: Implying, that GOD works the Work; yet not unless we are diligent. Our Diligence is to follow the Gift of GOD, and is followed by an Increase of all his Gifts; *add to*—And in all the other Gifts of GOD. Superadd the latter, without losing the former. The Greek Word properly means *lead up*, as in Dance, one of these after the other, in a beautiful Order. *Your faith*, that *evidence of things not seen*, termed before, *the knowledge of God and of Christ*—The Root of all Christian Graces; *courage*—Whereby ye may conquer all Enemies and Difficulties, and execute whatever Faith dictates. In this most beautiful Connexion, each preceding Grace leads to the following: Each following, tempers and perfects the preceding. They are set down in the Order of Nature, rather than the Order of Time. For tho' every Grace bears a Relation to every other, yet here they are so nicely ranged, that those which have the closest Dependence on each other, are placed together; *and to your courage knowledge*—Wisdom, teaching how to exercise it on all Occasions.

V. 6. *And to your knowledge temperance, and to your temperance patience*—Bear and forbear; sustain and abstain. Deny yourself and take

7 and to temperance patience, and to patience godliness, And to godli-
 8 ness brotherly kindness, and to brotherly kindness love. For these
 being in you and abounding, make *you* neither slothful nor unfruitful
 9 in the knowledge of our Lord Jesus Christ. But he that wanteth
 these is blind, not able to see afar off, having forgotten the purification
 10 from his former sins. Wherefore, brethren, be the more diligent to
 make your calling and election firm; for if ye do these things, ye
 11 shall never fall. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus

up your Cross daily. The more Knowledge you have, the more renounce your own Will; indulge yourself the less. *Knowledge puffeth up*, and the great Boasters of Knowledge (the *Gnostics*) were those that *turned the Grace of God into wantonness*. But see that your Knowledge be attended with *temperance*. Christian *Temperance*, implies the voluntary abstaining from all Pleasure which does not lead to God. It extends to all Things inward and outward: the due Government of every Thought, as well as Affection. *It is using the world*, so to use all outward, and so to restrain all inward Things, that they may become a Means of what is spiritual; a scaling Ladder to ascend to what is above. Intemperance is to *abuse* the World. He that uses any thing below, looking no higher, and getting no farther, is intemperate. He that uses the Creature only so as to attain to more of the Creator, is alone temperate, and walks as *Christ* himself walked. *And to patience, godliness*—Its proper Support: A continual Sense of God's Presence and Providence, and a filial Fear of and Confidence in him. Otherwise your Patience may be Pride, Surliness, Stoicism; but not Christianity.

V. 7. *And to godliness brotherly kindness*—No Sullenness, Sternness, Moroseness: *Sour Godliness*, so called, is of the Devil. Of Christian Godliness it may always be said,

“Mild, sweet, serene, and tender is her Mood,
 Nor grave with Sternness, nor with Light-
 Against Example resolutely good, [ness free:
 Fervent in Zeal, and warm in Charity.”

And to brotherly kindness, love—The pure and perfect Love of God and of all Mankind. The Apostle here makes an Advance upon the preceding Article, *brotherly kindness*, which seems only to relate to the Love of Christians toward one another.

V. 8. *For these being really in you*—Added to your Faith, *and abounding*—Increasing more and more, otherwise we fall short, *make you neither slothful nor unfruitful*—Do not suffer you to be faint in your Mind, or without Fruit in your Lives. If there is less Faithfulness, less Care and Watchfulness, since Pardon, than there was before, and less Diligence, less outward Obedience, than when we were seeking Remission of Sin, we are both *slothful and unfruitful in the knowledge of Christ*—That is, in the Faith, which then cannot but work by Love.

V. 9. *But he that wanteth these*—That does not add them to his Faith, *is blind*—The Eyes of his Understanding are again closed. He cannot see God, or his pardoning Love. He has lost the Evidence of Things not seen: *Not able to see afar off*—Literally, pur-blind. He has lost Sight of the precious Promises: Perfect Love and Heaven are equally out of his Sight. Nay, he cannot now see what himself once enjoyed: *Having as it were forgot the purification from his former sins*—Scarce knowing what he himself then felt, when his Sins were forgiven.

V. 10. *Wherefore*—Considering the miserable State of these Apostates, *brethren*—St. Peter no where uses this Appellation in either of his Epistles, but in this important Exhortation, *be the more diligent*—By Courage, Knowledge, Temperance, &c. *to make your calling and election firm*—God hath called you by his Word and his Spirit; he hath *elected* you, separated you from the World, through Sanctification of the Spirit. O cast not away these inestimable Benefits. *If ye are thus diligent to make your Election firm, ye shall never finally fall*.

V. 11. *For if ye do so, an entrance shall be ministered to you abundantly*—Ye shall go in full Triumph to Glory.

V. 12. *Where-*

12 Christ. Wherefore I will not neglect always to remind you of these things, though ye know them, and are established in the present truth,
 13 Yea I think it right, so long as I am in this tabernacle to stir you up
 14 by reminding *you*: Knowing that shortly I must put off my taber-
 15 nacle, even as our Lord Jesus Christ shewed me. But I will endeavour, that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, while we made known to you the power and coming of our Lord Jesus Christ, but
 17 were eye-witnesses of his majesty. For he received honour and glory from God the Father, when there came such a voice to him from the
 18 excellent glory*, This is my beloved Son, in whom I delight. And we being with him in the holy mountain, heard this voice coming
 19 from heaven: And we have the word of prophecy more confirmed, to which ye do well that ye take heed, as to a lamp that shone in a dark place, till the day should dawn, and the morning-star

V. 12. *Wherefore*—Since everlasting Destruction attends your Sloth, everlasting Glory your Diligence, *I will not neglect always to remind you of these things*—Therefore he wrote another, so soon after the former Epistle, *though ye are established in the present truth*—That Truth which I am now declaring.

V. 13. *In this tabernacle*—Or tent. How short is our Abode in the Body! How easily does a Believer pass out of it!

V. 14. *Even as the Lord Jesus shewed me*—In the Manner which he foretold, *John xxi. 18, &c.* It is not improbable, He had also shewed him, That the Time was now drawing nigh.

V. 15. *That ye may be able*—By having this Epistle among you.

V. 16. *These things* are worthy to be *always had in remembrance*. For they are not *cunningly devised fables*—Like those common among the Heathens; *while we made known to you the power and coming*—That is, the powerful Coming of Christ in Glory. But if what they advanced of Christ was not true, if it was of their own Invention, then to impose such a Lie on the World, as it was in the very Nature of Things, above all *human* Power to defend, and to do this at the Expence of Life and all Things, only to inrage the whole World, Jews and Gentiles, against them, was no *cunning*, but

was the greatest *folly* that Men could have been guilty of; *but were eye-witnesses of his majesty*—At his Transfiguration, which was a Specimen of his Glory at the last Day.

V. 17. *For he received divine honour and inexpressible glory*—Shining from Heaven, above the Brightness of the Sun, *when there came such a voice from the excellent glory*—That is, from God the Father.

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* Matt. xvii. 5.

20 arise in your hearts: Knowing this before, that no scripture prophecy
21 is of private interpretation. For prophecy came not of old by the will
of man, but the holy men of God spake being moved by the Holy
Ghost.

II. But there were false prophets also among the people, as there shall
likewise be false teachers among you, who will privately bring in de-
structive heresies, even denying the Lord that bought them, and bring
2 upon themselves swift destruction. And many will follow their pernicious
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6 righteousness) bringing a flood on the world of the ungodly; And con-
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into ashes, setting them *as* an example to them that should afterwards
 7 live ungodly: And delivered righteous Lot, grieved with the filthy be-
 8 haviour of the wicked: (For that righteous man dwelling among them,
 by seeing and hearing tormented his righteous soul from day to day
 9 with *their* unlawful deeds) The Lord knoweth how to deliver the
 godly out of temptation, and to reserve the unrighteous to the day of
 10 judgment to be punished. But chiefly them that walk after the flesh
 in the lust of uncleanness and despise government. Daring, self-willed;
 11 they are not afraid to rail at dignities: Whereas angels, who are greater
 in strength and power, bring not a railing accusation against them before
 12 the Lord. But these men, as natural brute beasts, made to be taken
 and destroyed, speaking evil of the things they understand not, shall
 13 perish in their own corruption, Receiving the reward of unrighteous-
 ness. They count it pleasure to riot in the day time; spots and ble-
 mishes, sporting themselves with their own deceivings, while they feast
 14 with you, Having eyes full of adultery, and that cease not from sin;
 ensnaring unstable souls, having hearts exercised with covetousness, ac-
 15 cursed children: Who have forsaken the right way and are gone astray,
 following the way of Balaam, *the son* of Bosor, who loved the reward
 16 of unrighteousness. But he had a rebuke for his iniquity: the dumb
 beast, speaking with man's voice, forbad the madness of the prophet.
 17 These are fountains without water, clouds driven by a tempest, to
 18 whom the blackness of darkness is reserved for ever. For by speaking
 swelling *words* of vanity, they ensnare in the desires of the flesh, in

V. 9. It plainly appears from these Instances, that *the Lord knoweth*—Hath both Wisdom, and Power, and Will, to deliver the godly out of all temptations, and to punish the ungodly.

V. 10. *Chiefly them that walk after the flesh*—Corrupt Nature, particularly in the lust of uncleanness, and despise government—The Authority of their Governors; dignities—Persons in Authority.

V. 11. When they appear before the Lord (*Job* i. 6. ii. 1.) to give an Account of what they have seen and done on the Earth.

V. 12. *Savage as brute-beasts*, several of which in the present, disordered State of the World, seem made to be taken and destroyed.

V. 13. *They count it pleasure to riot in the day time*—They glory in doing it in the Face of the Sun. They are spots in themselves, blemishes to any Church, sporting themselves with

their own deceivings—Making a Jest of those whom they deceive, and even jesting, while they are deceiving their own Souls.

V. 15. *The way of Balaam, the son of Bosor*—(So the Chaldeans pronounced what the Jews termed *Beor*) namely, the Way of Covetousness; *who loved*—Earnestly desired, though he did not dare to take the reward of unrighteousness—The Money which Balak would have given him, for cursing Israel.

V. 16. *The beast*—Though naturally dumb.

V. 17. *Fountains and clouds promise Water*; so do these promise, but do not perform.

V. 18. *They ensnare in the desires of the flesh*—Allowing them to gratify some unholy Desire, those who were before entirely escaped from the Spirit, Custom and Company of them that live in error—In Sin.

V. 19. *While*

wantonness, those that were entirely escaped from them that live in
 19 error. While they promise them liberty, themselves are the slaves of
 corruption; for by whom a man is overcome, by him he is also brought
 20 into slavery. For if after they have escaped the pollutions of the world,
 through the knowledge of the Lord and Saviour Jesus Christ, they are
 again intangled therein and overcome, their last state is worse than the
 21 first. For it had been better for them, not to have known the way of
 righteousness, than having known *it*, to turn from the holy command-
 22 ment delivered to them. But it has befallen them according to the true
 proverb, The * dog *is* turned to his own vomit, and the sow that was
 washed to her wallowing in the mire.

III. This second epistle, beloved, I now write to you, in *both* which
 2 I stir up your pure minds by way of remembrance, That ye may
 be mindful of the words which were spoken before by the holy prophets,
 and of the commandment of us, the apostles of the Lord and Savi-
 3 our: Knowing this first, that there will come scoffers in the last
 4 days, walking after their own desires, And saying, Where is the pro-
 mise of his coming? For ever since the fathers fell asleep, all things con-
 5 tinue as *they were* from the beginning of the creation. For this

V. 19. *While they promise them liberty*—From needless Restraints and Scruples, from the Bondage of the Law, *themselves are slaves of corruption*—Even Sin, the vilest of all Bondage.

V. 20. *For if after they*—Who are thus ensnared, *have escaped the pollutions of the world*—The Sins which pollute all who know not God, *through the knowledge of Christ*—That is, through Faith in him, (c. i. 3.) *they are again intangled therein, and overcome, their last state is worse than the first*—More inexcusable and causing a greater Damnation.

V. 21. *The commandment*—The whole Law of God, *once not only delivered to their Ears, but written in their Hearts.*

V. 22. *The dog, the sow*—Such are all Men in the Sight of God before they receive his Grace, and after they have made Shipwreck of the Faith.

V. 2. *Be the more mindful thereof, because ye know scoffers will come first*—Before the LORD comes, *walking after their own evil desires*—Here is the Origin of the Error, the Root of Liberalism. Do we not see this eminently fulfilled?

V. 4. *Saying, Where is the promise of his coming*

—To Judgment? (They do not even deign to name him) We see no Sign of any such Thing. *For ever since the fathers*—Our first Ancestors, *fell asleep, all things*—Heaven, Water, Earth, *continue as they were from the beginning of the creation*—Without any such material Change, as might make us believe they will ever end.

V. 5. *For this they are willingly ignorant of*—They do not care to know or consider, *that by the almighty word of God*—Which bounds the Duration of all Things, so that it cannot be either longer or shorter; *of old*—Before the Flood, *the aëreal heavens were, and the earth*—Not as it is now, but *standing out of the water and in the water*—Perhaps the interior Globe of Earth was fixt in the Midst of the Great Deep, the Abyss of Water; the Shell or Exterior Globe, *standing out of the water, covering the Great Deep.* This or some other great and manifest Difference between the original and present Constitution of the terraqueous Globe, seems then to have been so generally known, that St. Peter charges their Ignorance of it totally upon their Willfulness.

* Prov. xxvi. 11.

4 O 2

V. 6. *Through*

they are willingly ignorant of, that by the word of God the heavens were of old and the earth, standing out of the water and in the
 6 water, Through which the world that then was, being overflowed
 7 with water perished. But the heavens and the earth that are now, are
 by his word treasured up, reserved unto fire, at the day of judgment
 8 and destruction of ungodly men. But, beloved, be not ye ignorant
 of this one thing, that one day *is* with the Lord as a thousand years,
 9 and a thousand years as one day. The Lord is not slow concerning
 his promise (though some men count it slowness) but is long-suffering
 toward us, not willing that any should perish, but that all should come
 10 to repentance. But the day of the Lord will come as a thief in the

V. 6. *Through which*—Heaven and Earth, the Windows of Heaven being opened, and the Fountains of the great Deep broken up, *the world that then was*—The whole Antediluvian Race, *being overflowed with water, perished*—And the Heavens and Earth themselves, tho' they did not perish, yet underwent an exceeding great Change. So little Ground have these Scoffers for saying, *That all things continue as they were from the creation.*

V. 7. *But the heavens and the earth that are now*—Since the Flood, *are reserved unto fire, at the day wherein God will judge the World, and punish the Ungodly with everlasting destruction.*

V. 8. *But be not ye ignorant*—Whatever they are, *of this one thing*—Which casts much Light on the Point in Hand, *that one day is with the Lord as a thousand years and a thousand years as one day.* Moses had said, (Psal. xc. 4.) *a thousand years in thy sight are as one day*, which St. Peter applies, with regard to the last Day; so as to denote both his Eternity, whereby he exceeds all Measure of Time in his Essence and in his Operation: His Knowledge, to which all Things past or to come are present every Moment: His Power, which needs no long Delay, in order to bring its Work to Perfection: and his Long-suffering, which excludes all Impatience of Expectation and Desire of making Haste. *One day is with the Lord as a thousand years*—That is, In one Day, in one Moment, He can do the Work of a thousand Years. Therefore He *is not slow*: He is always equally ready to fulfil his Promise: *and a thousand years are as one day*—That is, no Delay is long to God. A thousand Years are as one Day to the eternal God. Therefore he *is long-suffering*; he gives us Space for Repent-

ance, without any Inconvenience to Himself. In a Word, With God Time passes neither slower, nor swifter, than is suitable to Him and his Economy. Nor can there be any Reason, why it should be necessary for Him, either to delay or hasten the End of all Things. How can we comprehend this? If we could comprehend it, St. Peter needed not to have added, *With the Lord.*

V. 9. *The Lord is not slow*—As if the Time fixt for it were past, *concerning his promise*—Which shall surely be fulfilled in its Season: *but is long suffering toward us*—Children of Men, *not willing that any*—Soul which he hath made *should perish.*

V. 10. *But the day of the Lord will come as a thief in the night*—Suddenly, unexpectedly, *in which the heavens shall pass away with a great noise*—Surprizingly exprest by the very Sound of the Original Word, *the elements shall melt with fervent heat*—The elements seem to mean, the Sun, Moon, and Stars: Not the Four, commonly so called; for Air and Water cannot melt, and the Earth is mentioned immediately after, *the earth and all the works*—Whether of Nature or Art, *that are therein shall be burnt up*—And has not God already abundantly provided for this? 1. By the Stores of subterranean Fire, which are so frequently bursting out at *Ætna, Vesuvius, Hecla*, and many other burning Mountains: 2. By the *Ethereal* (vulgarly called *Electrical*) Fire, diffused through the whole Globe; which if the secret Chain that now binds it up, were loosed, would immediately dissolve the whole Frame of Nature: 3. By Comets, one of which if it touch the Earth in its Course toward the Sun, must needs strike it into that Abyss of Fire.

night, in which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be burnt up. Seeing then all these things are dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastning on *the* coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we look for new heavens and a new earth, according to his * promise, wherein dwelleth righteousness. Wherefore, beloved, seeing ye look for these things, labour to be found of him in peace, without spot and blameless. And account the long-suffering of our Lord salvation, as our beloved brother Paul also, according to the wisdom given him †, hath writen to you: As also in all his epistles, speaking therein of these things, in which are some

If in its Return from the Sun, when it is heated (as a great Man computes) two thousand Times hotter than a red-hot Cannon Ball, it must destroy all Vegetables and Animals, long before their Contact, and soon after burn it up.

V. 11. *Seeing then that all these things are dissolved*—To the Eye of Faith it appears as done already. All these things mentioned before: All that are included in that scriptural Expression, *The heavens and the earth*, that is, the Universe. On the fourth Day God made the stars (Gen. i. 16.) which will be dissolved together with the Earth. They are deceived therefore who restrain either the History of the Creation, or this Description of the Destruction of the World, to the Earth and lower Heavens, imagining the Stars to be more antient than the Earth and to survive it. Both the Dissolution and Renovation are ascribed, not to the one heaven which surrounds the Earth, but to the heavens in general (ver. 10, 13.) without any Restriction or Limitation. *What persons ought ye to be, in all holy conversation*—With Men, and godliness—Toward your Creator?

V. 12. *Hastning on*—As it were, by your earnest Desires and fervent Prayers, *the coming of the day of God*—Many Myriads of Days He grants to Men: One, the last, is the Day of God Himself.

V. 13. *We look for new heavens and a new earth*—Raised as it were, out of the Ashes of the Old: wherein dwelleth righteousness—

Only righteous Spirits. How great a Mystery!

V. 14. *Labour*—That whenever He cometh, ye may be found in peace—May meet Him without Terror, being sprinkled with his Blood, and sanctified by his Spirit, so as to be without spot and blameless.

V. 15. *And account the long-suffering of our Lord salvation*—Not only designed to lead Men to repentance, but actually conducting thereto; a precious Means of saving many more Souls: *As our beloved brother Paul also hath writen to you*—This refers not only to the single Sentence preceeding, but to all that went before. St. Paul had written to the same Effect concerning the End of the World, in several Parts of his Epistles, and particularly in the Epistle to the Hebrews.

V. 16. *As also in all his epistles*—St. Peter wrote this a little before his own and St. Paul's Martyrdom. St. Paul therefore had now written all his Epistles; and even from this Expression we may learn that St. Peter had read them all, perhaps sent to him by St. Paul himself. Nor was he at all disgusted by what St. Paul had written concerning him, in the Epistle to the Galatians: *speaking of these things*—Namely, of the Coming of our Lord, delayed thro' his Long-suffering, and of the Circumstances preceding and accompanying it; *which Things the unlearned*—They who are not taught of God: *and the unstable*—Wavering, double-minded, unsettled Men, wrest—

* Isaiah lxxv. 17. lxxvi. 22.

† Rom. ii. 4.

things hard to be understood, which the unlearned and unstable wrest,
 17 as *they do* also the other scriptures, to their own destruction. Ye,
 therefore, beloved, knowing *these things* before, beware, lest ye also be-
 ing led away by the error of the wicked fall from your own steadfastness:
 18 But grow in grace and *in* the knowledge of our Lord and Saviour
 Jesus Christ: To him *be* the glory both now and to the day of eternity!
 Amen.

As tho' *Christ* would not come: as *they do also the other scriptures*—Therefore St. Paul's Writings were now Part of the Scriptures: *to their own destruction*—But that some use the Scriptures ill, is no Reason why others should not use them at all.

V. 18. *But grow in grace*—That is, in every Christian Temper. There may be, for a Time, Grace without Growth; as there may be natural Life without Growth. But such sickly Life, of Soul or Body, will end in Death, and every Day draw nigher to it. Health is the Means of both natural and spiritual Growth. If the remaining Evil of our fallen Nature be not daily mortified, it will, like an evil Humour in the Body, destroy the whole Man. But *if ye thro' the Spirit do mortify the deeds of the body* (only so far as we do this) *ye shall live* the Life of Faith, Holiness, Happiness. The End and Design of Grace being purchased and bestowed on us, is to destroy the Image of the earthy, and restore us to that of the heavenly. And so far as it does this, it truly profits us; and also makes Way for more of the heavenly Gift, that we may at last be filled with all the Fulness of God. The Strength and Well-being of a Christian depend on what his Soul feeds on, as the Health of the Body depends on whatever we make our daily Food. If we feed on what is according to our own Nature, we grow:

if not, we pine away and die. The Soul is of the Nature of God, and nothing but what is according to his Holiness can agree with it. Sin, of every Kind, starves the Soul and makes it consume away. Let us not try to invert the Order of God in his new Creation: We shall only deceive ourselves. It is easy to forsake the Will of God and follow our own; but this will bring Leanness into the Soul. It is easy to satisfy ourselves without being possessors of the Holiness and Happiness of the Gospel. It is easy to call these *frames* and *feelings*, and then to oppose *faith* to one and *Christ* to the other. Frames (allowing the Expression) are no other than *heavenly tempers, the mind that was in Christ*: Feelings are the *divine consolations* of the Holy Ghost, shed abroad in the Heart of him that truly believes. And wherever Faith is, and wherever *Christ* is, there are these blessed *frames* and *feelings*. If they are not in us, it is a sure Sign that tho' the *Wilderness* became a *Pool*, the *Pool* is become a *Wilderness* again: *and in the knowledge of Christ*—That is, in Faith, the Root of all: *To him be the glory to the day of eternity*—An Expression naturally flowing from that Sense which the Apostle had felt in his Soul throughout this whole Chapter. Eternity is a Day without Night, without Interruption, without End.

NOTES

N O T E S

O N

The First Epistle of ST. JOHN.

THE great Similitude, or rather Sameness both of Spirit and Expression, which runs through St. *John's* Gospel, and all his Epistles, is a clear Evidence of their being written by the same Person. In this Epistle he speaks not to any particular Church, but to all the Christians of that Age, and in them to the whole Christian Church in all succeeding Ages.

Some have apprehended, that it is not easy to discern the Scope and Method of this Epistle. But if we examine it with Simplicity, these may readily be discovered. St. *John* in this Letter, or rather Tract (for he was present with Part of those to whom he wrote) has this apparent Aim, To confirm the happy and holy Communion of the Faithful with God and *Christ*, by describing the Marks of that blessed State.

The Parts of it are Three :

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|-----------------------|------------|
| I. The Preface, | C. i. 1—4 |
| II. The Tract itself, | 5—C. v. 12 |
| III. The Conclusion, | 13—21 |

In the Preface he shews the Authority of his own Preaching and Writing, and expressly points out (ver. 3.) the Design of his present Writing. To the Preface exactly answers the Conclusion, more largely explaining the same Design, and recapitulating those Marks, by *we know* thrice repeated (ch. v. 18, 19, 20.)

The Tract itself has Two Parts, treating,

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| <p>I. Severally,</p> <p>1. Of Communion with the Father,
C. i. 5—10</p> <p>2. Of Communion with the Son,
C. ii. 1—12</p> <p>With a distinct Application to Fathers, young Men, and little Children,
13—27</p> <p>Whereto is annexed, an Exhortation to <i>abide</i> in him, 28—C. iii. 3—24.</p> <p>That the Fruit of his <i>Manifestation</i> in the Flesh, may extend to his <i>Manifestation</i> in Glory.</p> | <p>3. Of the Confirmation and Fruit of this abiding through the <i>Spirit</i>,
C. iv. 1—21</p> <p>II. Conjointly,
Of the Testimony of the <i>Father</i>, and <i>Son</i>, and <i>Spirit</i>: On which Faith in <i>Christ</i>, the being born of God, Love to God and his Children, the keeping his Commandments, and Victory over the World are founded,
C. v. 1—12</p> |
|---|--|

The Parts frequently begin and end alike. Sometimes there is an Allusion in a preceding Part, and a Recapitulation in the subsequent. Each Part treats of a Benefit from God, and the Duty of the Faithful derived therefrom by the most natural Inferences.

I. ST.

I. S T. J O H N.

I. **T**HAT which was from the beginning, which we have heard,
 2 which we have seen with our eyes, which we have beheld,
 2 and our hands have handled of the word of life: (For the life was
 manifested, and we saw *it*, and testify and declare to you the eternal
 3 life which was with the Father, and was manifested to us:) That
 which we have seen and heard declare we to you, that ye also may
 have fellowship with us: and truly our fellowship *is* with the Father,
 4 and with his Son, Jesus Christ: And these things write we to you,
 5 that your joy may be full. And this is the message which we have
 heard of him and declare to you, that God is light, and in him is no
 6 darkness at all. **I**f we say we have fellowship with him, and walk in
 7 darkness, we lie and do not the truth. But if we walk in the light as

V. 1. *That which was*—Here means, He which was, the Word himself; afterwards it means, That which they had heard from him: *which was*—Namely, with the Father (v. 2.) before he was manifested: *from the beginning*—This Phrase is sometimes used in a limited Sense. But here it properly means from Eternity, being equivalent with *in the beginning*, *John i. 1. that which we*—The Apostles, have not only heard, but seen with our eyes, which we have beheld—Attentively considered on various Occasions: *of the word of life*—He is termed the Word, *John i. 1. the Life*, *John i. 4.* as He is the living Word of God, who with the Father and the Spirit, is the Fountain of Life to all Creatures, particularly of Spiritual and Eternal Life.

V. 2. *For the life*—The living Word, was manifested—In the Flesh, to our very Senses: *and we testify and declare*—We testify by declaring, by preaching and writing, (ver. 3, 4.) Preaching lays the Foundation, (ver. 5—10.) Writing builds thereon: *to you*—Who have not seen: *the eternal life*—Which always was, and afterward appeared to us. This is mentioned in the Beginning of the Epistle. In the End of it is mentioned the same *Eternal Life*, which we shall always enjoy.

V. 3. *That which we have seen, and heard*—Of Him and from Him, declare we to you—For this End, *that ye also may have fellowship with us*—May enjoy the same Fellowship which we

enjoy: *And truly our fellowship*—Whereby He is in us and we in Him: *is with the Father, and with the Son*—Of the Holy Ghost he speaks afterwards.

V. 4. *That your joy may be full*—So our LORD also, (*John xv. 11. xvi. 22.*) There is a Joy of Hope, a Joy of Faith, and a Joy of Love. Here the Joy of Faith is directly intended. It is a concise Expression: *your joy*—That is, your Faith and the Joy arising from it: But it likewise implies the Joy of Hope and Love.

V. 5. *And this is the Sum of the message which we have heard of him*—The Son of God: *that God is light*—The Light of Wisdom, Love, Holiness, Glory. What Light is to the natural Eye, that God is to the spiritual Eye: *And in him is no darkness at all*—No contrary Principle. He is pure, unmixt Light.

V. 6. *If we say*—Either with our Tongue, or in our Heart, if we endeavour to persuade either ourselves or others, *we have fellowship with him*—While we walk, either inwardly or outwardly, *in darkness*—In Sin of any Kind; *we do not the truth*—Our Actions prove, that the Truth is not in us.

V. 17. *But if we walk in the light*—In all Holiness, *as God is* (a deeper Word than walk, and more worthy of God) *in the light*—Then we may truly say, *we have fellowship one with another*—We who have seen, and you who have not seen, do alike enjoy that Fellowship with God:

he is in the light, we have fellowship one with another, and the blood
8 of Jesus Christ his Son cleanseth us from all sin. If we say, we have no
9 sin, we deceive ourselves, and the truth is not in us. If we confess our
sins, he is faithful, and just to forgive us our sins, and to cleanse us from
10 all unrighteousness. If we say, we have not sinned, we make him a liar,
and his word is not in us.

II. My beloved children, I write these things to you, that ye may not
sin. But if any one sin, we have an advocate with the Father, Jesus
2 Christ, the righteous, And he is the propitiation for our sins; and not
3 for ours only, but also for *the sins* of the whole world. And hereby we
4 know that we know him, if we keep his commandments. He that
saith, I know him, and keepeth not his commandments, is a liar, and the
5 truth is not in him. But whoso keepeth his word, verily in him the

GOD: The Imitation of GOD being the only
sure Proof of our having Fellowship with Him.
And the blood of Jesus Christ his Son—With the
Grace purchased thereby: *cleanseth us from all
sin*—Both Original and Actual, taking away
all the Guilt and all the Power.

V. 8. *If we say*—Any Child of Man, before
his Blood has cleansed us; *we have no sin*—
To be cleansed from, instead of *confessing our
sins*, ver. 9. *the truth is not in us*—Neither in
our Mouth nor in our Heart.

V. 9. But *if* with a penitent and believing
Heart, *we confess our sins*, *he is faithful*—Be-
cause He had promised this Blessing, by the
unanimous Voice of all his Prophets. *Just*—
Surely then He will punish: No, for this very
Reason He will pardon. This may seem
strange; but upon the evangelical Principle of
Atonement and Redemption, it is undoubtedly
true. Because, when the Debt is paid, or the
Purchase made, it is the Part of Equity to can-
cel the Bond, and consign over the purchased
Possession: *both to forgive us our sins*—To take
away all the Guilt of them, *and to cleanse us from
all unrighteousness*—To purify our Souls from
every Kind, and every Degree of it.

V. 10. Yet still we are to retain, even to
our Lives End, a deep Sense of our past Sins.
Still *if we say*, *we have not sinned*, *we make him
a liar*—Who saith, All have sinned: *and his
word is not in us*—We do not receive it; we
give it no Place in our Hearts.

V. 1. *My beloved children*—So the Apostle
frequently addresses the whole Body of Chri-
stians. It is a Term of Tendernefs and En-
dearment, used by our LORD Himself to his

Disciples, (*John* xiii. 33.) And perhaps many
to whom St. *John* now wrote, were converted
by his Ministry. It is a different Word from
that which is translated *little children*, in several
Parts of the Epistle, to distinguish it from which
it is here rendered *beloved children*. *I write
these things to you, that ye may not sin*—Thus he
guards them before-hand against abusing the
Doctrine of Reconciliation. All the Words,
Institutions, Judgments of GOD are levelled
against Sin, either that it may not be com-
mitted, or that it may be abolished. *But if any
one sin*—Let him not lie in Sin, despairing of
Help: *we have an advocate*—We have for our
Advocate, not a mean Person, but him of whom
it was said, *This is my beloved Son*: Not a guilty
Person, who stands in Need of Pardon for
himself; but *Jesus Christ the righteous*; not a
mere Petitioner, who relies purely upon Libe-
rality, but one that has merited, fully merited,
whatever he asks.

V. 2. *And he is the propitiation*—The aton-
ing Sacrifice, by which the Wrath of GOD is
appeased: *for our sins*—Who believe: *and not
for ours only, but also for the sins of the whole
world*—Just as wide as Sin extends, the Pro-
pitiation extends also.

V. 3. *And hereby we know that we truly and
sincerely know him*—As He is the Advocate,
the Righteous, the Propitiation: *if we keep
his commandments*—Particularly those of Faith
and Love.

V. 5. *But whoso keepeth his word*—His Com-
mandments, *verily in him the love of God*—Re-
conciled to us through *Christ*, *is perfected*—Is
perfectly known: *Hereby*—By our keeping his
4 P Word,

6 love of God is perfected: hereby we know that we are in him. He
 7 that faith, he abideth in him, ought himself also so to walk, even as he
 8 walked. Beloved, I write not a new commandment to you, but
 9 the old commandment, which ye have had from the beginning;
 10 the old commandment is the word which ye have heard from the be-
 11 ginning. Again, I do write a new commandment to you, which is
 12 true in him and in you: for the darkness is past away, and the true
 13 light now shineth. He that faith, he is in the light, and hateth
 14 his brother, is in darkness until now. He that loveth his brother,
 15 abideth in the light, and there is no occasion of stumbling in him.
 16 But he that hateth his brother, is in darkness, and walketh in dark-
 17 ness, and knoweth not whither he goeth, because darkness hath blinded
 18 his eyes. I have written to you, beloved children, because your sins
 19 are forgiven you for his name sake. I write to you, fathers, because

Word, *we know that we are in him*—So is the Tree known by its Fruits. To know him, to be in him, to abide in him, are nearly synonymous Terms: Only with a Gradation: Knowledge, Communion, Constancy.

V. 6. *He that faith, he abideth in him*—Which implies a durable State, a constant, lasting Knowledge of, and Communion with Him: *ought himself*—Otherwise they are vain Words, *so to walk even as he walked*—In the World. *As he*, are Words that frequently occur in this Epistle. Believers having their Hearts full of Him, easily supply his Name.

V. 7. When I speak of *keeping his word*, I write not a new commandment—I do not speak of any new one; *but the old commandment, which ye had*—Even from your Forefathers.

V. 8. *Again, I do write a new commandment to you*—Namely, with regard to loving one another. A Commandment, *which* though it also it was given long ago, yet is truly new *in him and in you*. It was exemplified in him, and is now fulfilled by you, in such a Manner as it never was before. For there is no Comparison between the State of the Old Testament-Believers, and that which ye now enjoy: *The Darkness* of that Dispensation is *past away*; and Christ the true light now shineth in your Hearts.

V. 9. *He that faith, he is in the light*—In Christ, united to him, and hateth his brother—(The very Name shews the Love due to him) *is in darkness until now*—Void of Christ, and of all true Light.

V. 10. *He that loveth his brother*—For Christ's Sake, *abideth in the light*—Of God, and there is no occasion of stumbling in him—Whereas he that hates his Brother, is an Occasion of stumbling to himself. He stumbles against himself, and against all Things within and without: While he that loves his Brother, has a free, disincumbered Journey.

V. 11. *He that hateth his brother*—And he must hate, if he does not love him; there is no Medium; *is in darkness*—In Sin, Perplexity, Intanglement. *He walketh in darkness and knoweth not*, that he is in the high Road to Hell.

V. 12. *I have written to you, beloved children*—Thus St. John bespeaks all to whom he writes. But from the 13th to the 27th Verse he divides them particularly into *fathers, young men, and little children*: *because your sins are forgiven you*—As if he had said, This is the Sum of what I have now written. He then proceeds to other Things, which are built upon this Foundation.

V. 13. The Address to Spiritual Fathers, young Men, and little Children, is first proposed in this Verse, wherein he says, *I write to you, fathers: I write to you, young men: I write to you, little children*: and then enlarged upon, in doing which he says, *I have written to you, fathers, ver. 14. I have written to you, young men, ver. 14—17. I have written to you, little children, ver. 18—27.* Having finished his Address to each, he returns to all together, whom he again terms (as ver. 12.) *beloved*

ye have known him that is from the beginning. I write to you,
 young men, because ye have overcome the wicked one. I write to you,
 14 little children, because ye have known the Father. I have written to
 you, fathers, because ye have known him that is from the beginning.
 I have written to you, young men, because ye are strong, and the word
 15 of God abideth in you, and ye have overcome the wicked one. Love
 not the world, neither the things *that are* in the world: if any one
 16 love the world, the love of the Father is not in him. For all that is
 in the world, the desire of the flesh, and the desire of the eye, and the
 17 pride of life, is not of the Father, but is of the world. And the world
 passeth away, and the desire thereof; but he that doth the will of God
 18 abideth for ever. Little children, it is the last time: and as ye have
 heard that Antichrist cometh, so even now there are many Antichrists,
 19 whereby we know that it is the last time. They went out from us, but

beloved children. Fathers, ye have known Him that is from the beginning—Ye have known the Eternal God, in a Manner wherein no other, even true Believers, know Him. Young men, ye have overcome the wicked one—In many Battles, by the Power of Faith. Little children, ye have known the Father—As your Father, (tho' ye have not yet overcome) by the Spirit witnessing with your spirit, that ye are the children of God.

V. 14. *I have written to you, fathers—As if he had said, Observe well what I but now wrote. He speaks very briefly and modestly to these, who needed not much to be said to them, as having that deep Acquaintance with God, which comprises all necessary Knowledge. Young men, ye are strong—In Faith, and the word of God abideth in you—Deeply rooted in your Hearts, whereby ye have often foiled your great Adversary.*

V. 15. *Love not the world—Pursue your Victory, by likewise overcoming the World. If any man love the world—Seek Happiness in visible Things, he does not love God.*

V. 16. *The desire of the flesh—Of the Pleasure of the Outward Senses, whether of the Taste, Smell, or Touch: the desire of the eye—Of the Pleasures of Imagination (to which the Eye chiefly is subservient;) of that Internal Sense, whereby we relish whatever is Grand, New, or Beautiful: the pride of life—All that Pomp in Cloaths, Houses, Furniture, Equipage, Manner of Living, which*

generally procure Honour from the Bulk of Mankind, and so gratify Pride and Vanity. It therefore directly includes the Desire of Praise, and remotely, Covetousness. All these Desires are not from God, but from the Prince of this World.

V. 17. *The world passeth away and the desire thereof—That is, all that can gratify those Desires passeth away with it: but he that doth the will of God—That loves God, not the World, abideth—In the Enjoyment of what he loves, for ever.*

V. 18. *My little children, it is the last time—The last Dispensation of Grace, that which is to continue to the End of Time, is begun: Ye have heard that Antichrist cometh—Under the Term Antichrist, or the Spirit of Antichrist, he includes all false Teachers, and Enemies to the Truth, yea, whatever Doctrines or Men are contrary to Christ. It seems to have been long after this, that the Name of Antichrist was appropriated to that grand Adversary of Christ, the man of sin, (2 Thess. ii. 3.) Antichrist, in St. John's Sense, that is, Antichristianism, has been spreading from his Time till now; and will do so, till that great Adversary arises, and is destroyed by Christ's Coming.*

V. 19. *They were not of us—When they went: their Hearts were before departed from God, otherwise they would have continued with us: but they went out, that they might be made manifest—That is, This was made manifest, by their going out.*

they were not of us: for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest, 20 that they were not all of us. But ye have an anointing from the Holy 21 one, and know all things. I have not written to you, because ye know not the truth; but because ye know it, and that no lie is of the truth. 22 Who is that liar, but he that denieth that Jesus is the Christ? He is 23 Antichrist who denieth the Father and the Son. Whosoever denieth the Son, he hath not the Father: he that acknowledgeth the Son, 24 hath the Father also. Therefore let that abide in you which ye heard from the beginning: if that which ye heard from the beginning abide 25 in you, ye also shall abide in the Son and in the Father. And this is 26 the promise which he hath promised us, eternal life. These things 27 have I written to you, concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any should teach you, save as the same anointing teacheth you of all things, and is true, and is no lie; and as it hath taught you, 28 ye shall abide in him. And now, beloved children, abide in him,

V. 20. *But ye have an anointing*—A *Chrism*; perhaps so termed in Opposition to the Name of Antichrist, an inward Teaching from the Holy Ghost, whereby ye know all things—Necessary for your Preservation from these Seducers, and for your eternal Salvation. St. John here but just touches upon the Holy Ghost, of whom he speaks more largely, ch. iii. 24. iv. 13. v. 6.

V. 21. *I have written*—Namely ver. 13. to you, because ye know the truth—That is, to confirm you in the Knowledge ye have already. Ye know that no lie is of the truth—That all the Doctrines of these Antichrists are irreconcilable to it.

V. 22. *Who is that liar*—Who is guilty of that Lying, but he who denies that Truth which is the Sum of all Christianity: That Jesus is the Christ; that He is the Son of God; that He came in the Flesh, is one undivided Truth; and he that denies any Part of this, in effect denies the whole. He is Antichrist—And the Spirit of Antichrist, who in denying the Son denies the Father also.

V. 23. *Whosoever denieth the Eternal Son of God, he hath not Communion with the Father, but he that truly and believingly acknowledgeth the Son, hath Communion with the Father also.*

V. 24. *If that*—Truth, concerning the Fa-

ther and the Son, which ye have heard from the beginning, abide—Fixt and rooted in you, ye also shall abide in that happy Communion with the Son and the Father.

V. 25. *He*—The Son, hath promised us—If we abide in Him.

V. 26. *These things*—From ver. 21. I have written to you—St. John, according to his Custom, begins and ends with the same Form, and having finished a kind of Parenthesis (ver. 20—26.) continues ver. 27, what he said in the 20th verse. Concerning them that would seduce you.

V. 27. *Ye need not that any should teach you, save as that anointing teacheth you*—Which is always the same, always consistent with itself. But this does not exclude our Need of being taught by them who partake of the same Anointing: of all things—Which it is necessary for you to know: and is no lie—Like that which Antichrist teaches. Ye shall abide in him—This is added, both by Way of Comfort and of Exhortation. The whole Discourse, from ver. 18. to this, is peculiarly adapted to little children.

V. 28. *And now, beloved children*—Having finished his Address to each, he now returns to all in general: that we—A modest Expression: may not be ashamed before him at his coming

that when he shall appear, we may have confidence, and not be
29 ashamed before him at his coming. Since ye know, that he is righteous,
ye know that every one who practiseth righteousness is born of him.

III. Behold what manner of love the Father hath bestowed upon us,
that we should be called the children of God; therefore the world know-
2 eth us not, because it knoweth not him. Beloved, now are we the
children of God, and it doth not yet appear what we shall be: but we
know, when he shall appear, we shall be like him, for we shall see him
3 as he is. And every one that hath this hope in him, purifieth himself
4 even as he is pure. Whosoever committeth sin, transgresseth also the
5 law; for sin is the transgression of the law. And ye know that he was
6 manifested, to take away our sins, and in him is no sin. Whosoever
abideth in him sinneth not; whosoever sinneth, seeth him not, neither
7 knoweth him. Beloved children, let no one deceive you. He that
8 practiseth righteousness is righteous, even as he is righteous. He that
committeth sin is of the devil; for the devil sinneth from the beginning:
to this end the son of God was manifested, to destroy the works of the
9 devil. Whosoever is born of God doth not commit sin; for his

coming—O how will ye, *Jews, Socinians, nominal Christians*, be ashamed in that Day.

V. 29. *Every one*—And none else, *who practiseth righteousness*—From a believing loving Heart, *is born of him*—For all his Children are like Himself.

V. 1. *That we should be called*—That is, should be *the children of God*. Therefore the world knoweth us not—They know not what to make of us. We are a Mystery to them.

V. 2. *It doth not yet appear*—Even to ourselves, *what we shall be*—It is something ineffable, which will raise the Children of God to be in a Manner as God Himself. But we know—In general, that *when he*—The Son of God, *shall appear, we shall be like him*—The Glory of God penetrating our inmost Substance, *for we shall see him as he is*—Manifestly, without a Veil. And that Sight will transform us into the same Likeness.

V. 3. *And every one that hath this hope in him*—In God.

V. 4. *Whosoever committeth sin*—Thereby transgresseth the holy, just and good Law of God, and so sets his Authority at nought: for this is implied in the very Nature of Sin.

V. 5. *And ye know, that he*—Christ, *was manifested*—That he came into the World for this very Purpose, *to take away our sins*—To

destroy them all, Root and Branch, and leave none remaining. *And in him is no sin*—So that he could not suffer on his own Account, but to make us as himself.

V. 6. *Whosoever abideth in Communion with him*—By loving Faith, *sinneth not*—While he so abideth: *Whosoever sinneth* certainly *seeth him not*: The loving Eye of his Soul is not then fixed upon God; *neither* doth he then experimentally *know him*—Whatever he did in Time past.

V. 7. *Let no one deceive you*—Let none persuade you, that any Man is righteous, but *he that uniformly practises righteousness*: He alone is righteous—After the Example of his Lord.

V. 8. *He that committeth sin is a Child of the devil; for the devil sinneth from the beginning*—That is, was the first Sinner in the Universe, and has continued to sin ever since. *The son of God was manifested to destroy the works of the devil*—All Sin. And will he not perform this in all that trust in him?

V. 9. *Whosoever is born of God*—By living Faith, whereby God is continually breathing spiritual Life into his Soul, and his Soul is continually breathing out Love and Prayer to God, *doth not commit sin*. For the Divine Seed—Of loving Faith, *abideth in him: and*—So long as it doth, *he cannot sin, because he is*
born

seed abideth in him, and he cannot sin, because he is born of God.
 10 Hereby the children of God are manifested and the children of the
 devil: whosoever practiseth not righteousness is not of God; neither he
 11 that loveth not his brother. For this is the message which ye have heard
 12 from the beginning, that we love one another. Not as Cain, *who* was
 13 of the wicked one, and slew his brother. And wherefore slew he him?
 Because his own works were evil, and his brother's righteous. Mar-
 14 vel not, my brethren, if the world hate you. We know, that we are
 passed from death to life, because we love the brethren: he that loveth
 15 not his brother abideth in death. Whosoever hateth his brother is a
 murtherer, and ye know that no murtherer hath eternal life abiding in
 16 him. Hereby we know the love of God, because he laid down
 his life for us: and we ought to lay down our lives for the brethren.
 17 But who so hath this world's good, and seeth his brother have need,
 and shutteth up his bowels of compassion from him, how dwelleth the
 18 love of God in him? My beloved children, let us love not in word,

born of God—Is inwardly and universally changed.

V. 10. *Neither he that loveth not his brother*—Here is the Transition from the general Proposition to one Particular.

V. 12. *Who was of the wicked one*—Who shewed he was a Child of the Devil, by killing his Brother. *And wherefore slew he him?* For any Fault? No, but just the Reverse: for his Goodness.

V. 13. *Marvel not, if the world hate you*—For the same Cause.

V. 14. *We know*—As if he had said, We ourselves could not love our Brethren, unless we were *passed from spiritual death to life*, that is, born of GOD. *He that loveth not his brother abideth in death*—That is, is not born of GOD. And he that is not born of GOD, cannot love his Brother.

V. 15. He, I say, abideth in spiritual Death, is void of the Life of GOD. For *whosoever hateth his brother*—And there is no Medium between loving and hating him, is—In GOD's Account, a *Murderer*: Every Degree of Hatred being a Degree of the same Temper, which moved Cain to murder his Brother. *And no murderer hath eternal life abiding in him*. But every loving Believer hath. For Love is the Beginning of eternal Life. It is the same, in Substance, with Glory.

V. 16. The Word GOD is not in the ori-

ginal. It was omitted by the Apostle just as the particular Name is omitted by *Mary*, when she says to the Gardener, *Sir, If thou hast born him hence*: And by the Church, when she says, *Let him kiss me with the kisses of his mouth*, (*Sol. Song*, i. 1.) in both which Places there is a Language, a very emphatical Language, even in Silence. It declares how totally the Thoughts were possessed by the blessed and glorious Subject. It expresses also the superlative Dignity and Amiability of the Person meant; as though *He*, and *He alone*, was, or deserved to be, both known and admired by all. *Because he laid down his life*—Not merely for Sinners, but *for us* in particular. From this Truth believed, from this Blessing enjoyed, the Love of our Brethren takes its Rise, which may very justly be admitted as an Evidence that our Faith is no Delusion.

V. 17. *But who so hath this world's good*—Worldly Substance, far less valuable than Life, *and seeth his brother have need*—(The very Sight of Want knocks at the Door of the Spectator's Heart) *and shutteth up*—Whether asked or not, *his bowels of compassion from him, how dwelleth the Love of God in him?* Certainly not at all, however he may talk (ver. 18.) of loving GOD.

V. 18. *Not in word*—Only, *but in deed*—In Action: not *in tongue*—By empty Professions, *but in truth*.

V. 19. *And*

19 neither in tongue, but in deed and in truth. And hereby we know
 20 that we are of the truth, and shall assure our hearts before him. For
 if our heart condemn us, God is greater than our heart, and knoweth
 21 all things. Beloved, if our heart condemn us not, *then* have we con-
 22 fidence toward God. And whatsoever we ask, we receive of him, be-
 cause we keep his commandments, and do those things that are pleasing
 23 in his sight. And this is his commandment, that we should believe on
 the name of his Son Jesus Christ, and love one another, as he hath
 24 given us commandment. And he that keepeth his commandments,
 abideth in him, and he in him: and hereby we know that he abideth
 in us, by the Spirit which he hath given us.

IV. Beloved, believe not every spirit, but try the spirits, whether they
 are of God, because many false prophets are gone out into the world.
 2 Hereby ye know the Spirit of God: every spirit which confesseth
 3 Jesus Christ who is come in the flesh, is of God. And every spirit
 which confesseth not Jesus Christ who is come in the flesh, is not of
 God: and this is that *spirit* of Antichrist, whereof ye have heard that

V. 19. *And hereby we know*—We have a farther Proof, by this real, operative Love, *that we are of the truth*—That we have true Faith, that we are true Children of God, and shall assure our hearts before him—Shall enjoy the Assurance of his Favour, and the testimony of a good conscience toward God. The Heart, in St. John's Language is, the Conscience. The Word, Conscience is not found in his Writings.

V. 20. *For if*—We have not this Testimony, if in any thing *our heart*—Our own Conscience, *condemn us*—Much more does God, who is *greater than our heart*—An infinitely holier and a more impartial Judge, and *knoweth all things*—So that there is no Hope of hiding it from Him.

V. 21. *If our heart condemn us not*—If our Conscience duly enlightened by the Word and Spirit of God, and comparing all our Thoughts, Words and Works with that Word, pronounce, that they agree therewith, *then have we confidence toward God*—Not only our Consciousness of his Favour continues and increases, but we have a full Persuasion, that *whatsoever we ask, we shall receive of him*.

V. 23. *And this is his commandment*—All his Commandments in one Word, *that we should believe and love*—In the Manner and De-

gree which he hath taught. This is the greatest and most important Command that ever issued from the Throne of Glory. If this be neglected, no other can be kept: If this be observed all others are easy.

V. 24. *And he that keepeth his commandments*—That thus believes and loves, *abideth in him and God in him*. And hereby we know that he *abideth in us, by the Spirit which he hath given us*—Which *witnesses* with our Spirits that we are his Children, and brings forth his Fruits of Peace, Love, Holiness. This is the Transition to the treating of the Holy Spirit, which immediately follows.

V. 1. *Believe not every spirit*—Whereby any Teacher is actuated: *but try the spirits*—By the Rule which follows. We are to try all Spirits by the written Word: *To the Law and to the Testimony!* If any Man speak not according to these, the Spirit which actuates him is not of God.

V. 2. *Every spirit*—Or Teacher which *confesseth*—Both with Heart and Voice, *Jesus Christ who is come in the flesh, is of God*. This his Coming pre-supposes, contains, and draws after it the whole Doctrine of Christ.

V. 3. *Ye have heard*—From our LORD, and us, *that it should come*.

V. 4. *Ye*

4 it should come; and now already it is in the world. Ye are of God, beloved children, and have overcome them; because greater is he that
 5 is in you, than he that is in the world. They are of the world: there-
 6 fore speak they of the world, and the world heareth them. We are
 of God; he that knoweth God, heareth us: he that is not of God,
 heareth not us: hereby know we the spirit of truth and the spirit of
 7 error. Beloved, let us love one another; for love is of God, and
 8 every one that loveth is born of God, and knoweth God. He that
 9 loved not, knoweth not God; for God is love. Hereby was mani-
 fested the love of God toward us, because God sent his only begotten
 10 Son into the world, that we might live through him. Herein is love;
 not that we loved God, but that he loved us, and sent his Son, a pro-
 11 pitiation for our sins. Beloved, if God so loved us, we ought also to
 12 love one another. No man hath seen God at any time. If we love
 13 one another, God abideth in us, and his love is perfected in us. Hereby
 we know that we abide in him, and he in us, because he hath given
 14 us of his Spirit. And we have seen and testify, that the Father sent
 15 his Son *to be* the Saviour of the world. Whosoever shall confess, that
 16 Jesus is the Son of God, God abideth in him, and he in God. And we
 know and believe the love that God hath to us. God is love, and he
 17 that abideth in love, abideth in God, and God in him. Hereby is our
 love made perfect, that we may have boldness in the day of judgment,

V. 4. *Ye have overcome* these Seducers, *because greater is the Spirit of Christ that is in you,* than the Spirit of Antichrist that is in the world.

V. 5. *They*—Those false Prophets, *are of the world*—Of the Number of those that know not GOD: *therefore speak they of the world*—From the same Principle, Wisdom, Spirit, and of Consequence *the world heareth them*—With Approbation.

V. 6. *Hereby we know*—From what is said, ver. 2—6.

V. 7. *Let us love one another*—From the Doctrine he has just been defending, he draws this Exhortation. It is by the Spirit, that the Love of GOD is shed abroad in our Hearts. *Every one that truly loveth GOD and his Neighbour, is born of God.*

V. 8. *God is love*—This little Sentence, brought St. John more Sweetness, even in the Time he was writing it, than the whole World can bring. GOD is often styled holy, righteous, wise; but not Holiness, Righteousness or Wisdom in the Abstract: As he is said

to be Love; intimating that this is his darling, his reigning Attribute; the Attribute that sheds an amiable Glory on all his other Perfections.

V. 12. *If we love one another, God abideth in us*—This is treated of ver. 13—16. *and his love is perfected*—Has its full Effect, in us—This is treated of ver. 17—19.

V. 14. *And in consequence of this, we have seen and testify, that the Father sent the Son*—These are the Foundation and the Criteria of our abiding in GOD and GOD in us, the Communion of the Spirit, and the Confession of the Son.

V. 15. *Whosoever shall*—From a Principle of loving Faith, openly *confess*—In the Face of all Opposition and Danger, *that Jesus is the Son of God, God abideth in him.*

V. 16. *And we know and believe*—By the same Spirit, *the love that God hath to us.*

V. 17. *Hereby*—That is, by this Communion with GOD, *is our love made perfect; that we may*—That is, so that we shall *have boldness in the day of judgment*—When all the stout-hearted

18 because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that fear-
 19 eth is not made perfect in love. We love him because he first loved us.
 20 If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love
 21 God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

V. Whosoever believeth that Jesus is the Christ is born of God; and every one who loveth him that begat, loveth him also that is begotten
 2 of him. Hereby we know that we love the children of God, when
 3 we love God, and keep his commandments, For this is the love of God, that we keep his commandments; and his commandments are not
 4 grievous. For whatsoever is born of God overcometh the world; and
 5 this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the

hearted shall tremble; *because as he—Christ, is—All Love, so are we—Who are Fathers in Christ, even in this world.*

V. 18. *There is no fear in love—*No slavish Fear can be where Love reigns: *but perfect, adult love casteth out slavish fear; because such fear hath torment,* and so is inconsistent with the Happiness of Love. A natural Man has neither Fear, nor Love; one that is awakened, Fear without Love; a Babe in *Christ*, Love and Fear; a Father in *Christ*, Love without Fear.

V. 19. *We love him, because he first loved us—*This is the Sum of all Religion, the genuine Model of Christianity. None can say more: Why should any one say less? or less intelligibly?

V. 20. *Whom he hath seen—*Who is daily presented to his Senses, to raise his Esteem, and move his Kindness or Compassion toward him.

V. 21. *From him—*Both God and *Christ*, love his brother—Every one, whatever his Opinions or Mode of Worship be, purely because he is the Child and bears the Image of God. Bigotry is properly the Want of this pure and universal Love. A Bigot only loves those who embrace his Opinions and receive his Way of Worship; and he loves them for that, and not for *Christ's* Sake.

V. 1. The Scope and Sum of this whole Paragraph, appears from the Conclusion of it: (ver. 13.) *These things have I written to you that believe, that ye may know ye have eternal life, and that ye may believe on the Son of God.* So Faith is the First and Last Point with St. John also. *Every one who loveth God that begat, loveth him*

*also that is begotten of him—*Hath a natural Affection to all his Brethren.

V. 2. *Hereby we know—*This is a plain Proof, that we love the children of God—As his Children.

V. 3. *For this is the love of God—*The only sure Proof of it, that we keep his commandments: and his commandments are not grievous—To any that are born of God.

V. 4. *For whatsoever—*This Expression implies the most unlimited Universality, *is born of God, overcometh the world—*Conquers whatever it can lay in the Way, either to allure or fright the Children of God from keeping his Commandments. *And this is the victory—*The grand Means of overcoming, *even our faith—*Seeing all Things are possible to him that believeth.

V. 5. *Who is he that overcometh the world?—*That is superior to all worldly Care, Desire, Fear? Every Believer, and none else. The Seventh Verse (usually so reckoned) is a brief Recapitulation, of all which has been before advanced concerning the Father, the Son, and the Spirit. It is cited, in conjunction with the Sixth and Eighth, by *Tertullian, Cyprian,* and an uninterrupted Train of Fathers. And indeed what the Sun is in the World, what the Heart is in a Man, what the Needle is in the Mariner's Compass, this Verse is in the Epistle. By this, the Sixth, Eighth and Ninth Verses are indissolubly connected: As will be evident, beyond all Contradiction, when they are accurately considered.

6 Son of God? This is he that came by water and blood; *even* Jesus Christ; not by the water only, but by the water and the blood: and
7 it is the Spirit who testifieth; because the Spirit is truth. For there are three that testify on earth, the Spirit, and the water, and the blood,
8 and these three agree in one. And there are three that testify in heaven,

V. 6. *This is he*—St. John here shews the immovable Foundation of that Faith that *Jesus* is the Son of GOD; not only the Testimony of Man, but the firm indubitable Testimony of GOD, *who came*—Jesus is he of whom it was promised that he should come: And who accordingly *is come*. And this the Spirit, and the Water, and the Blood testify: *Even Jesus*—Who coming by Water and Blood, is by this very Thing demonstrated to be the *Christ: not by the water only*—Wherein he was baptized; *but by the water and the blood*—Which he shed when he had finished the Work his Father had given him to do. He not only undertook at his Baptism *to fulfil all righteousness*, but on the Cross accomplished what he had undertaken: In Token whereof, when all was finished, *Blood and Water* came out of his Side. *And it is the Spirit who likewise testifieth*—Of *Jesus Christ*, namely by *Moses* and all the Prophets, by *John* the Baptist, by all the Apostles, and in all the Writings of the New Testament. And against his Testimony there can be no Exception, *because the Spirit is truth*—The very GOD of Truth.

V. 7. What *Bengelius* has advanced both concerning the Transposition of these two Verses, and the Authority of the controverted Verse, partly in his *Gnomon*, and partly in his *Apparatus Criticus*, will abundantly satisfy any impartial Person. *For there are three that testify*—Literally, *testifying or bearing witness*—The Participle is put for the Noun *witnesses*, to intimate, That the Act of testifying, and the Effect of it are continually present. Properly, Persons only can testify: And that *three* are described *testifying on earth*, as if they were Persons, is elegantly subservient to the *three Persons testifying in heaven, the Spirit*—In the Word, confirmed by Miracles, *the water*—Of Baptism, wherein we are dedicated to the Son, (with the Father and Spirit) typifying his spotless Purity, and the inward purifying of our Nature, *and the blood*—Represented in the LORD's Supper, and applied to the Consciences of Believers. *And these three harmoniously agree in one*—In bearing the same Testimony, That *Jesus Christ* is the divine, the compleat, the only *Saviour of the world*.

V. 8. *And there are three that testify in heaven*—The Testimony of the Spirit, the Water, and the Blood, is by an eminent Gradation corroborated by Three, who give a still greater Testimony, *the Father*—Who clearly testified of the Son, both at his Baptism, and at his Transfiguration, *the Word*—Who testified of himself, on many Occasions, while he was on Earth: And again, with still greater Solemnity, after his Ascension into Heaven: (*Rev. i. 5. xix. 13.*) *And the Spirit*—Whose Testimony was added, chiefly after his Glorification, (*ch. ii. 27. John xv. 26. Acts v. 32. Rom. viii. 16.*) *And these three are one*—Even as those two, *the Father and the Son are one*, (*John x. 30.*) Nothing can separate the Spirit from the Father and the Son. If He were not one with the Father and the Son, the Apostle ought to have said, *The Father and the Word* (who are one) *and the Spirit are two*. But this is contrary to the whole Tenor of Revelation. It remains, that these three are one. They are one in Essence, in Knowledge, in Will, and in their Testimony.

It is observable, the Three in the one Verse are opposed not conjointly, but severally to the Three in the other: As if he had said, not only the Spirit testifies, but also the Father; (*John v. 37.*) Not only the Water, but also the Word: (*John iii. 11. x. 41.*) Not only the Blood, but also the Holy Ghost. (*John xv. 26, &c.*) It must now appear to every reasonable Man, how absolutely necessary the Eight Verse is, St. John could not think of the Testimony of the Spirit, and Water, and Blood, and subjoin *The testimony of God is greater*, without thinking also of the Testimony of the Son and Holy Ghost, yea and mentioning it in so solemn an Enumeration. Nor can any possible Reason be devised, why without *Three testifying in heaven*, he should enumerate *Three*, and no more *who testify on earth*—The Testimony of All is given *on earth*, not *in heaven*, but they who testify are part on Earth, part in Heaven; the Witnesses who are on Earth testify chiefly concerning his Abode on Earth, though not excluding his State of Exaltation. The Witnesses who are in Heaven testify chiefly concerning his Glory at God's Right Hand, tho' not excluding his State of Humiliation.

The

- the Father, the Word, and the Holy Ghost, and these three are one.
- 9 If we receive the testimony of men, the testimony of God is greater; and this is the testimony of God, which he hath testified of his Son.
- 10 He that believeth on the Son of God, hath the testimony in himself. He that believeth not God, hath made him a liar, because he believeth
- 11 not the testimony which he hath testified of his Son. And this is the testimony, that God hath given us eternal life, and this life is in his Son.
- 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.
- 13 These things have I written to you that believe on the name of the Son of God, that ye may know ye have eternal life, and that ye may
- 14 believe on the Son of God. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us.
- 15 And if we know that he heareth us, whatsoever we ask, we know that
- 16 we have the petitions which we have asked of him. If any one see his brother sin a sin *which is* not unto death, let him ask, and he will give him life for them that sin not unto death. There is a sin unto death:

The Seventh Verse therefore, with the Sixth, contains a Recapitulation of the whole Œconomy of *Christ*, from his Baptism to Pentecost: The Eighth, the Sum of the divine Œconomy, from the Time of his Exaltation.

Hence it farther appears, That this Position of the Seventh and Eighth Verses, which places those who testify *on earth*, before those who testify *in heaven*, is abundantly preferable to the other, and affords a Gradation admirably suited to the Subject.

V. 9. *If we receive the testimony of men*—As we do continually, and must do in a thousand Instances, *the testimony of God is greater*—Of higher Authority and much more worthy to be received: Namely, *this very testimony*, which God the Father, together with the Word and the Spirit, *hath testified of the Son*, as the Saviour of the World.

V. 10. *He that believeth on the Son of God, hath the testimony*—The clear Evidence of this, *in himself: he that believeth not God*, in this, *hath made him a liar*, because he supposes that to be false which God has expressly testified.

V. 11. *And this is the Sum of that testimony*, that God hath given us a Title to, and the real Beginning of, *eternal life*: And that this is purchased by, and treasured up in, *his Son*, who has all the Springs and the Fulness of it in himself, to communicate to his Body the Church, first in Grace, and then in Glory.

V. 12. It plainly follows, *He that hath the Son*—Living and reigning in him by Faith, *hath this life*: *He that hath not the Son of God hath not this life*—Hath no Part or Lot therein. In the former Clause the Apostle says simply *the Son*; because Believers know him: In the latter, *The Son of God*, that Unbelievers may know how great a Blessing they fall short of.

V. 13. *These things have I written*—In the Introduction (ch. i. 4.) he said, *I write*; now, in the Close, *I have written*; that ye may know—With a fuller and stronger Assurance, *that ye have eternal life; and that ye may believe*—May not only continue, but increase, in that Faith.

V. 14. *And we*—Who believe, *have this farther confidence in him, that he heareth*—That is, favourably regards, whatever Prayer we offer in Faith, according to his revealed will.

V. 15. *We have*—Faith anticipates the Blessings, *the petitions which we asked of him*—Even before the Event. And when the Event comes, *we know* it comes in answer to our Prayer.

V. 16. This extends to Things of the greatest Importance. *If any one see his brother*—That is, any Man, *sin a sin which is not unto death*—That is, any Sin, but total Apostasy from both the Power and the Form of Godliness, *let him ask, and God will give him life*—Pardon and Spiritual Life, for that Sinner.

17 I do not say that he shall pray for that. All unrighteousness is sin: but
 18 there is a sin not unto death. We know that whosoever is born of
 19 God sinneth not; but he that is born of God keepeth himself, and the
 wicked one toucheth him not. We know, that we are of God, and
 20 the whole world lieth in the wicked one. But we know that the Son
 of God is come; and he hath given us an understanding that we may
 know the true one; and we are in the true one, *even* in his Son Jesus
 21 Christ; this is the true God and eternal life. Beloved children, keep
 yourselves from idols. Amen.

There is a sin unto death; I do not say, that he shall pray for that—That is, let him not pray for it. A sin unto death may likewise mean, one which God has determined to punish with Death.

V. 17. *All Deviation from perfect Holiness is Sin: but all Sin is not unpardonable.*

V. 18. Yet this gives us no Encouragement to sin. On the contrary, it is an indisputable Truth, *He that is born of God—That sees and loves God, sinneth not—So long as that loving Faith abides in him. He neither speaks nor does any thing which God hath forbidden. He keepeth himself—Watching unto Prayer: and—While he does this, the wicked one toucheth him not—So as to hurt him.*

V. 10. *We know that we are children of God—By the Witness and the Fruits of his Spirit: (ch. iii. 24.) But the whole world—All who have not his Spirit, not only is touched by him, but by Idolatry, Fraud, Violence, Lasciviousness, Impiety, all Manner of Wickedness: lieth in the wicked one—Void of Life, void of Sense.*

In this short Expression the horrible State of the World is painted in the most lively Colours: A Comment on which we have in the Actions, Conversations, Contracts, Quarrels, and Friendships of worldly Men.

V. 20. *And we know—By all these infallible Proofs, that the Son of God is come—Into the World. And he hath given us a spiritual understanding, that we may know him, the true one, the faithful and true witness: and we are in the true one—As Branches in the Vine, even in Jesus Christ, the eternal Son of God. This Jesus is the only living and true God, together with the Father and the Spirit, and the original Fountain of eternal life. So the Beginning and End of the Epistle agree.*

V. 21. *Keep yourselves from Idols—From all Worship of false Gods, from all Worship of Images or of any Creature, and from every inward Idol; from loving, desiring, fearing any thing more than God. Seek all Help and Defence from Evil, all Happiness in the true God alone.*

N O T E S

On the Second Epistle of ST. JOHN.

1 **T**HE elder unto the elect Kuria and her children, whom I love in
 the truth, and not I only, but likewise all who know the truth,
 2 For the truth's sake, which abideth in us, and shall be with us for ever.

The Parts of this Epistle (written to some Christian Matron and her religious Children) are Three:

I. The Inscription, ver. 1—3.

II. An Exhortation to persevere in true Faith and Love, ver. 4—11.

III. The Conclusion, ver. 12, 13.

V. 1. *The elder—An Appellation suited to a familiar Letter, but upon a weighty Subject,*

to the elect—That is, Christian. Kuria is undoubtedly a proper Name, both here and in v. 5. For it was not then usual to apply the Title of Lady to any but the Roman Empress, neither would such a Manner of speaking have been suitable to the Simplicity and Dignity of the Apostle; whom—Both her and her Children, I love in the truth—With unfeigned and holy Love.

V. 2. *For the truth's sake, which abideth in us*
 —As

- 3 Grace be with you, mercy *and* peace from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
- 4 I rejoiced greatly that I found of thy children walking in the truth, as
 5 we received commandment from the Father. And now I beseech thee, Kuria, (not as writing a new commandment to thee, but that which we
 6 had from the beginning) that we may love one another. And this is love, that we walk after his commandments. This is the command-
 7 ment as ye have heard from the beginning, that ye may walk in it. For many seducers are entered into the world, who confess not Jesus Christ
 8 that came in the flesh. This is the seducer and the antichrist. Look to yourselves, that we lose not the things we have wrought, but receive a
 9 full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath
 10 both the Father and the Son. If any come to you, and bring not this doctrine, receive him not into your house, neither bid him God speed.
 11 For he that biddeth him God speed, is partaker of his evil deeds.
- 12 Having many things to write to you, I was not minded *to write* with paper and ink: but I trust to come to you and speak face to face, that
 13 our joy may be full. The children of thy elect sister salute thee. Amen.

—As a living Principle of Faith and Holiness.

V. 3. *Grace* takes away Guilt: *Mercy*, Misery: *Peace* implies the abiding in Grace and Mercy. It includes the Testimony of God's Spirit, both that we are his Children, and that all our Ways are acceptable to him. This is the very Foretaste of Heaven itself, where it is perfected: *in truth and love*—Or, *Faith and Love*, as St. Paul speaks. *Faith and Truth* are synonymous Terms.

V. 4. *I found of thy children*—Probably in their Aunt's House, (ver. 13.) *walking in the truth*—In Faith and Love.

V. 5. *That which we had from the beginning*—Of our LORD's Ministry. Indeed it was in some Sense, from the Beginning of the World: *that we may love one another*—More abundantly.

V. 6. *And this is the Proof of true love*, Universal Obedience, built on the Love of God: *This*—Love, *is the great commandment which ye have heard from the beginning* of our Preaching.

V. 7. Carefully keep what ye have heard from the Beginning, *for many seducers are entered into the world, who confess not Jesus Christ that came in the flesh*—Who disbelieve either his Prophetic, or Priestly, or Kingly Office. Whosoever does *this*, *is the seducer*—From God, and the Antichrist—Fighting against Christ.

V. 8. *That we lose not the things which we have wrought*—Which every Apostate does; *but receive a full reward*—Having fully employed all our Talents, to the Glory of Him that gave them. Here again the Apostle modestly transfers it to himself.

V. 9. Receive this as a certain Rule. *Whosoever transgresseth*—Any Law of GOD, or of Christ, *hath not God*—For his Father and his GOD. *He that abideth in the doctrine of Christ*—Believing and obeying it, *he hath both the Father and the Son*—For his GOD.

V. 10. *If any come to you*—Either as a Teacher or a Brother, *and bring not this doctrine*—That is, advance any thing contrary to it, *receive him not into your house*—As either a Teacher or a Brother; *neither bid him God speed*—Give him no Encouragement therein.

V. 11. *For he that biddeth him God speed*—That gives him any Encouragement, *is accessory to his evil deeds*.

V. 12. *Having many things to write, I was not minded to write now*—Only of these; which were then peculiarly needful.

V. 14. *The children of thy elect, or Christian sister*—Absent, if not dead, when the Apostle wrote this.

NOTES

N O T E S

O N

The Third Epistle of ST. JOHN.

THE elder unto the beloved Caius, whom I truly love. Beloved,
I pray, that in every respect thou mayst prosper and be in
health, as thy soul prospereth. For I rejoiced greatly when the bre-
thren came, and testified of the truth that is in thee, as thou walkest
in the truth. I have no greater joy than this, to hear that my children
walk in the truth. Beloved, thou dost faithfully whatsoever thou dost
to the brethren and to strangers, Who have testified of thy love before
the church; whom if thou send forward on their journey after a godly
fort, thou shalt do well. For they went forth for his sake, taking no-
thing of the Gentiles. We ought therefore to receive such, that we
may be fellow-helpers to the truth. I wrote to the church; but
Diotrephes, who loveth to have the pre-eminence among them, receiv-
eth us not. Wherefore if I come I will remember his wicked deeds

The Third Epistle has likewise Three Parts:

- | | |
|--|-------|
| I. The Inscription, | 1, 2 |
| II. The Commendation of <i>Caius</i> , | 2—8 |
| with a Caution against <i>Diotrephes</i> , | 9—11 |
| and a Recommendation of <i>Deme-</i> | |
| <tr><i>trius</i>,</tr> | 12 |
| | |
| III. The Conclusion, | 13—15 |

V. 1. *Caius* was probably that *Caius* of *Corinth*, whom *St. Paul* mentions *Rom. xvi. 23*. If so, either he was removed from *Achaia* in *Asia*, or *St. John* sent this Letter to *Corinth*.

V. 3. *For*—I know thou usest all thy Talents to his Glory: *the truth that is in thee*—The true Faith and Love.

V. 4. *I have no greater joy than this*—Such is the Spirit of every true Christian Pastor: *to hear that my children walk in the truth*—*Caius* probably was converted by *St. Paul*. Therefore when *St. John* speaks of him, with other Believers, as his Children, it may be considered as the tender Stile of paternal

Love, whoever were the Instruments of their Conversion. And his using this Appellation, when writing under the Character of *the Elder*, has its peculiar Beauty.

V. 5. *Faithfully*—Uprightly and sincerely.

V. 6. *Who have testified of thy love before the church*—The Congregation with whom I now reside: *whom if thou send forward on their journey*—Supplied with what is needful: *thou shalt do well*—How tenderly does the Apostle enjoin this?

V. 7. *They went forth*—To preach the Gospel.

V. 8. *To receive*—With all Kindness, *the truth*—Which they preach.

V. 9. *I wrote to the church*—Probably the same whence they went forth: *but Diotrephes*—Perhaps the Pastor of it: *who loveth to have the pre-eminence among them*—To govern all Things according to his own Will: *receiveth us not*—Neither them nor me. So did the Mystery of Iniquity already work!

V. 10. *He prateth against us*—Both them and

which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth
 11 them that would, and casteth them out of the church. ' Beloved, follow not that which is evil, but that which is good. He that is a doer of
 12 good is of God; he that is a doer of evil, hath not seen God. Demetrius hath a good testimony from all men, and from the truth itself: yea, we also bear testimony, and ye know that our testimony is true.

13 I had many things to write; but I will not write to thee with ink
 14 and pen. But I trust to see thee shortly, and we shall speak face to face. Peace *be* to thee. Our friends salute thee. Salute the friends by name.

and me, thereby endeavouring to excuse himself.

V. 11. *Follow not that which is evil*—In *Diotrephes*, but that which is good—In *Demetrius*. *He hath not seen God*—Is a Stranger to Him.

V. 12. *And from the truth itself*—That is, what they testify is the very Truth. *Yea, we*

also bear testimony—I and they that are with me.

V. 14. *Salute the friends by name*—That is, in the same Manner as if I had named them one by one. The Word *Friend* does not often occur in the New Testament, being swallowed up in the more endearing one of *Brother*.

N O T E S

ON

The Epistle General of ST. JUDE.

This Epistle has Three Parts:

I. The Inscription,	1, 2	3. Warns the Believers,	17—19
II. The Treatise, in which		4. Confirms them,	20, 21
1. He exhorts them to contend for the Faith,	3	5. Instructs them in their Duty to others,	22, 23
2. Describes the Punishment and the Manners of its Adversaries,	4—16	III. The Conclusion,	24, 25

This Epistle greatly resembles the Second of *St. Peter*, which *St. Jude* seems to have had in View while he wrote. That was written but a very little before his Death; and hence we may gather, that *St. Jude* lived some Time after it, and saw that grievous Declension in the Church, which *St. Peter* had foretold. But he passes over some Things mentioned by *St. Peter*, repeats some, in different Expressions, and with a different View, and adds others; clearly evidencing thereby the Wisdom of God which rested upon him. Thus *St. Peter* cites and confirms *St. Paul's* Writings, and is himself cited and confirmed by *St. Jude*.

ST. JUDE.

S T. J U D E.

- 1 **J**UDE, a servant of Jesus Christ, and brother of James, to them
 that are beloved of God the Father, and preserved through Jesus
 2 Christ, and called, Mercy unto you, and peace, and love be multiplied.
 3 Beloved, when I gave all diligence to write to you of the common
 salvation, it was needful for me to write to you and exhort you, to con-
 tend earnestly for the faith which was once delivered to the saints.
 4 For there are certain men crept in unawares, who were of old described
 before with regard to this condemnation, ungodly men, turning the
 grace of our God into lasciviousness, and denying our only Master and
 5 Lord, Jesus Christ. I am therefore willing to remind you, you who once
 knew this, that the Lord, having saved the people out of the land of
 6 Egypt, afterward destroyed them that believed not. And the * angels,

V. 1. *Jude, a servant of Jesus Christ*—The highest Glory which any, either Angel or Man, can aspire to. The Word *Servant*, under the Old Covenant, was adapted to the Spirit of Fear and Bondage that clave to that Dispensation. But when the Time appointed of the Father was come, for the sending of his Son to redeem them that were under the Law, the Word *Servant* (used by the Apostles concerning themselves and all the Children of God) signified one that having the Spirit of Adoption is made free by the Son of God. His being a *Servant* is the Fruit and Perfection of his being a Son. And whenever the Throne of God and of the Lamb shall be in the *New Jerusalem*, then will it be indeed that *his Servants shall serve him*, Rev. xxii. *The brother of James*—St. James was the more eminent, usually stiled, *The brother of the Lord: to them that are beloved*—The Conclusion, ver. 21. exactly answers the Introduction: *and preserved thro' Jesus Christ*—So both the Spring and the Accomplishment of Salvation are pointed out. This is premised, lest any of them should be discouraged, by the terrible Things which are afterwards mentioned: *and called*—To receive the whole Blessing of God, in Time and Eternity.

V. 3. *When I gave all diligence to write to you of the common salvation*—Designed for all, and enjoyed by all Believers. Here the De-

sign of the Epistle is expressed; the End of which exactly answers the Beginning: *it was needful to exhort you to contend earnestly*—Yet humbly, meekly, and lovingly; otherwise your Contention will only hurt your Cause, if not destroy your Soul: *for the faith*—All the Fundamental Truths, *once delivered*—By God, to remain unvaried for ever.

V. 4. *There are certain men crept in, who were of old described before*—Even as early as *Enoch*; of whom it was foretold, that by their wilful Sins they would incur *this condemnation: turning the grace of God*—Revealed in the Gospel: *into lasciviousness*—Into an Occasion of more abandoned Wickedness.

V. 3. *He afterward destroyed*—The far greater Part of that very people whom He had once saved. Let none therefore presume upon past Mercies, as if he were now out of Danger.

V. 6. *And the angels, who kept not their first dignity*—Once assigned them under the Son of God, but voluntarily left their own habitation—Then properly *their own*, by the free Gift of God: *he reserved*—Delivered to be kept: *in everlasting chains under darkness*—O how unlike *their own Habitation*! When these fallen Angels came out of the Hands of God they were holy (else God made that which was evil) and being holy, they were beloved of God: (else He hated the Image of his own

who kept not their first dignity, but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of the great
 7 day. Even as Sodom and Gomorrah and the cities about them, which in the same manner with these gave themselves over to fornication, and went after strange flesh, are set forth for an example, suffering the ven-
 8 geance of eternal fire. In like manner these dreamers also defile the
 9 flesh, * despise authority, rail at dignities. Yet Michael the archangel, when contending with the devil, he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said, The
 10 Lord rebuke thee. But these rail at all things which they know not: and all the things which they know naturally, as the brute beasts, in
 11 these they are defiled. Woe to them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.

spotless Purity.) But now He loves them no more; they are doomed to endless Destruction: (for if He loved them still, He would love what is sinful) and both his former Love, and his present righteous and eternal Displeasure towards the same Work of his own Hands, are *because He changeth not*: Because He invariably loveth Righteousness, and hateth Iniquity.

V. 7. *The cities who gave themselves over to fornication*—The Word here means, *unnatural Lusts*: are set forth as an example, suffering the vengeance of eternal fire—That is, the Vengeance which they suffered is an Example or a Type of eternal Fire.

V. 8. *In like manner these dreamers*—Sleeping and dreaming all their Lives, *despise authority*—Those that are invested with it by Christ, and made by Him the Overseers of his Flock: *Rail at dignities*—The Apostle does not seem to speak of *worldly dignities*. These they had in admiration for advantage; (ver. 16.) but those holy Men, who for the Purity of their Lives, the Soundness of their Doctrine, and the Greatness of their Labours in the Work of the Ministry, were truly honourable before God and all good Men; and who were grossly vilified by those who turned the Grace of God into Lasciviousness. Probably they were the impure Followers of Simon Magus, the same with the Gnostics and Nicolaitans, Rev. ii. 15.

V. 9. *Yet Michael*—It does not appear, whether St. Jude learned this by any Reve-

lation, or from antient Tradition. It suffices, that these Things were not only true, but acknowledged as such by them to whom he wrote: *the archangel*—This Word occurs but once more in the Sacred Writings, 1 Thess. iv. 16. So that whether there be one Archangel only, or more, it is not possible for us to define: *when he disputed with the devil*—At what Time we know not: *concerning the body of Moses*—Possibly the Devil would have discovered the Place where it was buried, which God for wise Reasons had concealed: *durst not bring even against him a railing accusation*—Tho' so far beneath him in every Respect: but simply said, (so great was his Modesty!) *The Lord rebuke thee*—I leave thee to the Judge of All.

V. 10. *But these*—Without all Shame: *rail at the things of God, which they know not*—Neither can know, having no spiritual Senses: *and the natural things, which they know*—By their natural Senses, they abuse into Occasions of Sin.

V. 11. *Woe unto them*—Of all the Apostles St. Jude alone, and that in this single Place denounces a Woe. St. Peter, to the same Effect, pronounces them *curled children*: *for they have gone in the way of Cain*—The Murderer, and ran greedily (literally, have been poured out, like a Torrent without Banks) *after the error of Balaam*—The covetous false Prophet: *and perished in the gainsaying of Korah*—Vengeance has overtaken them as it did

* 2 Pet. ii. 10.

- 12 These are spots in your feasts of love, while they banquet with
 you feeding themselves without fear: clouds without water, driven
 about of winds; trees without leaves, without fruit, twice dead,
 13 plucked up by the roots; Raging waves of the sea, foaming out their
 own shame; wandering stars, for whom is reserved the blackness of
 14 darkness for ever. And of these also, Enoch, the seventh from Adam,
 prophesied, saying, Behold the Lord cometh with ten thousands of his
 15 holy ones, To execute judgment upon all, and to convict all the un-
 godly of them of all their ungodly deeds, which they have impiously
 committed, and of all the grievous things which ungodly finners have
 spoken against him.
- 16 These are murmurers, complainers, walking after their own desires,
 and their mouth speaketh great swelling things, having mens persons
 17 in admiration for the sake of gain. But ye, beloved, remember the words
 which were spoken before by the apostles of our Lord Jesus Christ.
 18 For they told you, In the last time there will be mockers, walking after
 their own ungodly desires.
- 19 These are they who separate themselves, sensual, not having the

Korah, rising up against those whom God had sent.

V. 12. *These are spots*—Blemishes, in your feasts of love—Antiently observed in all the Churches, feeding themselves without fear—Without any Fear of God, or Jealousy over themselves, twice dead—In Sin, first by Nature, and afterwards by Apostasy, plucked up by the roots—And so incapable of ever reviving.

V. 13. *Wandering stars*—Literally, Planets—Which shine for a Time, but have no Light in themselves, and will soon be cast into utter Darkness. Thus the Apostle illustrates their desperate Wickedness, by Comparisons drawn from the Air, Earth, Sea, and Heavens.

V. 14. *And of these also*—As well as the Antediluvian Sinners, Enoch—So early was the Prophecy referred to ver. 4. the seventh from Adam—There were only five of the Fathers between Adam and Enoch. (1 Chron. i. 1.) The first Coming of Christ was revealed to Adam; his second, glorious Coming to Enoch; and the seventh from Adam foretold the Things which will conclude the Seventh Age of the World. St. Jude might know this either from some antient Book, or Tradition, or immediate Revelation. Behold! As if it were already done, the Lord cometh!

V. 15. *To execute judgment*—Enoch herein looked beyond the Flood, upon all—Sinners, in general, and to convict all the ungodly of them—In particular, of all the grievous things which ungodly sinners (a sinner is bad: but the ungodly, who sin without Fear, are worse) have spoken against him, (ver. 8, 10.) tho' they might not think, all those Speeches were against him.

V. 16. *These are murmurers*—Against Men, complainers—(Literally, complainers of their fate) against God, walking with regard to themselves, after their own foolish and mischievous desires, having mens persons in admiration for the sake of gain—Admiring and commending them only for what they can get.

V. 17. *By the apostles*—He does not exempt himself from the Number of Apostles. For in the next Verse he says, They told you, not us.

V. 19. *These are they who separate themselves, sensual, not having the Spirit*—Having natural Senses and Understanding only, not the Spirit of God: Otherwise they could not separate. For that it is a Sin, and a very heinous one, to separate from the Church, is out of all Question. But then it should be observed, 1. That by the Church is meant, a Body of living Christians, who are an habitation of God through the Spirit: 2. That by separating is understood, Renouncing

20 Spirit. But ye, beloved, building yourselves up in your most holy
 21 faith, praying thro' the Holy Spirit. Keep yourselves in the love of
 God, looking for the mercy of our Lord Jesus Christ unto eternal life.
 22 And some, that are wavering, convince; Some save, snatching *them*
 23 out of the fire; on others have compassion with fear, hating even the
 garment spotted by the flesh.
 24. Now to Him *who is* able to keep them from falling, and to present
 25 *you* faultless in the presence of his glory with exceeding joy, To the
 only God, our Saviour, *be* glory, and majesty, might and authority,
 both now and to all ages. Amen.

Renouncing all religious Intercourse with them; no longer joining with them in solemn Prayer, or the other Public Offices of Religion: and 3. That we have no more Authority from Scripture, to call even this, *Schism*, than to call it *Murder*.

V. 20. *But ye, beloved*—Not separating, but *building yourselves up in your most holy faith*—Than which none can be more holy in itself, or more conducive to the most refined and exalted Holiness: *praying through the Holy Spirit*—Who alone is able to build you up, as He alone laid the Foundation. In this and the following Verse St. *Jude* mentions the Father, Son, and Spirit, together with Faith, Love, and Hope.

V. 21. By these Means, thro' his Grace, *keep yourselves in the love of God*, and in the confident Expectation of that *eternal life*, which is purchased for you, and conferred upon you, thro' the mere *mercy of our Lord Jesus Christ*.

V. 22. Mean time watch over others, as well as yourselves, and give them such Help, as their various Needs require. For Instance, 1. *Some, that are wavering* in Judgment, staggered by others or by their own evil Reasoning, endeavour more deeply to *convince* of the whole Truth as it is in *Jesus*. 2. *Some snatch* with a swift and strong Hand, *out of the fire* of Sin and Temptation. 3. *On others shew compassion* in a milder and gentler Way; tho' still *with a jealous fear*, lest yourselves, be infected with the Disease you endeavour to cure. See therefore, that while ye love the Sinners, ye retain the utmost Abhorrence of their Sins, and of any the least Degree of, or approach to, them.

V. 24. *Now to him*—GOD, *who alone is able to keep them from falling*—Into any of these Errors or Sins, *and to present you faultless in the presence of his glory*—That is, in his own Presence, when He shall be revealed in all his Glory.

N O T E S

O N

The REVELATION of JESUS CHRIST.

TIS scarce possible for any that either love or fear God, not to feel their Hearts extremely affected, in seriously reading either the Beginning, or the latter Part of the *Revelation*. These, 'tis evident, we cannot consider too much: but the intermediate Parts I did not study at all for many Years: As utterly despairing of understanding them, after
 4 R 2 the

the fruitless Attempts of so many wise and good Men; and perhaps I should have lived and died in this Sentiment, had I not seen the Works of the great *Bengelius*. But these revived my Hopes of understanding even the Prophecies of this Book: At least many of them in some good Degree; for perhaps some will not be opened but in Eternity. Let us however bless God for the Measure of Light we may enjoy, and improve it to his Glory.

The following Notes are mostly those of that excellent Man; a few of which are taken from his *Gnomon Novi Testamenti*, but far more from his *Ekklarte Offenbarung*, which is a full and regular Comment on the *Revelation*. Every Part of this I do not undertake to defend. But none should condemn him, without reading his Proofs at large. It did not suit my Design to insert these: they are above the Capacity of ordinary Readers. Nor had I Room to insert the entire Translation of a Book which contains near Twelve Hundred Pages.

All I can do is, partly to translate, partly abridge the most necessary of his Observations; allowing myself the Liberty to alter some of them, and to add a few Notes where he is not full. His Text, it may be observed, I have taken almost throughout, which I apprehend he has abundantly defended both in the *Gnomon* itself, and in his *Apparatus* and *Crisis in Apocalypsin*.

Yet I by no means pretend to understand, or explain all that is contained in this mysterious Book. I only offer what Help I can to the serious Enquirer, and shall rejoice if any be moved thereby, more carefully to read and more deeply to consider the Words of this Prophecy. Blessed is he that does this with a single Eye. His Labour shall not be in vain.

The REVELATION.

I. **T**HE Revelation of Jesus Christ, which God gave unto him, to shew his servants the things which must shortly come to pass: and he sent and signified *them* by his angel to his servant John,

V. I. *The Revelation*—Properly so called; for Things covered before, are here *revealed* or unveiled. No Prophecy in the Old Testament has this Title: It was reserved for This alone in the New. It is as it were a Manifesto, wherein the Heir of all Things declares, That all Power is given Him in Heaven and Earth, and that He will in the End gloriously exercise that Power, maugre all the Opposition of all his Enemies. *Of Jesus Christ*—Not, of *John the Divine*, a Title added in later Ages. Certain it is, that Appellation, *the Divine*, was not brought into the Church, much less was it affixed to *John* the Apostle, till long after the Apostolic Age. It was St. *John* indeed who wrote this Book: but the Author of it is *Jesus Christ*. *Which God gave unto him*—According to his holy, glorified Humanity, as the Great Prophet of the Church. God gave the *Revelation* to *Jesus Christ*, *Jesus Christ* made it known to his Servants. *To shew*—This Word recurs, ch. xxii. 6. And in many Places the Parts of this Book refer to each other. Indeed the whole Structure of it breathes the Art of God, comprizing in the most finish-

ed Compendium, Things to come, many, various; near, intermediate, remote; the greatest, the least; terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite; relative to each other at a small, at a great Distance; and therefore sometimes as it were disappearing, broken off, suspended, and afterwards unexpectedly and most seasonably appearing again. In all its Parts it has an admirable Variety, with the most exact Harmony, beautifully illustrated by those very Digressions which seem to interrupt it. In this Manner does it display the manifold Wisdom of God shining in the Economy of the Church thro' so many Ages. *His servants*—Much is comprehended in this Appellation. 'Tis a great Thing to be a Servant of *Jesus Christ*. This Book is dedicated particularly to the Servants of *Christ* in the seven Churches in *Asia*: But not exclusive of all his other Servants, in all Nations and Ages. It is one single Revelation, and yet sufficient for them all, from the Time it was written to the End of the World. Serve thou the LORD *Jesus Christ* in Truth. So shalt thou learn

- 2 Who hath testified the Word of God and the testimony of Jesus
 3 Christ, all things which he saw. Happy is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein: for the time is near.

learn his Secret in this Book. Yea, and thou shalt feel in thy Heart, whether this Book be divine or not. *The things which must shortly come to pass*—The Things contained in this Prophecy did begin to be accomplished shortly after it was given; and the whole might be said to *come to pass shortly*, in the same Sense as St. Peter says, *The end of all things is at hand*; and our LORD himself, *Behold I come quickly*. There is in this Book a rich Treasure of all the Doctrines pertaining to Faith and Holiness. But these are also delivered in other Parts of Holy Writ; so that *the Revelation* need not to have been given for the Sake of these. The peculiar Design of this is, *To shew the things which must come to pass*. And this we are especially to have before our Eyes, whenever we read or hear it.

It is said afterward, *Write what thou seest*: and again, *Write what thou hast seen, and what is, and what shall be hereafter*: But here where the Scope of the Book is shewn, it is only said, *the things which must come to pass*. Accordingly, the *shewing things to come*, is the great Point in View throughout the whole. And St. John writes *what he has seen*, and *what is*, only as it has an Influence on, or gives Light to, *what shall be*. And he—Jesus Christ, *sent and signified them*, shewed them by Signs or Emblems (so the Greek Word properly means) by his angel—Peculiarly called in the Sequel, *The angel of God*, and particularly mentioned, ch. xvii. 1. xxi. 9. xxii. 6, 16. *To his servant John*—A Title given to no other single Person throughout the Book.

V. 2. *Who hath testified*—In the following Book, *the word of God*—Given directly by God, and *the testimony of Jesus*—Which he hath left us, as the faithful and true Witness, *all things which he saw*—In such a Manner as was a full Confirmation of the Divine Original of this Book.

V. 3. *Happy is he that readeth, and they that bear the words of this prophecy*—Some have miserably handled this Book. Hence others are afraid to touch it. And while they desire to know all Things else, reject only the Knowledge of those which God hath shewn. They

enquire after any thing rather than this: as if it were written, *Happy is he that doth not read this Prophecy*. Nay, but *happy is he that readeth, and they that bear and keep the words thereof*: Especially at this Time, when so considerable a Part of them is on the Point of being fulfilled.

Nor are Helps wanting whereby any sincere and diligent Enquirer may understand what he reads therein. The Book itself is written in the most accurate Manner possible: It distinguishes the several Things whereof it treats by seven Epistles, seven Seals, seven Trumpets, seven Phials; each of which Sevens is divided into Four and Three. Many Things the Book itself explains, as the seven Stars; the seven Candlesticks; the Lamb, his seven Horns and seven Eyes; the Incense; the Dragon; the Heads and Horns of the Beast; the fine Linen; the Testimony of Jesus. And much Light arises from comparing it with the antient Prophecies, and the Predictions in the other Books of the New Testament.

In this Book our LORD has comprized what was wanting in those Prophecies, touching the Time which followed his Ascension, and the End of the Jewish Polity. Accordingly it reaches from the Old Jerusalem to the New, reducing all Things into one Sum in the exactest Order, and with a near Resemblance to the antient Prophets. The Introduction and Conclusion agree with Daniel; the Description of the Man-Child and the Promises to Sion with Isaiah; the Judgment of Babylon, with Jeremiah: Again, the Determination of Times with Daniel: the Architecture of the Holy City, with Ezekiel; the Emblems of the Horses, Candlesticks, &c. with Zechariah. Many Things largely described by the Prophets are here summarily repeated; and frequently in the same Words. To them we may then usefully have Recourse. Yet the Revelation suffices for the explaining itself, even if we do not yet understand those Prophecies; yea, it casts much Light upon them. Frequently likewise, where there is a Resemblance between them, there is a Difference also; *the Revelation* as it were taking a Stock from one of the old Pro-

4 John to the seven churches which are in Asia; Grace *be* unto you, and peace from him who is, and who was, and who cometh, and from

Prophets, and inserting a new Graft into it. Thus *Zechariah* speaks of two Olive-trees. And so does *St. John*; but with a different Meaning. *Daniel* has a Beast with ten Horns. So has *St. John*; but not with quite the same Signification. And here the Difference of Words, Emblems, Things, Times ought studiously to be observed.

Our LORD foretold many Things before his Passion; but not all Things: For it was not yet seasonable. Many Things likewise his Spirit foretold in the Writings of the Apostles, so far as the Necessities of those Times required, now he comprizes them all in one short Book; therein presupposing all the other Prophecies, and at the same Time, explaining, continuing, and perfecting them in one Thread. It is right therefore to compare them; but not to measure the Fulness of these by the Scantiness of those preceding.

Christ, when on Earth, foretold what would come to pass in a short Time; adding a brief Description of the last Things. Here he foretells the intermediate Things; so that both put together, constitute one compleat Chain of Prophecy. This Book is therefore not only the Sum, and the Key of all the Prophecies which preceded, but likewise a Supplement to all; the Seals being closed before. Of consequence it contains many Particulars, not revealed in any other Part of Scripture. They have therefore little Gratitude to GOD for such a Revelation, reserved for the Exaltation of *Christ*, who boldly reject whatever they find here, which was not revealed, or not so clearly in other Parts of Scripture. *He that readeth and they that hear*—*St. John* probably sent this Book by a single Person into *Asia*, who read it in the Churches, while many heard. But this likewise in a secondary Sense refers to all that shall duly read or hear it in all Ages. *The words of this prophecy*—It is a revelation with regard to *Christ* who gives it, a prophecy with regard to *John* who delivers it to the Churches. *And keep the things which are written therein*—In such a Manner as the Nature of them requires; namely, with Repentance, Faith, Patience, Prayer, Obedience, Watchfulness, Constancy. It behoves every Christian, at all Opportunities to read what is written in the Oracles of GOD; and to read this precious Book in par-

ticular, frequently, reverently, and attentively. *For the time* of its Beginning to be accomplished, *is near*—Even when *St. John* wrote. How much nearer to us is even the full Accomplishment of this weighty Prophecy.

V. 4. *John*—The Dedication of this Book is contained in the 4th, 5th, and sixth Verses; But the whole *Revelation* is a Kind of Letter. *To the seven churches which are in Asia*—That Part of the Lesser *Asia*, which was then a Roman Province. There had been several other Churches planted here: but it seems these were now the most eminent. And it was among these that *St. John* had laboured most during his Abode in *Asia*. In these Cities there were many Jews. Such of them as believed in each were joined with the Gentile Believers in one Church. *Grace be unto you and peace*—The Favour of GOD with all temporal and eternal Blessings, *From him who is, and who was, and who cometh, or who is to come*—A wonderful Translation of the great Name JEHOVAH: *He was* of old, *he is now*; *he cometh*; that is, will be for ever. *And from the seven Spirits which are before the throne*—*Christ* is he who hath the seven Spirits of GOD. *The seven Lamps which burn before the throne are the seven Spirits of GOD. The Lamb hath seven horns and seven eyes, which are the seven Spirits of GOD.* Seven was a sacred Number in the Jewish Church. But it did not always imply a precise Number. It sometimes is to be taken figuratively, to denote Compleatness or Perfection. By these seven Spirits, not seven created Angels, but the Holy Ghost is to be understood: The Angels are never termed Spirits in this Book: And when all the Angels stand up, while the four living Creatures and the four and twenty Elders worship him that sitteth on the throne and the Lamb, the seven Spirits neither stand up nor worship. To these seven Spirits of GOD, the seven Churches, to whom the Spirit speaks so many Things, are subordinate: As are also their Angels, yea, and the seven Angels which stand before GOD. He is called *The seven Spirits*, not with regard to his Essence, which is one, but with regard to his manifold Operations.

V. 5. *And from Jesus Christ, the faithful witness, the first begotten from the dead, and the Prince of the kings of the earth*—Three glorious Appellations

- 5 the seven Spirits that are before the throne, And from Jesus Christ, the faithful witness, the first begotten from the dead, and the prince of
 6 the kings of the earth: To him that loved us, and hath washed us from our sins with his own blood, and hath made us kings and priests unto his God and Father, to him be the glory and the might for ever.
 7 Behold he cometh with clouds, and every eye shall see him, and they who have pierced him: and all the tribes of the earth shall wail because
 8 of him. Yea. Amen. I am the Alpha and the Omega, faith the Lord God, who is, and who was, and who cometh, the Almighty.

Appellations are here given him, and in their proper Order. He was *the faithful witness* of the whole Will of God before his Death, and in Death, and remains such in Glory. He rose *from the dead*, as the *first-fruits of them that slept*: And now hath all Power both in Heaven and Earth. He is here stiled a *Prince*. But by and by he bears his Title of *King*; yea, *King of Kings, and Lord of Lords*. This Phrase, *the kings of the earth* signifies their Power and Multitude, and also the Nature of their Kingdom. It became the Divine Majesty, to call them *Kings* with a Limitation; especially in this Manifesto from his Heavenly Kingdom. For no Creature, much less a sinful Man, can bear the Title of *King* in an absolute Sense before the Eyes of God.

V. 6. *To him that loved us, and—Out of that free, abundant Love, hath washed us from—The Guilt and Power of, our sins with his own blood; and hath made us kings—Partakers of his Present, and Heirs of his Eternal Kingdom, and priests unto his God and Father—To whom we continually offer ourselves, an holy living Sacrifice: To him be the glory—For his Love and Redemption; and the might—Whereby he governs all Things.*

V. 7. *Behold—In this and the next Verse is the Proposition, and the Summary of the whole Book. He cometh—Jesus Christ. Throughout this Book, whenever it is said, He cometh, it means his glorious Coming. The Preparation for this began at the Destruction of Jerusalem, and more particularly, at the Time of writing this Book, and goes on, without any Interruption, till that grand Event is accomplished. Therefore it is never said in this Book He will come, but He cometh. And yet it is not said, He cometh again. For when he came before it was not like himself, but in*

the form of a Servant. But his appearing in Glory is properly his Coming, namely in a Manner worthy of the Son of God. And every eye—Of the Jews in particular, shall see him—But with what different Emotions, according as they had received or rejected him! And they who have pierced him—They above all, who pierced his Hands, or Feet, or Side. Thomas saw the Print of these Wounds, even after his Resurrection. And the same undoubtedly will be seen by all, when he cometh in the Clouds of Heaven. And all the tribes of the earth—The Word Tribes in the Revelation always means the Israelites; but where no other Word, such as Nations or People, is joined with it, it implies likewise (as here) all the Rest of Mankind. Shall wail because of him—For Terror and Pain, if they did not wail before by true Repentance. Yea. Amen.—This refers to every eye shall see him. He that cometh, faith Yea; He that testifies it Amen. The Word translated Yea, is Greek, Amen, is Hebrew; for what is here spoken respects both Jew and Gentile.

V. 8. *I am the Alpha and the Omega, faith the Lord God—Alpha is the first, Omega the last Letter in the Greek Alphabet. Let his Enemies boast and rage ever so much in the intermediate Time, yet the LORD GOD is both the Alpha or Beginning and the Omega or End of all Things. God is the Beginning, as he is the Author and Creator of all Things, and as he proposes, declares, promises so great Things. He is the End, as he brings all the Things which are here revealed to a compleat and glorious Conclusion. Again, the beginning and end of a thing, is in Scripture stiled the whole Thing. Therefore God is the Alpha and the Omega, the Beginning and the End, that is, One who is all Things, and always the same.*

V. 9. I

9 I John, your brother and companion in the affliction, and in the kingdom, and patience of Jesus, was in the Island Patmos, for the word of
 10 God, and for the testimony of Jesus. I was in the Spirit on the Lord's
 11 day, and heard behind me a great voice as of a trumpet, Saying, what thou seest, write in a book and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to

V. 9. *I John*—The Instruction and Preparation of the Apostle for the Work are described from the 9th to the 20th Verse: *your brother*—In the common Faith: *and companion in the affliction*—For the same Persecution which carried him to *Patmos*, drove them into *Asia*. This Book peculiarly belongs to those who are under the Cross. It was given to a banished Man: and Men in Affliction, understand and relish it most. Accordingly it was little esteemed by the *Asiatic* Church, after the Time of *Constantine*; but highly valued by all the *African* Churches; as it has been since by all the persecuted Children of God. *In the affliction, and kingdom, and patience of Jesus*—The Kingdom stands in the midst. It is chiefly under various Afflictions that Faith obtains its Part in the Kingdom. And whosoever is a Partaker of this Kingdom, is not afraid to suffer for *Jesus*. 2 *Tim.* ii. 12. *I was in the island Patmos*—In the Reign of *Domitian* and of *Nerva*. And there he saw and wrote all that follows. It was a Place peculiarly proper for these Visions. He had over against him at a small Distance *Asia* and the seven Churches; going on Eastward, *Jerusalem* and the Land of *Canaan*, and beyond this, *Antioch*, yea the whole Continent of *Asia*. To the West, he had *Rome*, *Italy* and all *Europe*, swimming as it were in the Sea: To the South, *Alexandria* and the *Nile* with its Outlets, *Egypt* and all *Africa*: And to the North, what was afterwards called *Constantinople*, on the Straits between *Europe* and *Asia*. So he had all the three Parts of the World which were then known, with all Christendom as it were before his Eyes; a large Theatre, for all the various Scenes which were to pass before him. As if this Island had been made principally for this End, to serve as an Observatory for the Apostle. For preaching the word of God he was banished thither, and for the testimony of *Jesus*; for testifying that he is the *Christ*.

V. 10. *I was in the Spirit*—That is, in a Trance, a Prophetic Vision: So overwhelmed with the Power and filled with the Light of the

Holy Spirit, as to be insensible of outward Things, and wholly taken up with Spiritual and Divine. What follows is one single, connected Vision, which St. *John* saw in one Day: and therefore he that would understand it, should carry his Thought strait on through the whole without Interruption. The other Prophetic Books are Collections of distinct Prophecies, given upon various Occasions. But here is one single Treatise, whereof all the Parts exactly depend on each other. Chap. iv. 1. is connected with Chap. i. 19. And what is delivered in the 4th Chapter, goes on directly to the 22d. *On the Lord's day*—On this our LORD rose from the Dead. On this the Antients believed he will come to Judgment. It was therefore with the utmost Propriety, that St. *John* on this Day both saw and described his Coming. *And I heard behind me*—St. *John* had his Face to the East: Our LORD likewise in this Appearance, looked Eastward toward *Asia*, whither the Apostle was to write: *a great voice as of a trumpet*—Which was peculiarly proper to proclaim the Coming of the great King, and his Victory over all his Enemies.

V. 11. *Saying, what thou seest*—And hearest. He both saw and heard. This Command extends to the whole Book. All the Books of the New Testament were written by the Will of God; but none was so expressly commanded to be written: *in a book*—So all the *Revelation* is but one Book: Nor did the Letter to the Angel of each Church, belong to him or his Church only, but the whole Book was sent to them all: *to the churches*—Hereafter named; and thro' them, to all Churches, in all Ages and Nations. *To Ephesus*—Mr. *Thomas Smith*, who in the Year 1671 travelled through all these Cities, observes, that from *Ephesus* to *Smyrna* is forty-six English Miles, from *Smyrna* to *Pergamos*, sixty four, from *Pergamos* to *Thyatira* forty-eight, from *Thyatira* to *Sardis* thirty-three, from *Sardis* to *Philadelphia* twenty-seven, from *Philadelphia* to *Laodicea* about forty-two Miles.

V. 12. *And*

12 Philadelphia, and to Laodicea. And I turned to see the voice that spake with me; and being turned, I saw seven golden candlesticks,
 13 And in the midst of the seven candlesticks *one*, like a son of man, clothed with a garment down to the foot, and girt about at the breast
 14 with a golden girdle. His head and hair *were* white as white wool,
 15 as snow, and his eyes as a flame of fire, And his feet like fine brass, as if they burned in a furnace, and his voice as the voice of many waters.
 16 And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in
 17 his strength. And when I saw him, I fell at his feet as dead: and he laid his right-hand upon me, saying, Fear not, I am the First and

V. 12, 13. *And I turned to see the voice*—That is, to see him, whose Voice it was, *and being turned, I saw*—It seems the Vision presented itself gradually. First he heard a Voice, and upon looking behind he saw the *golden candlesticks*, and then, in the Midst of the Candlesticks, which were placed in a Circle, he saw *one like a Son of Man*—That is, in an human Form. As a Man likewise our Lord doubtless appears in Heaven: though not exactly in this symbolical Manner, wherein he presents himself as the Head of his Church. He next observed, that our LORD was *clothed with a garment down to the foot, and girt with a golden girdle*—Such the Jewish High-priests wore. But both of them are here Marks of Royal Dignity likewise, *girt about at the breast*—He that is on a Journey girds his Loins. Girding the Breast was an Emblem of solemn Rest. It seems that the Apostle having seen all this, looked up to behold the Face of our LORD; but was beat back by the Appearance of his *flaming eyes*, which occasioned his more particularly observing his Feet. Receiving Strength to raise his Eyes again, he saw the Stars in his Right-hand, and the Sword coming out of his Mouth: But upon beholding the Brightness of his glorious Countenance (which probably was much increased since the first Glance the Apostle had of it) he *fell at his feet as dead*. During the Time that St. John was discovering these several Particulars, our LORD seems to have been speaking. And doubtless even his *Voice*, at the very first, bespoke the GOD. Though not so insupportably as his glorious Appearance.

V. 14. *His head and his hair*—That is, the hair of his Head, not his whole Head, *were*

white as white wool—Like the Antient of Days, represented in *Daniel's Vision* (ch. vii. 9.) Wool is commonly supposed to be an Emblem of Eternity, *as snow*—Betokening his spotless Purity. *And his eyes as a flame of fire*—Piercing through all Things; a Token of his Omniscience.

V. 15. *And his feet like fine brass*—Denoting his Stability and Strength, *as if they burned in a furnace*—As if having been melted and refined, they were still red hot, *and his voice*—To the Comfort of his Friends, and the Terror of his Enemies, *as the voice of many waters*—Roaring aloud, and bearing down all before them.

V. 16. *And he had in his right-hand seven stars*—In Token of his Favour and powerful Protection. *And out of his mouth went a sharp, two-edged sword*—Signifying his Justice and righteous Anger, continually pointed against his Enemies as a Sword, *sharp*, to stab, *two-edged*, to hew. *And his countenance was as the sun shineth in his strength*—Without any Mist or Cloud.

V. 17. *And I fell at his feet as dead*—Human Nature not being able to sustain so glorious an Appearance. Thus was he prepared (like *Daniel* of old, whom he peculiarly resembles) for receiving so weighty a Prophecy. A great sinking of Nature usually precedes a large Communication of heavenly Things. St. John, before our LORD suffered, was so intimate with him, as to lean on his Breast, to lie in his Bosom. Yet now, near seventy Years after, the aged Apostle is by one Glance struck to the Ground. What a Glory must this be? Ye Sinners, be afraid. Cleanse your Hands. Purify your Hearts. Ye Saints, be humble.

18 the Last, And he that liveth and was dead, and behold I am alive for
 19 evermore, and have the keys of death and of Hades. Write the things
 which thou hast seen, and which are, and which shall be hereafter:
 20 The mystery of the stars which thou sawest in my right hand and of the
 seven golden candlesticks. The stars are angels of the churches: and
 the candlesticks are seven churches.

II. To the angel of the church at Ephesus write, These things saith he
 that holdeth the seven stars in his right-hand, that walketh in the midst

humble. Prepare. Rejoice. But rejoice unto him with Reverence. An Increase of Reverence towards this awful Majesty can be no Prejudice to your Faith. Let all Petulancy, with all vain Curiosity, be far away, while you are thinking or reading of these Things. *And he laid his right-hand upon me*—The same wherein he held the seven Stars. What did St. John then feel in himself? *Saying, Fear not*—His Look terrifies, his Speech strengthens. He does not call John by his Name (as the Angels did Zechariah and others) but speaks as his well-known Master. What follows is also spoken, to strengthen and encourage him. *I am*—When in his State of Humiliation he spoke of his Glory, he frequently spoke in the Third Person: (as *Matt. xxvi. 64.*) But he now speaks of his own Glory, without any Veil, in plain and direct Terms. *The first and the Last*—That is, the One, Eternal God, who is from everlasting to everlasting. *Isai. xli. 4.*

V. 18. *He that liveth*—Another peculiar Title of GOD, *and have the keys of death and of Hades*—That is, the invisible World: In the intermediate State, the Body abides in Death, the Soul in Hades. Christ hath the Keys of, that is, the Power over both, killing or quickening of the Body, and disposing of the Soul, as it hath pleased him. He gave St. Peter the Keys of the Kingdom of Heaven; but not the Keys of Death or of Hades. How comes then his supposed Successor at Rome by the Keys of Purgatory?

From the preceding Description mostly are taken the Titles given to Christ in the following Letters, particularly the four first.

V. 19. *Write the things which thou hast seen*—This Day: Which accordingly are written, ch. i. 11—18. *and which are*—The Instructions relating to the Present State of the seven Churches. These are written, ch. i. 20.—

ch. iii. 22. *and which shall be hereafter*—To the End of the World; written ch. iv. 1, &c.

V. 20. Write first *the mystery*—The mysterious Meaning of the seven stars—St. John knew better than we do, in how many Respects these Stars were a proper Emblem of those Angels: How nearly they resembled each other, and how far they differed in Magnitude, Brightness, and other Circumstances. *The seven stars are angels of the seven churches*—Mentioned in the 11th Verse. In each Church there was one Pastor or Ruling Minister, to whom all the Rest were subordinate. This Pastor, Bishop, or Overseer, had the peculiar Care over that Flock: On him the Prosperity of that Congregation in a great Measure depended: And he was to answer for all those Souls at the Judgment-Seat of Christ. *And the seven candlesticks are seven churches*—How significant an Emblem is this? For a Candlestick, though of Gold, has no Light of itself: neither has any Church, or Child of Man. But they receive from Christ the Light of Truth, Holiness, Comfort, that it may shine to all around them.

As soon as this was spoken St. John wrote it down, even all that is contained in this First Chapter. Afterward what was contained in the Second and Third Chapters, was dictated to him in like Manner.

Ch. ii. Of the following Letters to the Angels of the seven Churches it may be necessary to speak first, in general, and then particularly.

In general we may observe, when the Israelites were to receive the Law at Mount Sinai, they were first to be purified. And when the Kingdom of God was at hand, John the Baptist prepared Men for it by Repentance. In like Manner, we are prepared by these Letters, for the worthy Reception of this glorious Revelation. By following the Directions given herein, by expelling incorrigibly wicked Men, and

- 2 of the seven golden candlesticks. I know thy works, and thy labour, and thy patience, that thou canst not bear evil men; and thou hast tried those who say they are apostles and are not, and hast found them liars:
- 3 And hast patience, and hast borne for my name's sake, and hast not
- 4 fainted. But I have against thee, that thou hast left thy first love.

and putting away all Wickedness, those Churches were prepared to receive this precious Depositum. And whoever in any Age would profitably read or hear it, must observe the same Admonitions.

These Letters are a Kind of seven-fold Preface to the Book. *Christ* now appears in the Form of a Man (not yet under the Emblem of a Lamb) and speaks mostly in proper, not in figurative Words. It is not till ch. iv. 1. that St. *John* enters upon that Grand Vision which takes up the Residue of the Book.

There is in each of these Letters,

1. A Command to write to the Angel of the Church;
2. A glorious Title of *Christ*;
3. An Address to the Angel of that Church, containing
 - A Testimony of his Mixt, or Good, or Bad State;
 - An Exhortation to Repentance or Steadfastness;
 - A Declaration of what will be; generally, of the LORD's Coming.
4. A Promise to him that overcometh, together with the Exhortation, *He that hath an ear to hear, let him hear.*

The Address in each Letter is expressed in plain Words, the Promise, in figurative. In the Address our LORD speaks to the Angel of each Church which then was, and to the Members thereof directly: Whereas in the Promise he speaks of all that should overcome, in whatever Church or Age, and deals out to them one of the precious Promises, (by way of Anticipation) from the last Chapters of the Book.

V. 1. *Write*—So *Christ* dictated to him every Word. *These things saith he who holdeth the seven stars in his right-hand*—Such is his mighty Power! Such his Favour to them and Care over them, that they may indeed shine as Stars, both by Purity of Doctrine and Holiness of Life! *Who walketh*—According to his Promise, *I am with you always, even to the end of the world: in the midst of the golden candlesticks*—Beholding all their Works and Thoughts,

and ready to remove the candlestick out of its place—If any being warned, will not repent. Perhaps here is likewise an Allusion to the Office of the Priests in dressing the Lamps, which was to keep them always burning before the LORD.

V. 2. *I know*—Jesus knows all the Good and all the Evil, which his Servants and his Enemies suffer and do. Weighty Word, I know? how dreadful will it one Day sound to the Wicked, how sweet to the Righteous! The Churches and their Angels must have been astonished, to find their several States so exactly described, even in the Absence of the Apostle, and could not but acknowledge the all-seeing Eye of *Christ* and of his Spirit. With regard to us, To every one of us also he saith, *I know thy works!*—Happy is he that conceives less Good of himself, than *Christ* knows concerning him! *And thy labour*—After the General, three Particulars are named, and then more largely described in an inverted Order.

- | | |
|----------------------------------|--|
| 1. Thy Labour: | 6. Thou hast borne for my Name's Sake and hast not fainted: |
| 2. Thy Patience. | 5. Thou hast Patience: |
| 3. Thou canst not bear evil Men. | 4. Thou hast tried those who say they are Apostles and are not, and hast found them liars. |

And thy patience; notwithstanding which *thou canst not bear* that incorrigibly wicked men should remain in the Flock of *Christ*. *And thou hast tried those who say they are apostles and are not*—For the LORD hath not sent them.

V. 4. *But I have against thee, that thou hast left thy first love*—That Love for which all that Church was so eminent, when St. *Paul* wrote his Epistle to them. He need not have left this. He might have retained it intire to the End. And he did retain it in part, or there could not have remained so much of what was commendable in him. But he had not kept (as he might have done) the first tender Love, in its Vigour and Warmth. Reader, Hast thou?

5 Remember therefore from whence thou art fallen, and repent, and do the first works: if not, I come to thee, and will remove thy candlestick out of its place, unless thou repent. But thou hast this, that thou hatest the works of the Nicolaitans, which I also hate. He that hath

V. 5. It is not possible for any to recover the first Love, but by taking these three Steps, 1. *Remember*; 2. *Repent*; 3. *Do the first works*. *Remember from whence thou art fallen*—From what Degree of Faith, Love, Holiness, though perhaps insensibly. *And repent*—Which in the very lowest Sense implies, a deep and lively Conviction of thy Fall. Of the seven Angels, Two, at *Ephesus* and at *Pergamos*, were in a mixed State: Two, at *Sardis* and at *Laodicea*, were greatly corrupted. All these are exhorted to *repent*; as are the Followers of *Jezebel* at *Thyatira*. Two, at *Smyrna* and *Philadelphia*, were in a flourishing State, and are therefore only exhorted to Stedfastness.

There can be no State, either of any Pastor, Church, or single Person, which has not here suitable Instructions. All, whether Ministers or Hearers, together with their secret or open Enemies, in all Places and all Ages, may draw hence necessary Self-Knowledge, Reproof, Commendation, Warning or Confirmation. Whether any be as dead as the Angel at *Sardis*, or as much alive as the Angel at *Philadelphia*: This Book is sent to Him, and the Lord Jesus hath something to say to him therein. For the seven Churches with their Angels represent the whole Christian Church, dispersed throughout the whole World, as it subsists not (as some have imagined) in one Age after another, but in every Age. This is a Point of deep Importance, and always necessary to be remembered: That these seven Churches are, as it were, a Sample of the whole Church of Christ, as it was then, as it is now, and as it will be in all Ages. *Do the first works*—Outwardly and inwardly, or thou canst never regain the first Love: *But if not*—By this Word is the Warning sharpened to those five Churches which are called to repent: (for if *Ephesus* was threatened, how much more shall *Sardis* and *Laodicea* be afraid!) And according as they obey the Call or not, there is a Promise or a Threatning (ch. ii. 5, 16, 22. ch. iii. 3. 20.) But even in the Threatning the Promise is implied, in case of true Repentance. *I come to thee, and will remove thy candlestick out of its place*—I will remove, unless

thou repent, the Flock now under thy Care, to another Place, where they shall be better taken Care of. But from the flourishing State of the Church of *Ephesus* after this, there is Reason to believe he did repent.

V. 6. *But thou hast this*—Divine Grace seeks whatever may help him that is fallen to recover his Standing: *that thou hatest the works of the Nicolaitans*—Probably so called from *Nicolas*, one of the seven Deacons, (*Acts* vi. 5.) Their Doctrines and Lives were equally corrupt. They allowed the most abominable Lewdness and Adulteries, as well as sacrificing to Idols; all which they placed among Things indifferent, and pleaded for, as Branches of Christian Liberty.

V. 7. *He that hath an ear, let him hear*—Every Man, whosoever can hear at all, ought carefully to hear this. *What the Spirit saith*—In these great and precious Promises, to the churches—And in them to every one that overcometh: that goeth on from Faith, and by Faith to full Victory over the World, and the Flesh and the Devil.

In these Seven Letters, Twelve Promises are contained, which are an Extract of all the Promises of God. Some of them are not expressly mentioned again in this Book, as the *hidden manna*, the *Inscription of the name of the New Jerusalem*, the *sitting upon the throne*. Some resemble what is afterward mentioned, as the *hidden name*, (ch. xix. 12.) the *ruling the nations*, (ch. xix. 15.) the *morning-star* (ch. xxii. 16.) And some are expressly mentioned, as the *tree of life*, (ch. xxii. 2.) Freedom from the *second death*, (ch. xx. 6.) the *Name in the book of life*; (ch. xx. 12. xxi. 27.) the *remaining in the temple of God*, (ch. vii. 15.) the *Inscription of the name of God and of the Lamb*, (ch. xiv. 1. xxii. 4.) In these Promises sometimes the Enjoyment of the highest Goods, sometimes Deliverance from the greatest Evils, is mentioned. And each implies the other, so that where either Part is expressed, the whole is to be understood. That Part is expressed which has most Resemblance to the Virtues or Works of him that was spoken to in the Letter preceding.

an ear, let him hear what the Spirit saith to the churches. To him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church at Smyrna write, These things saith
9 the First and the Last, who was dead and is alive. I know thy affliction and poverty, (but thou art rich) and the reviling of those who say
10 they are Jews and are not, but a synagogue of Satan. Fear none of those things which thou art about to suffer: behold the devil is about to cast some of you into prison that ye may be tried, and ye shall have affliction ten days: Be thou faithful unto death, and I will give thee
11 the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches: He that overcometh shall not be hurt by the second death.

12 And to the angel of the church at Pergamos write, These things
13 saith he who hath the sharp two-edged sword. I know where thou

To eat of the tree of life—The first Thing promised in these Letters, is the last and highest in the Accomplishment (ch. xxii. 2, 14, 19.) *The tree of life and the water of life* go together (ch. xxii. 1, 2.) both implying, the living with God eternally: *in the paradise of my God*—The Word *Paradise* means a Garden of Pleasure. In the earthly Paradise there was one Tree of Life: there are no other Trees in the Paradise of God.

V. 8. *These things saith the First and the Last, who was dead and is alive*—How directly does this Description tend to confirm him against the Fear of Death? (ver. 10, 11.) Even with the Comfort wherewith St. John himself was comforted, ch. i. 17, 18. shall the Angel of this Church be comforted.

V. 9. *I know thy affliction and poverty*—A poor Prerogative in the Eyes of the World! The Angel at Philadelphia likewise had in their Sight but a *little strength*. And yet these two were the most honourable of all, in the Eyes of the LORD. *But thou art rich*—In Faith and Love, of more Value than all the Kingdoms of the Earth. *Who say they are Jews*—God's own People, and are not—They are not Jews inwardly, not circumcised in Heart: *but a synagogue of Satan*—Who, like them, was a Liar and a Murderer, from the Beginning.

V. 10. The first and last Words of this Verse are particularly directed to the Minister; whence we may gather, that his Suffering and the Affliction of the Church were at the same

Time, and of the same Continuance. *Fear none of those things which thou art about to suffer*—Probably by Means of the false Jews. *Behold*—This intimates the Nearness of the Affliction. Perhaps the *ten days* began, on the very Day that the Revelation was read at Smyrna, or at least, very soon after. *The devil*—Who sets all Persecutors to Work; and these more particularly: *is about to cast some of you*—Christians at Smyrna; where in the first Ages, the Blood of many Martyrs was shed: *into prison, that ye may be tried*—To your unspeakable Advantage. (1 Pet. iv. 12, 14.) *And ye shall have affliction*—Either in your own Persons, or by sympathizing with your Brethren: *Ten days*—(Literally taken) in the End of Demitian's Persecution, which was stopt by the Edict of the Emperor Nerva. *Be thou faithful*—Our LORD does not say, *till I come*, (as in the other Letters) but *unto death*—Signifying that the Angel of this Church should quickly after seal his Testimony with his Blood: Fifty Years before the Martyrdom of Polycarp, for whom some have mistaken him. *And I will give thee the crown of life*—The peculiar Reward of them who are *faithful unto death*.

V. 11. *The second death*—The lake of fire, the Portion of the fearful, who do not overcome (ch. xxi. 8.)

V. 12. *The sword*—With which I will cut off the Impenitent, ver. 16.

V. 13. *Where the throne of Satan is*—Pergamos.

dwelleft, where the throne of Satan *is*; and thou holdest fast my name, and hast not denied my faith, in the days wherein Antipas *was* my faithful witness, who was slain among you, where Satan dwelleth. But I have a few things against thee, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication. In like manner thou also hast them that hold the doctrine of the Nicolaitans, which I hate. Repent therefore; if not, I come to thee, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which none knoweth, but he that receiveth it.

18 And to the angel of the church at Thyatira write, These things saith

gamos was above Measure given to Idolatry: So Satan had his Throne and full Residence there. *Thou holdest fast my name*—Openly and resolutely confessing me before Men: *in the days wherein Antipas*—Martyred under Domitian: *my faithful witness*—Happy is he, to whom Jesus, the faithful and true Witness giveth such a Testimony!

V. 14. *But thou hast there*—Whom thou oughtest to have immediately cast out from the Flock: *them that hold the doctrine of Balaam*—Doctrine nearly resembling his: *who taught Balak*—And the rest of the Moabites, to cast a stumbling-block before the sons of Israel—They are generally termed *the children*, but here *the sons of Israel*, in Opposition to *the daughters of Moab*, by whom Balaam inticed them to Fornication and Idolatry: *To eat things sacrificed to idols*—Which in so idolatrous a City as *Pergamos*, was in the highest Degree hurtful to Christianity: *and to commit fornication*—Which was constantly joined with the Idol-worship of the Heathens.

V. 15. *In like manner thou also*—As well as the Angel at Ephesus: *hast them that hold the doctrine of the Nicolaitans*—And thou sufferest them to remain in the Flock.

V. 16. *If not, I come to thee*—Who wilt not wholly escape, when I punish Them: *and will fight with them*—Not with the Nicolaitans, who are mentioned only by the by; but the Followers of Balaam: *with the sword of my mouth*—With my just and fierce Displeasure. Balaam himself was first withstood by the An-

gel of the LORD *with his sword* drawn, (Numb. xxii. 23.) and afterwards *slain with the sword*, Numb. xxxi. 8.

V. 17. *To him that overcometh*—And eateth not of those Sacrifices: *will I give of the hidden manna*—Described John vi. The new Name answers to this: It is now *hid with Christ in God*. The Jewish Manna was kept in the antient Ark of the Covenant. The Heavenly Ark of the Covenant appears under the Trumpet of the Seventh Angel (ch. xi. 19.) where also *the hidden manna* is mentioned again. It seems properly to mean, the full, glorious, everlasting Fruition of GOD. *And I will give him a white stone*—The Antients, on many Occasions, gave their Votes in Judgment by small Stones; by Black they condemned; by White ones they acquitted. Sometimes also they wrote on small smooth Stones. Here may be an Allusion to both. *And a new name*—So Jacob, after his Victory, gained the new Name of Israel. Wouldst thou know, what thy new name will be? The Way to this is plain: *Overcome*. Till then all thy Enquiries are vain. Thou wilt then read it on the white stone.

V. 18. *And to the angel of the church at Thyatira*—Where the Faithful were but a little Flock: *These things saith the Son of God*—See how great he is, who appeared *like a son of man!* (ch. i. 13.) *Who hath eyes as a flame of fire*—Searching the reins and the heart, ver. 23. *and his feet like fine brass*—Denoting his immense

the Son of God, who hath eyes as a flame of fire, and his feet like fine
 19 bräs. I know thy love and faith, and thy service and patience, and
 20 thy last works more than the first. But I have against thee, that thou
 sufferest that woman Jezebel, who calleth herself a prophetess, and
 teacheth and seduceth my servants to commit fornication, and to eat
 21 things sacrificed to idols. And I gave her time to repent of her forni-
 22 cation; but she will not repent. Behold I will cast her into a bed,
 and them that commit adultery with her, into great affliction, unless
 23 they repent of her works. And I will kill her children with death;
 and all the churches shall know, that I am he who searcheth the reins
 and hearts; and I will give you, every one, according to your works.
 24 But I say to you, the rest that are at Thyatira, as many as do not hold
 this doctrine, who have not known the depths of Satan, as they speak,

menſe Strength. *Job* comprizes both theſe, his Wiſdom to diſcern whatever is amiſs, and his Power to avenge it, in one Sentence, (ch. xlii. 2.) *No thought is hidden from him, and he can do all things.*

V. 19. *I know thy love*—How different a Character is this, from that of the Angel of the Church at *Ephesus*? The latter *could not bear the wicked, and hated the works of the Nicolaitans*; but had *left his first love and first Works*. The former retained his first Love, and had more and more Works, but did *bear the wicked*, did not withſtand them with becoming Vehemence. Mixt Characters both: Yet the latter, not the former, is reproved for his Fall, and commanded to repent. *And faith, and thy service, and patience*—Love is ſhewn, exerciſed, and improved by ſerving God and our Neighbour: So is Faith by Patience and Good Works.

V. 20. *But thou ſufferest that woman Jezebel*—Who ought not to teach at all, (1 Tim. ii. 12.) to *teach and seduce my servants*—At *Pergamos* were many Followers of *Balaam*; at *Thyatira*, One grand Deceiver. Many of the Antients have delivered, that this was the Wife of the Paſtor himſelf. *Jezebel* of old led the People of God to open Idolatry. This *Jezebel* (fitly called by her Name, from the Reſemblance between their Works) led them to partake in the Idolatry of the Heathens. This ſhe ſeems to have done by firſt inticing them to Fornication, juſt as *Balaam* did: Whereas at *Pergamos* they were firſt inticed to Idolatry, and afterwards to Fornication.

V. 21. *And I gave her time to repent*—So great is the Power of *Chriſt*: but *ſhe will not repent*—So, tho' Repentance is the Gift of God, Man may reſuſe it: God will not compel.

V. 22. *I will caſt her into a bed—into great affliction—and them that commit either carnal or ſpiritual adultery with her, unleſs they repent*—*She had her Time before: of her works*—Thoſe to which ſhe had inticed them, and which ſhe had committed with them.

It is obſervable, the Angel of the Church at *Thyatira*, was only blamed, for ſuffering her. This Fault ceaſed when God took Vengeance on her. Therefore he is not expreſſly exhorted to repent, tho' it is implied.

V. 23. *And I will kill her children*—Thoſe which ſhe hath borne in Adultery, and them whom ſhe hath ſeduced: *with death*—This Expreſſion denotes Death by the Plague, or by ſome manifeſt Stroke of God's Hand. Probably the remarkable Vengeance taken on her Children, was the Token of the Certainty of all the reſt. *And all the churches*—To which thou now writeſt, *ſhall know, that I ſearch the reins*—The Deſires, and hearts—Thoughts.

V. 24. *But I ſay to you who do not hold this doctrine—Of Jezebel: O happy Ignorance! Who have not known the depths of Satan, as they ſpeak*—That were continually boaſting of the deep things which they taught. Our LORD owns they were deep, even deep as Hell; for they were the very *Depths of Satan*. Were theſe the ſame of which *Martin Luther* ſpeaks? 'Tis well if there are not ſome of his Countrymen,

25 I will lay upon you no other burden. But what ye have, hold fast till
 26 I come. And he that overcometh and keepeth my works unto the
 27 end, to him will I give power over the nations, (And he shall rule
 them with a rod of iron; they shall be dashed in pieces like a potter's
 28 vessels) as I also have received from my Father. And I will give him
 29 the morning-star. He that hath an ear, let him hear what the Spirit
 saith to the churches.

III. And to the angel of the church at Sardis write, These things saith
 he that hath the seven spirits of God, and the seven stars, I know thy
 2 works, that thou hast a name that thou livest, but art dead. Be
 watchful, and strengthen the things which remain, which are ready
 to die; for I have not found thy works compleat before my God.
 3 Remember therefore how thou hast received and heard, and hold fast
 and repent. If thou watch not, I will come as a thief, and thou shalt
 4 not know at what hour I will come upon thee. Yet thou hast a few
 names in Sardis, who have not defiled their garments; and they shall

men, now in *England*, who know them too well! *I will lay upon you no other burden*—Than that you have already suffered from *Jezebel* and her Adherents.

V. 25. *What ye*—Both the Angels and the Church have.

V. 26. *My works*—Those which I have commanded: *To him will I give power over the nations*—That is, I will give him to share with me in that glorious Victory, which the Father hath promised me over all the Nations who as yet resist me. (*Psalms* ii. 8, 9.)

V. 27. *And he shall rule them*—That is, shall share with me when I do this: *with a rod of iron*—With irresistible Power, employed on those only, who will not otherwise submit; who will hereby *be dashed in pieces*—Totally conquered.

V. 28. Thou, O *Jesus*, art the Morning-star. O give Thyself to me! Then will I desire no Sun, only Thee, who art the Sun also. He whom this Star enlightens, has always Morning and no Evening. The Duties and Promises here answer each other: The valiant Conqueror has Power over the stubborn Nations. And he that after having conquered his Enemies, keeps the Works of *Christ* to the End, shall have the Morning-star—an unspeakable Brightness and peaceable Dominion in Him.

V. 1. *The seven spirits of God*—The Holy

Spirit, from whom alone all spiritual Life and Strength proceed: *and the seven stars*—Which are subordinate to Him: *thou hast a name that thou livest*—A fair Reputation, a goodly outside Appearance. But that Spirit seeth through all Things, and every empty Appearance vanishes before Him.

V. 2. *The things which remain*—In thy Soul; Knowledge of the Truth, good Desires, and Convictions: *which are ready to die*—Wherever Pride, Indolence or Levity revives all the Fruits of the Spirit are *ready to die*.

V. 3. *Remember how* humbly, zealously, seriously, *thou didst receive* the Grace of God once, *and hear*—His Word; *and hold fast*—The Grace thou hast received; *and repent*—According to the Word thou hast heard.

V. 4. *Yet thou hast a few names*—That is, Persons. But tho' few, they had not separated themselves from the rest: otherwise the Angel of *Sardis* would not have had them. Yet it was no Virtue of his, that they were unspotted: whereas it was his Fault, that they were but few: *who have not defiled their garments*—Either by spotting themselves, or by partaking of other Mens Sins: *They shall walk with me in white*—In Joy; in perfect Holiness; in Glory: *they are worthy*—A few Good among many Bad, are doubly acceptable to God. O how much happier is this *worthiness*, than that mentioned, ch. xvi. 6.

V. 6. *He*

5 walk with me in white: they are worthy. He that overcometh, he shall be clothed in white raiment, and I will not blot his name out of the book of life, and I will confess his name, before my Father and
6 before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church at Philadelphia write, These things saith the Holy One, the True One, he that hath the key of David, he that
8 openeth, and none shutteth, and shutteth and none openeth. I know thy works, (behold I have given before thee an opened door, none can shut it) that thou hast a little strength, and hast kept my word, and
9 hast not denied my name. Behold I will make them of the synagogue of Satan, who say they are Jews and are not, but lie, behold, I will make them come and lie down before thy feet, and know that I have
10 loved thee: Because thou hast kept the word of my patience, I also will keep thee, from the hour of temptation, which shall come upon

V. 6. *He shall be clothed in white raiment*—The Colour of Victory, Joy, and Triumph: *And I will not blot his name out of the book of life*—Like that of the Angel of the Church at Sardis: but he shall live for ever. *I will confess his name*—As one of my faithful Servants and Soldiers.

V. 7. *The Holy One, the True One*—Two great and glorious Names. *He that hath the key of David*—A Master of a Family or a Prince has one or more Keys, wherewith he can open and shut all the Doors of his House or Palace. So had David a Key, (a Token of Right and Sovereignty) which was afterward adjudged to Eliakim, *Isaiah* xxii. 22. Much more has Christ, the Son of David, the Key of the Spiritual City of David, the New Jerusalem; the supreme Right, Power, and Authority, as in his own House. He openeth this to all that overcome, and none shutteth; he shutteth it against all the fearful, and none openeth. Likewise when he openeth a Door on Earth for his Works or his Servants, none can shut; and when he shutteth against whatever would hurt or defile, none can open.

V. 8. *I have given before thee an opened door*—To enter into the Joy of thy LORD; and mean time to go on unhindered in every good Work. *Thou hast a little strength*—But little outward human Strength; a little, poor, mean, despicable Company. Yet thou *hast kept my word*—Both in Judgment and Practice.

V. 9. *Behold I*—Who have all Power; and they must then comply: *I will make them come and lie down before thy feet*—Pay thee the lowest Homage, and know—At length, that all depends on my Love, and that thou hast a Place therein. O how often does the Judgment of the People turn quite round when the LORD looketh upon them! (*Job* xlii. 7.)

V. 10. *Because thou hast kept the word of my patience*—The Word of Christ is indeed a word of patience: *I also will keep thee*—O happy Exemption from that spreading Calamity! *from the hour of temptation*—So that thou shalt not enter into Temptation, but it shall pass over thee. *The hour* denotes the short Time of its Continuance, that is, at any one Place. At every one it was very sharp, tho' short, wherein the great Tempter was not idle, *ch. ii. 10. which Hour shall come upon the whole earth*—The whole Roman Empire. It went over the Christians and over the Jews and Heathens; tho' in a very different Manner. This was the Time of the Persecution under the seemingly virtuous Emperor Trajan. The two preceding Persecutions, were under those Monsters, Nero and Domitian. But Trajan was so admired for his Goodness, and his Persecution was of such a Nature, that it was a Temptation indeed, and did thoroughly try them that dwelt upon the earth.

- 11 the whole world, to try them that dwell upon the earth. I come quickly. Hold fast what thou hast, that none take thy crown.
- 12 He that overcometh, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and my
- 13 new name. He that hath an ear, let him hear what the Spirit saith to the churches.
- 14 And to the angel of the church at Laodicea write, These things saith the Amen, the faithful and true witness, the beginning of the
- 15 creation of God. I know thy works, that thou art neither cold nor hot:
- 16 O that thou wert cold or hot! So because thou art lukewarm, and nei-
- 17 ther cold nor hot; I will spue thee out of my mouth. Because thou sayst, I am rich, and have enriched myself, and have need of nothing, and knowest not, that thou art wretched, and pitiable, and poor, and blind,
- 18 and naked. I counsel thee to buy of me gold purified in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and the shame of thy nakedness may not appear; and eye-salve to anoint
- 19 thine eyes, that thou mayst see. Whomsoever I love, I rebuke and

V. 11. *Thy crown*—Which is ready for thee, if thou endure to the End.

V. 22. *I will make him a pillar in the temple of my God*—I will fix him as beautiful, as useful, and as immovable as a Pillar in the Church of GOD: *and he shall go out no more*—But shall be holy and happy for ever. *And I will write upon him the name of my God*—So that the Nature and Image of GOD shall appear visibly upon him. *And the name of the city of my God*—Giving him a Title to dwell in the *New Jerusalem*: *and my new name*—A Share in that Joy which I entered into after overcoming all my Enemies.

V. 14. *To the angel of the church at Laodicea*—For these St. Paul had had a great Concern, Col. ii. 1. *These things saith the Amen*—That is, The True One, the GOD of Truth: *the beginning*—The Author, Prince, and Ruler, of the *creation of God*—Of all Creatures: The *beginning*, or Author, by whom GOD made them all.

V. 15. *I know thy works*—Thy Disposition and Behaviour, tho' thou knowest it not thyself: *that thou art neither cold*—An utter Stranger to the Things of GOD, having no Care or Thought about them: *nor hot*—As boiling Water: So ought we to be penetrated and

heated by the Fire of Love. *O that thou wert*—This Wish of our LORD plainly implies that He does not work on us irresistibly, as the Fire does on the Water which it heats: *cold or hot*—Even if thou wert *cold*, without any Thought or Profession of Religion, there would be more Hope of thy Recovery.

V. 16. *So because thou art lukewarm*—The Effect of lukewarm Water is well known: *I will spue thee out of my mouth*—I will utterly cast thee from me; that is, unless thou repent.

V. 17. *Because thou sayst*—Therefore I counsel thee, &c. *I am rich*—In Gifts and Grace, as well as worldly Goods. *And knowest not that thou art*—In GOD's Account, *wretched and pitiable*.

V. 18. *I counsel thee*—Who art poor, and blind, and naked, *to buy of me*—Without Money or Price, *gold, purified in the fire*—True living Faith, which is purified in the Furnace of Affliction: *and white raiment*—True Holiness, *and eye-salve*—Spiritual Illumination; the *Unction of the Holy One*, which teacheth all Things.

V. 19. *Whomsoever I love*—Even thee, thou poor Laodicean! O how much has his un-

20 chasten: be zealous and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and
 21 sup with him, and he with me. He that overcometh, I will give him to sit with me on my throne, as I also have overcome, and sat down
 22 with my Father on his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

IV. After these things I saw, and behold a door opened in heaven, and the first voice which I had heard, as of a trumpet talking with me, said, Come up hither, and I will shew thee things which must be hereafter.

unwearied Love to do? *I rebuke*—For what is past: *and chasten*—That they may amend for the Time to come.

V. 20. *I stand at the door and knock*—Even at this Instant; while he is speaking this Word: *If any man open*—Willingly receive me: *I will sup with him*—Refreshing him with my Graces and Gifts, and delighting myself in what I have given: *and he with me*—In Life everlasting.

V. 21. *I will give him to sit with me on my throne*—In unspeakable Happiness and Glory. Elsewhere Heaven itself is termed the Throne of God. But this Throne is in Heaven.

V. 22. *He that hath an ear, let him hear, &c.*—This stands in the three former Letters before the Promise; in the four latter, after it; clearly dividing the Seven into two Parts, the first containing three, the last, four Letters. The Titles given our LORD in the three former Letters, peculiarly respect his Power after his Resurrection and Ascension, particularly over his Church; Those in the four latter, his Divine Glory, and Unity with the Father and the Holy Spirit. Again, this Word being placed before the Promises in the three former Letters, excludes the false Apostles at *Ephesus*, the false Jews at *Smyrna*, and the Partakers with the Heathens at *Pergamos*, from having any Share therein. In the four latter being placed after them, it leaves the Promises immediately joined with *Christ's* Address to the Angel of the Church; to shew, that the fulfilling of these was near; whereas the others reach beyond the End of the World. It should be observed that the *Overcoming* or Victory, (to which alone these peculiar Promises are annexed) is not the ordinary Victory obtained by every Believer, but a special Victory, over great and peculiar Temptations, by those that are strong in Faith.

Ch. iv. We are now entering upon the main Prophecy: The whole Revelation may be divided thus:

The 1st, 2d, and 3d, Chapters contain the Introduction;

The 4th, and 5th, the Proposition;

The 6th, 7th, 8th, and 9th, describe Things which are already fulfilled;

The 10—14. Things which are now fulfilling;

The 15—19. Things which will be fulfilled shortly;

The 20, 21, 22. Things at a greater Distance.

V. 1. *After these things*—As if he had said, after I had written these Letters from the Mouth of the LORD. By the Particle *and* the several Parts of this Prophecy are usually connected: By the Expression *after these things*, they are distinguished from each other. (ch. vii. 9. xix. 1.) By that Expression, *and after these things*, they are distinguished and yet connected, ch. vii. 1. xv. 5. xviii. 1. St. John always saw and heard, and then immediately wrote down, one Part after another. And one Part is constantly divided from another, by some one of these Expressions. *I saw*—Here begins the Relation of the main Vision, which is connected throughout, as appears from *the Throne and him that sitteth thereon, the Lamb* (who hitherto has appeared in the Form of a Man) *the four living Creatures*, and *the four and twenty Elders*, represented from this Place to the End. From this Place it is absolutely necessary to keep in Mind the genuine Order of the Texts, as it stands in the preceding Table. *A door opened in heaven*—Several of these Openings are successively mentioned. Here *a door is opened*; afterward *the temple of God in heaven* (ch. xi. 19. xv. 5.) and at last, *Heaven itself*. (ch. xix. 11.) By each of these St. John gains a new and more extended

2 And immediately I was in the Spirit, and behold a throne was set in
 3 heaven, and one sitting on the throne. And he that sat, was in appearance like a jasper and a sardine stone; and a rainbow *was* round about
 4 the throne, in appearance like an emerald. And round about the throne were four and twenty thrones, and on the thrones four and twenty elders sitting, clothed in white raiment, and upon their heads crowns
 5 of gold. And out of the throne go forth lightnings and voices and thunders; and seven lamps of fire burn before the throne, which are

extended Prospect: *and the first voice which I had heard*—Namely, that of *Christ*, (afterward he heard the Voices of many others) *said, Come up hither*—Not in Body, but in Spirit; which was immediately done.

V. 2. *And immediately I was in the Spirit*—Even in an higher Degree than before (ch. i. 10.) *And behold a throne was set in heaven*—St. *John* is to write *things which shall be*. And in order thereto he is here shewn, after an heavenly Manner, how whatever *shall be*, whether good or bad, flows out of invisible Fountains: and how after it is done on the visible Theatre of the World and the Church, it flows back again into the invisible World, as its proper and final Scope. Here Commentators divide: Some proceed Theologically, others Historically: Whereas the right Way is, to join both together.

The Court of Heaven is here laid open: and the Throne of GOD is as it were the Centre, from which every thing in the visible World goes forth, and to which every thing returns. Here also the Kingdom of Satan is disclosed: and hence we may extract the most important Things, out of the most comprehensive and at the same Time most secret History of the Kingdom of Hell and Heaven. But herein we must be content to know only, what is expressly revealed in this Book. This describes not barely what Good or Evil is successively transacted on Earth, but how each springs from the Kingdom of Light or Darkness, and continually tends to the Source whence it sprung. So that no Man can explain all that is contained therein, from the History of the Church Militant only.

And yet the Histories of past Ages have their Use, as this Book is properly Prophetical. The more therefore we observe the Accomplishment of it, so much the more may we praise GOD, in his Truth, Wisdom, Justice, and Almighty Power, and learn to suit our-

selves to the Time, according to the remarkable Directions contained in the Prophecy. *And one sat on the throne*—As a King, Governor and Judge. Here is described GOD, the Almighty, the Father of Heaven, in his Majesty, Glory, and Dominion.

V. 3. *And he that sat was in appearance*—Shone with a visible Lustre, like that of sparkling precious Stones, such as those which were of old on the High-priest's Breast-plate, and those placed as the Foundations of the *New Jerusalem*, ch. xxi. 19, 20. If there is any thing emblematical in the Colours of these Stones, possibly *the Jasper*, which is transparent and of a glittering White, with an Intermixture of beautiful Colours, may be a Symbol of GOD's Purity, with various other Perfections, which shine in all his Dispensations. The *Sardine Stone*, of a Blood-red Colour, may be an Emblem of his Justice, and the Vengeance he was about to execute on his Enemies. An *Emerald*, being Green, may betoken Favour to the Good; a *Rainbow*, the everlasting Covenant. (See *Gen.* ix. 9.) And this being *round about the whole Breadth of the Throne*, fixt the Distance of those who stood or sat round it.

V. 4. *And round about the throne*—In a Circle, *were four and twenty thrones, and on the thrones four and twenty elders*—The most holy of all the former Ages, (*Isa.* xxiv. 23. *Heb.* xii. 1.) representing the whole Body of the Saints: *sitting*—In general; but falling down when they worship: *clothed in white raiment*—This and their *golden Crowns* shew, that they had already finished their Course and taken their Place among the Citizens of Heaven. They are never termed *Souls*, and hence also we may learn, that they had glorified Bodies already. Compare *Matt.* xxvii. 52.

V. 5. *And out of the throne go forth lightnings*—Which affect the Sight; *voices*—Which affect the Hearing; *thundrings*—Which cause the whole Body to tremble. Weak Men
 account

6 the seven Spirits of God. And before the throne *is* a sea as of glass, like crystal; and in the midst of the throne and round about the throne
 7 four living creatures, full of eyes before and behind. And the first living creature *was* like a lion, and the second living creature *was* like a calf, and the third living creature had a face as a man, and the fourth
 8 *was* like a flying eagle. And the four living creatures had each of them six wings; round about and within they are full of eyes: and they rest not day and night, saying, Holy, holy, holy is the Lord God,

account all this terrible; but to the Inhabitants of Heaven it is a mere Source of Joy and Pleasure, mixt with Reverence to the Divine Majesty. Even to the Saints on Earth these convey Light and Protection, but to their Enemies Terror and Destruction.

V. 6. *And before the throne is a sea as of glass, like crystal*—Wide and deep, pure and clear, transparent and still. Both the *seven lamps of fire* and this Sea are *before the throne*: and both may mean the *seven Spirits of God*, the Holy Ghost; whose Powers and Operations are frequently represented both under the Emblem of *Fire*, and of *Water*. We read again, ch. xv. 2. of a *sea as of glass*; where there is no Mention of the *seven lamps of fire*; but on the contrary, the Sea itself is *mingled with fire*. We read also, ch. xxii. 1. of a *stream of water of life, clear as crystal*. Now the *sea which is before the throne*, and the *stream which goes out of the throne*, may both mean the same, namely the Spirit of God. *And in the midst of the throne*—With respect to its Height: *and round about the throne*—That is, toward the four Quarters, East, West, North, and South: *were four living creatures*—(Not *beasts*, no more than Birds.) These seem to be taken from the *Cherubim* in the Visions of *Isaiah* and *Ezekiel*, and in the Holy of Holies. They are doubtless some of the principal Powers of Heaven; but of what Order it is not easy to determine. It is very probable that the twenty four Elders may represent the Jewish Church. Their *Harp*s seem to intimate their having belonged to the ancient *Tabernacle* Service, where they were wont to be used. But the *living creatures* seem to represent the Christian Church. Their Number also is symbolical of Universality, and agrees with the Dispensation of the Gospel, which extended to all Nations under Heaven. And the *new Song* which they all sing, saying, *Thou hast redeemed us out of every kindred, and tongue, and people, and nation*, (ch. v. 9.) could

not possibly suit the Jewish, without the Christian Church. The first *living creature was like a lion*—To signify undaunted Courage; the second *like a calf or ox*—(Ezek. i. 10.) to signify unwearied Patience; the third *with the face of a man*—To signify Prudence and Compassion; the fourth *like an eagle*—To signify Activity and Vigour; *full of eyes*—To betoken Wisdom and Knowledge; *before*—To see the Face of Him that sitteth on the Throne; *and behind*—To see what is done among the Creatures.

V. 7. *And the first*—Just such were the four Cherubim in *Ezekiel*, who supported the moving Throne of God: Whereas each of those that overshadowed the Mercy-Seat in the Holy of Holies, had all these four Faces: Whence a late great Man supposes them to have been emblematic of the Trinity, and the Incarnation of the second Person. *A flying eagle*—That is, with Wings expanded.

V. 8. *They had each of them six wings*—As had each of the Seraphim in *Isaiah's* Vision. *Two covered his face*—In Token of Humility and Reverence: *two his feet*—Perhaps in Token of Readiness and Diligence for executing Divine Commissions: *round about and within they are full of eyes*—Round about, to see every thing which is farther off from the Throne than they are themselves: *and within*—On the inner Part of the Circle which they make with one another. First, they look from the Centre to the Circumference, then from the Circumference to the Centre. *And they rest not*—O happy Unrest! *Day and night*—As we speak on Earth. But there is no Night in Heaven: *and say, Holy, holy, holy*—Is the Three-One God.

There are two Words in the Original, very different from each other, both which we translate Holy. The one means properly *merciful*; but the other, which occurs here, implies much more. This Holiness is the Sum of all Praise, which is given to the Almighty

9 the Almighty, who was, and who is, and who cometh. And when the living creatures give glory, and honour, and thanks, to him that sitteth upon the throne, that liveth for ever and ever, The four and twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Worthy art thou, O Lord our God, to receive the glory, and the honour, and the power; for thou hast created all things, and through thy will they are, and were created.

V. And I saw in the right-hand of him that sat upon the throne a book

mighty Creator, for all that he does and reveals concerning himself, till the new Song brings with it new Matter of Glory.

This Word properly signifies *separated*, both in Hebrew and other Languages. And when God is termed Holy, it denotes that Excellence, which is altogether peculiar to himself; and the Glory flowing from all his Attributes conjoined, shining forth from all his Works, and darkning all Things besides itself, whereby he is, and eternally remains, in an incomprehensible Manner *separate* and at a Distance, not only from all that is impure, but likewise from all that is created.

God is *separate* from all Things. He is, and works from himself, out of himself, in himself, thro' himself, for himself. Therefore He is the First and the Last, the only One and the Eternal, Living and Happy, Endless and Unchangeable, Almighty, Omniscient, Wise and True, Just and Faithful, Gracious and Merciful.

Hence it is, that Holy and Holiness mean the same as God and Godhead; and as we say of a King, *His Majesty*, so the Scripture says of God, *His Holiness*. (Heb. xii. 10.) The Holy Spirit is the Spirit of God. When God is spoken of, he is often named, *The Holy One*. And as God swears by his Name, so he does also by his Holiness, that is, by Himself.

This Holiness is often stiled Glory; often his Holiness and Glory are celebrated together, (Lev. x. 3. *Isaiah* vi. 3.) For Holiness is covered Glory, and Glory is uncovered Holiness. The Scripture speaks abundantly of the Holiness and Glory of the Father, the Son and the Holy Ghost. And hereby is the Mystery of the Holy Trinity eminently confirmed.

That is also termed *Holy*, which is consecrated to Him, and for that End *separated* from

other Things. And so is that wherein we may be like God, or united to him.

In the Hymn resembling this, recorded by *Isaiah*, ch. vi. 3. is added, *The whole earth is full of his glory*. But this is deferred in the *Revelation*, till the Glory of the Lord (his Enemies being destroyed) fills the Earth.

V. 10. *And when the living creatures give glory—the elders fall down*—That is, as often as the living Creatures give Glory, immediately the Elders fall down. The Expression implies, that they did so at the same Instant, and that they both did this frequently. The living Creatures do not say directly, *Holy, Holy, Holy art thou*: but only bend a little, out of deep Reverence, and say, *Holy, Holy, Holy is the Lord*. But the Elders, when they are fallen down, may say, *Worthy art thou, O Lord our God*.

V. 11. *Worthy art thou to receive*—This he receives not only when he is thus praised, but also when he destroys his Enemies and glorifies himself anew: *the glory, and the honour, and the power*—Answering the thrice-holy of the living Creatures, ver. 9. *For thou hast created all things*—Creation is the Ground of all the Works of God. Therefore for this, as well as as for his other Works, will He be praised to all Eternity. *And thro' thy will they were*—They began to be. It is to the free, gracious, and powerfully-working Will of Him who cannot possibly need any thing, that all Things owe their first Existence. *And are created*—That is, continue in Being ever since they were created.

Ch. v. ver. 1. *And I saw*—This is a Continuation of the same Narrative; *on the right-hand*—The Emblem of his all-ruling Power. He held it openly, in order to give it to him that was worthy. It is scarce needful to observe,

- 2 written within and without, sealed with seven seals. And I saw a strong
 angel proclaiming with a loud voice, Who is worthy to open the book
 3 and to loose the seals thereof? And none in heaven, or on earth, neither
 under the earth, was able to open the book, neither to look thereon.
 4 And I wept much, that none was found worthy to open the book,
 neither to look thereon. And one of the elders saith to me,
 5 Weep not; behold the Lion of the tribe of Judah, the root of
 David, hath prevailed to open the book and the seals thereof.
 6 And I beheld in the midst of the throne and of the four living

serve, that there is not in Heaven any real Book of Parchment or Paper, or that *Christ* does not really stand there, in the Shape of a Lion or of a Lamb. Neither is there on Earth any monstrous Beast, with seven Heads and ten Horns. But as there is upon Earth something, which, in its Kind, answers such a Representation, so there are in Heaven Divine Counsels and Transactions answerable to these figurative Expressions. All this was represented to St. *John* at *Patmos*, in one Day, by way of Vision. But the Accomplishment of it extends from that Time throughout all Ages. Writings serve to inform us of distant and of future Things. And hence Things which are yet to come, are figuratively said, to be *written in God's Book*: So were at that Time the Contents of this weighty Prophecy. But the Book was sealed. Now comes the opening and accomplishing also of the great Things that are, as it were, the Letters of it. *A book written within and without*—That is, no Part of it blank, full of Matter, *sealed with seven seals*—According to the Seven Principal Parts contained in it, one on the Outside of each. The usual Books of the Ancients were not like ours, but were Volumes or long Pieces of Parchment, rolled upon a long Stick, as we frequently roll Silks. Such was this represented, which was *sealed with seven seals*. Not as if the Apostle saw all the Seals at once; for there were seven Volumes wrapt up one within another, each of which was sealed: So that upon opening and unrolling the first, the second appeared to be sealed up, till that was opened, and so on to the seventh. The Book and its *Seals* represent all Power in Heaven and Earth given to *Christ*. A Copy of this Book is contained in the following Chapters. By the trumpets, (contained under the seventh seal,) the Kingdom of the World is shaken,

that it may at length become the Kingdom of *Christ*. By the *phials* (under the seventh Trumpet) the Power of the Beast, and whatsoever is connected with it, is broken. This Sum of all we should have continually before our Eyes: So the whole *Revelation* flows in its natural Order.

V. 2. *And I saw a strong angel*—This Proclamation to every Creature, was too great for a Man to make, and yet not becoming the Lamb himself. It was therefore made by an Angel, and one of uncommon Eminence.

V. 3. *And none*—No Creature: No, not *Mary* herself: *in heaven, or in earth, neither under the earth*—That is, none in the Universe. For these are the three great Regions, into which the whole Creation is divided: *was able to open the book*—To declare the Counsels of God, *nor to look thereon*—So as to understand any Part of it.

V. 4. *And I wept much*—A Weeping which sprung from Greatness of Mind. The Tenderness of Heart which he always had, appeared more clearly, now he was out of his own Power. *The Revelation* was not written without Tears; neither without Tears will it be understood. How far are they from the Temper of St. *John*, who inquire after any thing rather than the Contents of this Book? Yea, who applaud their own Clemency, if they excuse those that do inquire into them?

V. 5. *And one of the elders*—Probably one of those who rose with *Christ*, and afterwards ascended into Heaven: Perhaps one of the Patriarchs; some think it was *Jacob*, from whose Prophecy the Name of *Lion* is given him (*Gen. xlix. 9.*) *The Lion of the tribe of Judah*—The victorious Prince who is, like a Lion, able to tear all his Enemies in Pieces, *the root of David*—As God, *the root and Source of David's Family* (*Isai. xi. 1. 10.*) hath

creatures, and in the midst of the elders, a Lamb standing as if he had been slain, having seven horns and seven eyes, which are the seven
 7 Spirits of God, sent forth into all the earth. And he came and took
 8 the book out of the right-hand of him that sat upon the throne. And when he received the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one an harp, and golden phials full of incense, which are the prayers of the saints.
 9 And they sing a new song, saying, Worthy art thou to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every tribe, and tongue, and people,

hath prevailed to open the book—Hath overcome all Obstructions, and obtained the Honour to disclose the Divine Counsels.

V. 6. *And I saw*—First, *Christ in or on the midst of the throne*; Secondly, the four living Creatures making the Inner Circle round him, and, thirdly, the four and twenty Elders, making a larger Circle round Him and them, *standing*—He lieth no more; he no more falls on his Face; the Days of his Weakness and Mourning are ended. He is now in a Posture of Readiness to execute all his Offices of Prophet, Priest, and King: *as if he had been slain*—Doubtless with the Prints of the Wounds which he once received. And because *he was slain*, he is worthy to open the Book (ver. 9.) to the Joy of his own People, and the Terror of his Enemies. *Having seven horns*—As a King, the Emblem of perfect Strength; and *seven eyes*—The Emblem of perfect Knowledge and Wisdom. By these he accomplishes what is contained in the Book, namely, by his Almighty and All-wise Spirit. To these seven Horns and seven Eyes answer the seven Seals, and the sevenfold Song of Praise, ver. 12. In *Zechariah* likewise, ch. iii. 9. iv. 10. Mention is made of *the seven eyes of the Lord, which go forth over all the earth: which*—Both the Horns and the Eyes, *are the seven spirits of God, sent forth into all the earth*—For the effectual working of the Spirit of God goes through the whole Creation: And that in the natural, as well as spiritual World. For could mere Matter act or move? Could it gravitate or attract? Just as much as it can think or speak.

V. 7. *And he came*—Here was *Ask of me* (*Psalms* ii. 8.) fulfilled in the most glorious Manner, and took—It is one State of Exaltation that reaches from our Lord's Ascension to his coming in Glory. Yet this State admits of

various Degrees. At his Ascension, *Angels, and principalities, and powers were subjected to him*. Ten Days after, he received from the Father and sent the Holy Ghost. And now he took the book out of the right-hand of him that sat upon the throne—Who gave it him as a Signal of his delivering to him all Power in Heaven and Earth. He received it, in Token of his being both able and willing to fulfil all that was written therein.

V. 8. *And when he received the book, the four living creatures fell down*—Now is Homage done to the Lamb by every Creature. These, together with the Elders, make the Beginning, and afterward (ver. 14.) the Conclusion. They are together surrounded with a Multitude of Angels (ver. 11.) and together sing the New Song, as they had before praised God together (ch. iv. 8, &c) *Having every one*—The Elders, not the living Creatures, *an harp*—Which was one of the chief Instruments used for Thanksgiving in the Temple-Service: a fit Emblem of the Melody of their Hearts, and *golden phials*—Cups or Censers, full of incense, which are the prayers of the saints—Not of the Elders themselves, but of the other Saints, still upon Earth, whose Prayers were thus emblematically represented in Heaven.

V. 9. *And they sing a new song*—One which neither they nor any other had sung before, *Thou hast redeemed us*—So the living Creatures also were of the Number of the Redeemed: This does not so much refer to the Act of Redemption, which was long before, as to the Fruit of it; and so more directly to those who had finished their Course, *who were redeemed from the earth* (ch. xiv. 1.) *out of every tribe, and tongue, and people, and nation*—That is, out of all Mankind.

V. 10. *And*

10 and nation, And hast made them unto our God kings and priests,
 11 and they shall reign over the earth. And I saw and heard a voice of
 many angels, round about the throne and the living creatures and the
 elders; and the number of them was ten thousand times ten thousand,
 12 and thousands of thousands, Saying with a loud voice, Worthy is the
 Lamb that was slain to receive the power, and the riches, and the
 13 wisdom, and the strength, and the honour, and the glory, and the blessing.
 And every creature which is in the heaven, and on the earth, and under
 the earth, and on the sea, and all that are in them, I heard them all
 saying, To him that sitteth on the throne, and to the Lamb, is the blessing,
 14 and the honour, and the glory, and the power, for ever and ever. And the
 four living creatures said Amen: and the elders fell down and worshipped.

VI. AND I saw when the Lamb opened one of the seven seals, and I heard

V. 10. *And hast made them*—The Redeemed. So they speak of themselves also in the third Person, out of deep Self-abasement, *They shall reign over the earth*—The new earth: Herewith agree the Golden Crowns of the Elders. The Reign of the Saints in general follows, under the trumpet of the seventh Angel: particularly after the first Resurrection, as also in Eternity, ch. xi. 18. xv. 7. xx. 4. xxii. 5. *Dan. vii. 27, Psal. xlix. 15.*

V. 11. *And I saw*—The many Angels, and heard—The Voice and the Number of them, round about the elders—So forming the third Circle. It is remarkable, that Men are represented thro' this whole Vision, as nearer to God than any of the Angels. *And the number of them was*—At least two hundred Millions, and two Millions over. And yet these were but a Part of the holy Angels: Afterward (ch. vii. 11.) St. John heard them all.

V. 12. *Worthy is the Lamb*—The Elders said (ver. 9.) *Worthy art thou*. They were more nearly allied to him than the Angels. *To receive the power, &c.* This sevenfold Applause answers the seven Seals, of which the four former describe all visible, the latter all invisible Things, made subject to the Lamb. And every one of these seven Words bears a Resemblance to the Seal which it answers.

V. 13. *And every creature*—In the whole Universe, good or bad, *in the heaven, on the earth, under the earth, on the sea*—With these four Regions of the World, agrees the four-fold Word of Praise. What is in Heaven

says *Blessing*; what is on *Earth*, *Honour*; what is under the *Earth*, *Glory*; what is on the *Sea*, *Power*; is unto Him. This praise from all Creatures begins before the Opening of the First Seal; but it continues from that time to Eternity, according to the Capacity of each. His Enemies must acknowledge his *Glory*: But those in Heaven say, *Blessed be God and the Lamb.*

This Royal Manifesto is, as it were, a Proclamation, shewing how Christ fulfils all things, and every knee bows to him, not only on earth, but also in heaven and under the earth. This Book exhausts all Things, (1 Cor. xv. 27, 28.) and is suitable to an Heart enlarged as the Sand of the Sea. It inspires the attentive and intelligent Reader with such a Magnanimity, that he accounts nothing in this World great, no, not the whole Frame of visible Nature, compared to the immense Greatness of what he is here called to behold, yea, and in part, to inherit.

St. John has in View thro' the whole following Vision, what he has been now describing, namely, the four living Creatures, the Elders, the Angels, and all Creatures, looking together at the Opening of the Seven Seals.

Chap. vi. The Seven Seals are not distinguished from each other, by specifying the Time of them. They swiftly follow the Letters to the seven Churches, and all begin almost at the same Time. By the four former is shewn, That all the public Occurrences of all Ages and Nations, as *Empire, War,*

one of the four living creatures saying as the voice of thunder, Come 2 and see. And I saw, and behold a white horse, and he that sat on

Provision, Calamities, are made subject to Christ. And Instances are intimated of the First in the East, the Second in the West, the Third in the South, the Fourth in the North and the whole World.

The Contents, as of the Phials and Trumpets, so of the Seals, are shewn, by the Songs of Praise and Thanksgiving annexed to them. They contain therefore *the power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, which the Lamb received. The four former have a peculiar Connexion with each other; and so have the three latter Seals. The former relate to visible Things, toward the four Quarters to which the four living Creatures look.

Before we proceed, it may be observed, 1. No Man should constrain either himself or another, to explain *every thing* in this Book. It is sufficient for every one to speak, just so far as he understands. 2. We should remember, that altho' the ancient Prophets wrote the Occurrences of those Kingdoms only with which *Israel* had to do, yet *the Revelation* contains what relates to the whole World, thro' which the Christian Church is extended. Yet, 3. We should not prescribe to this Prophecy, as if it must needs admit or exclude this or that History, according as we judge one or the other, to be of great or small Importance. *God seeth not as man seeth*. Therefore what we think great is often omitted, what we think little inserted, in Scripture-History or Prophecy. 4. We must take care, not to overlook what is already fulfilled; and not to describe as fulfilled what is still to come.

We are to look in History for the fulfilling of the four first Seals, quickly after the Date of the Prophecy. In each of these appears a different Horseman. In each we are to consider, first, The Horseman himself; secondly, What he does.

The Horseman himself, by an emblematical Prosopopœia, represents *a swift Power*, bringing with it either, 1. A flourishing State, or, 2. Bloodshed, or, 3. Scarcity of Provisions, or, 4. Public Calamities. With the Quality of each of these Riders, the Colour of his Horse agrees. The fourth Horseman is expressly termed *Death*; the First, with his Bow and Crown, a Conqueror. The Second, with

his great Sword, is a Warrior, or, as the *Romans* termed him, *Mars*: The Third, with the Scales, has Power over the Produce of the Land. Particular Incidents under this or that *Roman Emperor*, are not extensive enough to answer any of these Horsemen.

The Action of every Horseman intimates farther, 1. Toward the East, wide spread Empire and Victory upon Victory; 2. Toward the West, much Bloodshed; 3. Toward the South, Scarcity of Provisions; 4. Toward the North, the Plague and various Calamities.

V. 1. *I heard one*—That is, the first, of the living creatures—Who look forward toward the East.

V. 2. *And I saw, and behold a white horse, and he that sat on him had a bow*—This Colour, and the Bow shooting Arrows afar off, betoken Victory, Triumph, Prosperity, Enlargement of Empire, and Dominion over many People.

Another Horseman indeed, and of quite another Kind, appears on a white Horse, ch. xix. 11. But he that is spoken of under the First Seal must be so understood, as to bear a Proportion to the Horseman in the second, third, and fourth Seal.

Nerva succeeded the Emperor *Domitian* at the very time when *the Revelation* was written, in the Year of our Lord 96. He reigned scarce a Year alone; and three Months before his Death, he named *Trajan* for his Colleague and Successor, and died in the Year 98. *Trajan's* Accession to the Empire seems to be the Dawning of the seven Seals. *And a crown was given him*—This, considering his Descent, *Trajan* could have no Hope of attaining. But God gave it him by the Hand of *Nerva*: and then the East soon felt his Power. *And he went forth, conquering and to conquer*—That is, from one Victory to another. In the Year 103 the already victorious *Trajan* went forth toward the East, to conquer not only *Armenia, Assyria, and Mesopotamia*, but also the Countries beyond the *Tigris*, carrying the Bounds of the *Roman Empire* to a far greater Extent than ever. We find no Emperor like him for making Conquests. He aimed at nothing else: He lived only to conquer: Mean time in him was eminently fulfilled, what had been prophesied of the

him had a bow, and a crown was given him, and he went forth conquering and to conquer. And when he opened the second seal, I heard the second living creature saying, Come. And there went forth another horse *that was* red; and to him that sat thereon it was given to take peace from the earth, that they should kill one another; and there was given him a great sword. And when he opened the third seal, I heard the third living creature say, Come. And I saw, and behold a black horse, and he that sat on him had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley

the fourth Empire; (*Dan. ii. 40. vii. 23.*) That he should devour, tread down, and break in pieces the whole earth.

V. 3. And when he opened the second seal I heard the second living creature,—Who looked toward the West, saying, Come—At each Seal, it was necessary to turn toward that Quarter of the World which it more immediately concerned.

V. 4. There went forth another horse that was red—A Colour suitable to Bloodshed. And to him that sat thereon it was given, to take peace from the earth—*Vespasian* in the Year 75, had dedicated a Temple to Peace. But after a time, we hear little more of Peace. All is full of War and Bloodshed, chiefly in the western World, where the main Business of Men seemed to be, To kill one another.

To this Horseman there was given a great Sword—And he had much to do with it. For as soon as *Trajan* ascended the Throne, Peace was taken from the earth. *Decebalus*, King of *Dacia*, which lies westward from *Patmos*, put the Romans to no small Trouble. The War lasted five Years, and consumed abundance of Men on both Sides: yet was only a Prelude to much other Bloodshed, which followed for a long Season. All this was signified by the great Sword, which strikes those who are near, as the Bow does those who are at a Distance.

V. 5. And when he opened the third seal, I heard the third living creature toward the South, saying, Come—And behold a black horse, a fit Emblem of Mourning and Distress; particularly of black *Famine*, as the ancient Poets term it. And he that sat on him, had a pair of Scales in his hand—When there is great Plenty, Men scarce think it worth their while to weigh and measure every thing, (*Gen. xli. 49.*)

But when there is Scarcity, they are obliged to deliver them out by Measure and Weight. *Ezek. iv. 16.* Accordingly these Scales signify Scarcity. They serve also for a Token, That all the Fruits of the Earth, and consequently the whole Heavens, with their Courses and Influences, that all the Seasons of the Year, with whatsoever they produce, in Nature or States, are subject to Christ. Accordingly his Hand is wonderful, not only in Wars and Victories, but likewise in the whole Course of Nature.

V. 6. And I heard a voice—It seems from God himself, saying—To the Horseman, Hitherto shalt thou come, and no farther. Let there be a measure of wheat for a penny—The Word translated, *measure*, was a *Grecian Measure*, nearly equal to our Quart. This was the daily Allowance of a Slave. The *Roman Penny* (as much as a Labourer then earned in a Day) was about Seven-pence Halfpenny *English*. According to this, Wheat would be near twenty Shillings per Bushel. This must have been fulfilled, while the *Grecian Measure* and the *Roman Money* were still in Use: as also, where that Measure was the common Measure, and this Money the current Coin. It was so in *Egypt* under *Trajan*. And three measures of barley for a penny—Either Barley was, in common, far cheaper among the Ancients than Wheat; or the Prophecy mentions this as something peculiar. And hurt not the oil and the wine—Let there not be a Scarcity of every thing. Let there be some Provision left, to supply the Want of the rest.

This was also fulfilled in the Reign of *Trajan*, especially in *Egypt*, which lay southward from *Patmos*. In this Country, which use to be the Granary of the Empire, there was an uncommon Dearth at the very Beginning of his

7 for a penny; and hurt not the oil and the wine. And when he opened the fourth seal, I heard the voice of the fourth living creature
8 saying, Come. And I saw and behold a pale horse, and he that sat on him, his name is Death, (and Hades followeth even with him) and power was given him over the fourth part of the earth, to kill with the scimeter, and with famine, and with death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls

his Reign: So that he was obliged to supply *Egypt* itself with Corn from other Countries. The same Scarcity there was in the thirteenth Year of his Reign, the Harvest failing, for want of the Rising of the *Nile*: And that not only in *Egypt*, but in all those other Parts of *Afric*, where the *Nile* uses to overflow.

V. 7. *I heard the voice of the fourth living creature—Toward the North.*

V. 8. *And I saw, and behold a pale horse—* Suitable to pale *Death*, his Rider: *And Hades*—The Representative of the State of separate Souls, *followeth even with him*—The four first Seals concern living Men. *Death* therefore is properly introduced. *Hades* is only occasionally mentioned as a Companion of *Death*. So the fourth Seal reaches to the Borders of Things invisible, which are comprized in the three last Seals. *And power was given to him over the fourth Part of the earth*—What came single and in a lower Degree before, comes now together, and much more severely. The first Seal brought *Victory* with it: In the second was a *Great Sword*; but here a *Scimeter*. In the third was moderate *Dearth*; here *Famine*, and *Plague*, and *Wild Beasts* beside. And it may well be, that from the Time of *Trajan* downwards, the fourth Part of Men upon the Earth, that is, within the *Roman Empire*, died by *Sword*, *Famine*, *Pestilence*, and *Wild Beasts*. "At that Time, says *Aurelius Victor*, the *Tyber* overflowed much more fatally than under *Nerva*, with a great Destruction of Houses; and there was a dreadful Earthquake through many Provinces, and a terrible Plague and Famine, and many Places consumed by Fire." By *Death*, that is, by *Pestilence*. *Wild Beasts* have, at several times, destroyed abundance of Men. And undoubtedly there was given them, at this time, an uncommon Fierceness and Strength. 'Tis observable, that War brings on Scarcity, and Scarcity *Pestilence* (thru' Want of wholesome Sustenance;) and *Pesti-*

lence, by depopulating the Country, leaves the few Survivors an easier Prey to the Wild Beasts. And thus these Judgments make Way for one another, in the Order wherein they are here represented.

What has been already observed may be a four-fold Proof, That the four Horsemen, as with their first Entrance in the Reign of *Trajan* (which does by no means exhaust the Contents of the four first Seals) so with all their Entrances in succeeding Ages, and with the whole Course of the World and of visible Nature, are in all Ages subject to Christ, subsisting by his Power, and serving his Will, against the wicked, and in Defence of the Righteous. Herewith likewise a Way is paved for the Trumpets, which regularly succeed each other. And the whole Prophecy, as to what is future, is confirmed, by the clear Accomplishment of this Part of it.

V. 9. *And when he opened the fifth seal—*As the four former Seals, so the three latter have a close Connexion with each other. These all refer to the invisible World; the fifth to the happy Dead, particularly the Martyrs; the sixth to the Unhappy; the seventh to the Angels, especially those to whom the Trumpets are given. *And I saw*—Not only the Church warring under Christ, and the World warring under Satan, but also the Invisible Hosts both of Heaven and Hell, are described in this Book. And it not only describes the Actions of both these Armies upon Earth, but their respective Removals from Earth, into a more happy or more miserable State, succeeding each other at several times, distinguished by various Degrees, celebrated by various Thankgivings: And also the gradual Increase of Expectation and Triumph in Heaven, and of Terror and Misery in Hell, under the Altar—That is, at the Foot of it. Two Altars are mentioned in the Revelation, the golden Altar of Incense, ch. ix. 13. and the Altar of Burnt-Offerings, men-

of them that had been slain for the word of God, and for the testi-
 10 mony which they held. And they cried with a loud voice, saying,
 11 How long, O Lord, thou Holy One and true, dost thou not judge and
 12 avenge our blood on them that dwell upon the earth? And there
 was given to them, to every one, a white robe; and it was said to them,
 that they should rest yet for a time, till their fellow servants also and
 their brethren should be fulfilled, who should be killed even as they
 were.

12 And I saw when he opened the sixth seal, and there was a great earth-
 quake, and the sun became black as sackcloth of hair, and the moon be-
 13 came as blood; And the stars of heaven fell to the earth, as a fig-tree

mentioned here, and ch. viii. 5. xiv. 18. xvi.

7. At this the Souls of the Martyrs now prostrate themselves. By and by their Blood shall be avenged upon *Babylon*: but not yet; whence it appears, that the Plagues in the fourth Seal do not concern *Rome* in particular.

V. 10. *And they cried*—This Cry did not begin now, but under the first *Roman* Persecution. The *Romans* themselves had already avenged the Martyrs slain by the *Jews* on that whole Nation, *How long*—They knew their Blood would be avenged. But not immediately; as is now shewn them. *O Lord*—The *Greek* Word properly signifies the Master of a Family. It is therefore beautifully used by these, who were peculiarly of the Household of God, *Thou holy one and true*—Both the Holiness and Truth of God require him to execute Judgment and Vengeance, *dost thou not judge and avenge our blood?*—There is no impure Affection in Heaven. Therefore this Desire of theirs is pure and suitable to the Will of God. The Martyrs are concerned for the Praise of their Master, of his Holiness and Truth. And the Praise is given him, ch. xix. 2. where the Prayer of the Martyrs is changed into a Thanksgiving.

Thou *Holy one and True* and *right* are thy Judgments:
 How long dost thou not judge He hath judged the great Whore,
 and *avenge our Blood*: and hath avenged the blood of his servants.

V. 11. *And there was given to every one a white robe*—An Emblem of Innocence, Joy, and Victory, in Token of Honour and favourable Acceptance, *and it was said to them*—

They were told how long. They were not left in that Uncertainty, *that they should rest* --- should cease from crying. They rested from Pain before, *a time* --- This Word has a peculiar Meaning in this Book, to denote which we may retain the Original Word *Chronos*. Here are two Classes of Martyrs specified, the former killed under Heathen *Rome*, the latter under Papal *Rome*. The former are commanded to rest, till the latter are added to them. There were many of the former in the Days of *John*: the first fruits of the latter died in the Thirteenth Century. Now *a time* or *Chronos* is 1111 Years. This *Chronos* began A. C. 98. and continued to the Year 1209; or from *Trajan's* Persecution, to the First Crusade against the *Waldenses*, Till --- It is not said, Immediately after this *Time* is expired, Vengeance shall be executed: but only, That immediately after this *Time*, their brethren and fellow-servants will come to them. This Event will precede the other, and there will be some Space between.

V. 12. *And I saw*---This Sixth Seal seems particularly to point out God's Judgment on the Wicked Departed. St. *John* saw, how the End of the World was even then set before those unhappy Spirits. This Representation might be made to them, without any thing of it being perceived upon Earth. The like Representation is made in Heaven, ch. xi. 18. *And there was a great Earthquake*, or shaking, not of the Earth only, but the Heavens. This is a farther Description of the Representation made to those unhappy Souls.

V. 13. *And the stars fell to*, or towards the earth---Yea, and so they surely will, let Astronomers

14 casteth its untimely figs, when it is shaken by a mighty wind: And
the heaven departed as a book that is rolled together, and every moun-
15 tain and island were moved out of their places. And the kings of the
earth, and the great men, and the chief captains, and the rich, and the
mighty, and every slave, and every free man hid themselves in the caves,
16 and in the rocks of the mountains: And said to the mountains and to the
rocks, Fall on us, and hide us from the face of him that sitteth on the
17 throne and from the wrath of the Lamb. For the great day of his
wrath is come; and who shall be able to stand?

VII. AND after these things I saw four angels standing on the four corners of
the earth, holding the four winds, that the wind should not blow upon
2 the earth, nor on the sea, nor on any tree. And I saw another angel
ascending from the east, having the seal of the living God: and he
cried with a loud voice to the four angels to whom it was given to hurt

astronomers fix their Magnitudes as they please, *as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind*—How sublimely is the Violence of that shaking exprest by this Comparison!

V. 14. *And the heavens departed as a book that is rolled together*—When the Scripture compares some very great with a very little thing, the Majesty and Omnipotence of God, before whom great things are little, is highly exalted. *Every mountain and island*—What a Mountain is to the Land, that an Island is to the Sea.

V. 15. *And the kings of the earth*—They who had been so, in their day, *and the great men and chief captains*—The Generals and Nobles, *hid themselves*—So far as in them lay, *in the rocks of the mountains*. There are also Rocks on the Plains. But they were Rocks on high, which they besought to fall upon them.

V. 16. *To the mountains and the rocks*—Which were tottering already, (ver. 12.) *from the face of him*—Which is against the ungodly. Ps. xxxiv. 17.

V. 1. *And after these things*—What follows is a Preparation for the Seventh Seal, which is the weightiest of all. It is connected with the Sixth, by the Particle *and*: whereas what is added, ver. 9. stands free and unconnected, *I saw four angels*—Probably evil ones. They have their Employ with the four first Trumpets; as have other evil Angels with the three last, namely, the Angel of the Abyss, the

four bound in the *Euphrates*, and Satan himself. These four Angels would willingly have brought on all the Calamities that follow without delay. But they were restrained till the Servants of God were sealed, and till the seven Angels were ready to sound: Even as the Angel of the Abyss was not let loose, nor the Angels in the *Euphrates* unbound, neither Satan cast to the Earth, till the fifth, sixth, and seventh Angels severally sounded, *standing on the four corners of the earth*—East, West, South, North. In this Order proceed the four first Trumpets, *holding the four winds*—which else might have softened the fiery Heat, under the First, Second, and Third Trumpet, *that the wind should not blow upon the earth, nor on the sea, nor on any tree*—It seems, that these Expressions betoken the several Quarters of the World: That *the earth* signifies that to the East of *Patmos*, *Asia*, which was nearest to St. John, and where the Trumpet of the First Angel had its Accomplishment. *Europe* swims in the sea over against this; and is accordingly termed by the Prophets, *the Islands*. The third Part, *Africa*, seems to be meant (ch. viii. 7, 8, 10.) by *the streams of water, or the trees*, which grow plentifully by them.

V. 2. *And I saw another*—A good angel, *ascending from the East*—The Plagues begin in the East: so does the Sealing, *having the seal of the only living and true God*: and he *cried with a loud voice to the four angels*—Who were hasting to execute their Charge—to

whom

3 the earth and the sea. Saying, Hurt ye not the earth, neither the sea,
 neither the trees, till we have sealed the servants of our God on their
 4 foreheads. And I heard the number of them that were sealed; an hun-
 dred forty four thousand were sealed out of all the tribes of the children
 5 of Israel. Of the tribe of Judah *were* sealed twelve thousand, of the
 tribe of Reuben *were* sealed twelve thousand, of the tribe of Gad *were*
 6 sealed twelve thousand, Of the tribe of Asher *were* sealed twelve thou-
 sand, of the tribe of Napthali *were* sealed twelve thousand, of the tribe
 7 of Manasseh *were* sealed twelve thousand, Of the tribe of Simeon *were*
 sealed twelve thousand, of the tribe of Levi *were* sealed twelve thou-
 8 sand, of the tribe of Issachar *were* sealed twelve thousand, Of the tribe
 of Zebulon *were* sealed twelve thousand, of the tribe of Joseph *were*
 sealed twelve thousand, of the tribe of Benjamin *were* sealed twelve
 thousand.
 9 After these things I saw, and behold a great multitude, which no man
 could number, of all nations, and tribes, and people, and tongues, standing
 before the throne and before the Lamb, clothed with white robes and
 10 palms in their hands. And they cry with a loud voice, saying, Sal-

whom it was given to hurt the earth and the sea
 —First, and afterwards *the trees*.

V. 3. *Till we*—Other Angels were joined
 in Commission with him—*Have sealed the ser-*
vants of our God on their foreheads—Secured
 the Servants of God of the twelve Tribes from
 the impending Calamities; whereby they shall
 be as clearly distinguished from the rest, as if
 they were visibly marked on their foreheads.

V. 4. *Of the children of Israel*—To these
 will afterwards be joined a multitude out of
 all Nations. But it may be observed, this is
 not the Number of all the *Israelites* who are
 saved from *Abraham* or *Moses* to the End of
 all things; but only of those who were se-
 cured from the Plagues which were then
 ready to fall on the earth. It seems as if this
 Book had, in many Places, a special View to
 the People of *Israel*.

V. 5. *Judah* is mentioned first, in respect
 of the Kingdom, and of the Messiah sprung
 therefrom.

V. 7. After the Levitical Ceremonies were
 abolished, *Levi* was again on a Level with his
 Brethren.

V. 8. *Of the tribe of Joseph*—Or *Ephraim*,
 perhaps not mentioned by name, as having
 been with *Dan*, the most idolatrous of all the
 Tribes. 'Tis farther observable of *Dan*, that

it was very early reduced to a single Family:
 Which Family itself seems to have been cut
 off in War, before the Time of *Ezra*. For
 in the *Chronicles*, where the Posterity of the
 Patriarchs is recited, *Dan* is wholly omitted.

V. 9. *A great multitude*—Of those who
 had happily finished their Course. Such
 Multitudes are afterwards described, and still
 higher Degrees of Glory which they attain,
 after a sharp Fight and magnificent Victory,
 ch. xiv. 1. xv. 2. xix. 1. xx. 4. There is an
 inconceivable Variety in the Degrees of Re-
 ward in the other World. Let not any slothful
 one say, If I get to Heaven at all, I will be
 content: Such an one may let Heaven go al-
 together. In worldly things, Men are ambi-
 tious to get as high as they can. Christians
 have a far more noble Ambition. The Diffe-
 rence between the very highest and the lowest
 State in the World, is nothing to the smallest
 Difference between the Degrees of Glory.
 But who has time to think of this? Who
 is at all concerned about it? *Standing before*
the throne—In the full Vision of God, and
Palms in their hands—Tokens of Joy and
 Victory.

V. 10. *Salvation to our God*—Who hath
 saved us from all Evil, into all the Happiness
 of Heaven. The Salvation for which they
 praise

11 vation to our God who sitteth on the throne and to the Lamb. And all
 the angels stood round about the throne and the elders and the four
 living creatures; and they fell before the throne on their faces, and
 12 worshipped God saying, Amen: the blessing, and the glory, and the
 wisdom, and the thanksgiving, and the honour, and the power, and the
 13 strength, be to our God for ever and ever. And one of the elders
 answered, saying to me, Who are these that are cloathed in white
 robes? and whence are they come? And I said to him, My lord, thou
 14 knowest. And he said to me, These are they who come out of great
 affliction, and they have washed their robes and made them white in
 15 the blood of the Lamb. Therefore are they before the throne of God,
 and serve him day and night in his temple, and he that sitteth upon
 16 the throne shall have his tent over them. They shall hunger no more,
 nither thirst any more; neither shall the sun light on them, nor any
 17 heat. For the Lamb who is in the midst of the throne will feed them,

praise God is described, ver. 15. that for which they praise the Lamb, ver 14. and both in the 16th and 17th Verses.

V. 11. *And all the angels stood*—In waiting round about the throne and the elders and the four living creatures—That is, the living Creatures next the Throne, the Elders round these, and the Angels round them both, and they fell on their faces—So do the Elders, once only. (ch. xi. 16.) The Heavenly Ceremonial has its fixt Order and Measure.

V. 12. *Amen*—With this Word all the Angels confirm the Words of the great Multitude. But they likewise carry the Praise much higher—the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, be unto our God for ever and ever—Before the Lamb began to open the seven Seals, a sevenfold Hymn of Praise was brought him by many Angels. (ch. v. 12.) Now he is upon opening the last Seal, and the seven Angels are going to receive seven Trumpets, in order to make the Kingdoms of the World subject to God, all the Angels give seven-fold Praise to God.

V. 13. *And one of the elders*—What stands, ver. 13—17. might have immediately followed the tenth Verse: but that the Praise of the Angels which was at the same Time with that of the great Multitude, came in between, answered—He answered St. John's Desire to know, not any Words that he spoke.

V. 14. *My lord*—Or my master: a com-

mon term of Respect. So *Zachariah* likewise bespeaks the Angel, ch. i. 9. iv. 4. vi. 4. *thou knowest*—That is, I know not; but thou dost, *These are they*—Not Martyrs; for these are not such a Multitude as no Man can Number. But as all the Angels appear here, so do all the Souls of the Righteous, who had lived from the Beginning of the World, who come—He does not say, *Who did come*. But *who come* now also: to whom likewise pertain all who will come hereafter, out of great affliction—Of various kinds, wisely and graciously allotted by God to all his Children, and have washed their robes—From all Guilt, and made them white—In all Holiness, by the blood of the Lamb—Which not only cleanses, but adorns us also.

V. 15. *Therefore*—Because they came out of great affliction, and have washed their robes in his blood, are they before the throne—It seems, even nearer than the Angels, and serve him day and night—Speaking after the Manner of Men, that is, continually, in his temple—Which is in Heaven, And he shall have his tent over them—Shall spread his Glory over them as a covering.

V. 16. *Neither shall the sun light on them*—For God is there their Sun, nor any—Painful, heat, or Inclemency of Seasons.

V. 17. *For the lamb will feed them*—With eternal Peace and Joy, so that they shall hunger no more, and will lead them to living fountains of water—The Comforts of the Holy Ghost, so that they shall thirst no more. Neither

and will lead them to living fountains of water: and God will wipe away all tears from their eyes.

VIII. AND when he had opened the seventh seal, there was silence in
2 heaven about half an hour. And I saw the seven angels which stand
3 before God, and seven trumpets were given them. And another angel came and stood at the altar, having a golden censer, and much in-

ther shall they suffer or grieve any more: for God will wipe away all tears from their eyes.

V. 1. *And when he had opened the seventh seal, there was silence in heaven*—Such a Silence is mentioned but in this one Place. It was uncommon and highly observable. For Praise is sounding in Heaven Day and Night. In particular, immediately before this Silence, all the Angels, and before them, the innumerable Multitude, had been crying with a loud Voice: And now, all is still at once; there is an Universal Pause. Hereby the Seventh Seal is very remarkably distinguished from the Six preceding. This Silence before God shews that those who were round about him were expecting, with the deepest Reverence, the great things which the Divine Majesty would farther open and order. Immediately after, the seven Trumpets are heard, and a Sound more august than ever. Silence is only a preparation: the grand Point is, the sounding the Trumpets to the Praise of God. *About half an hour*.—To St. John in the Vision, it might seem a common half Hour.

V. 2. *And I saw*—The Seven Trumpets belong to the Seventh Seal, as do the seven Phials to the Seventh Trumpet. This should be carefully remembered, that we may not confound together the Times which follow each other. And yet it may be observed in general, concerning the Times of the Incidents mentioned in this Book, It is not a certain Rule, that every Part of the Text is fully accomplished, before the Completion of the following Part begins. All Things mentioned in the *Epistles* are not fully accomplished before the *Seals* are opened: Neither are all things mentioned under the *Seals* fulfilled, before the *Trumpets* begin. Nor yet is the Seventh Trumpet wholly past, before the *Phials* are poured out. Only the beginning of each Part goes before the Beginning of the following. Thus the *Epistles* begin before the *Seals*, the *Seals* before the *Trumpets*, the *Trumpets* before the *Phials*. One *Epistle* begins before

another, one Seal before another, one Trumpet especially before another, one Phial before another. Yet sometimes what begins later than another thing, ends sooner; and what begins earlier than another thing, ends later. So the seventh Trumpet begins earlier than the Phials, and yet extends beyond them all.—*The seven angels which stand before God*—a Character of the highest Eminence, and seven trumpets were given them—When Men desire to make known openly a thing of public Concern, they give a Token that may be seen or heard far and wide: and among such none are more ancient than Trumpets, (*Lev. xxv. 9. Numb. x. 2. Amos iii. 6.*) The Israelites in particular used them, both in the Worship of God and in War, therewith openly praising the Power of God, before, after, and in the Battle. (*Josh. vi. 4. 2 Chron. xiii. 14, &c.*) And the Angels here make known by these Trumpets, the wonderful Works of God, whereby all opposing Powers are successively shaken, till the Kingdom of the World becomes the Kingdom of God and his anointed.

These Trumpets reach nearly from the Time of St. John to the End of the World: And they are distinguished by manifest Tokens. The Place of the four first is specified, namely, East, West, South, and North successively: In the three last, immediately after the Time of each, the Place likewise is pointed out.

The Seventh Angel did not begin to sound, till after the going forth of the Second Wo: But the Trumpets were given to him and the other six together (as were afterward the Phials to the seven Angels) And it is accordingly said of all the Seven together, That they prepared themselves to sound. These therefore were not Men, as some have thought, but Angels properly so called.

V. 3. *And*—In the 2d Verse the Trumpets were given to the seven Angels, and in the Sixth they prepared to sound. But between these the Incense of this Angel and the Prayers of the Saints are mentioned: the interposing

cense was given him, that he might place *it* with the prayers of all the
 4 saints upon the golden altar which is before the throne. And the smoke
 of the incense ascended before God out of the angels hand with the
 5 prayers of the saints. And the angel took the censer, and filled it with
 the fire of the altar, and threw it upon the earth, and there were thun-
 derings, and lightnings, and voices, and an earthquake.

6 And the seven angels, who had the seven trumpets, prepared them-
 7 selves to sound. And the first sounded, and there was hail, and
 fire mingled with blood, and they were cast upon the earth: and the

of which shews, That the Prayers of the Saints and the Trumpets of the Angels go together. And these Prayers with the Effects of them, may well be supposed to extend thro' all the Seven, *Another angel*—Another created Angel—Such are all that are here spoken of. In this Part of the Revelation, Christ is never termed *an Angel*, but the Lamb, *came and stood at the Altar*—Of burnt offerings, and *there was given him a golden censer*—A Censer was a Cup on a Plate or Saucer. This was the Token and the Business of the Office. *And much incense was given*—Incense generally signifies Prayer. Here it signifies the Longing Desires of the Angels, that the holy Counsel of God might be fulfilled. And there was *much Incense*: for as the Prayers of all the Saints in Heaven and Earth are here joined together, so are the Desires of all the Angels, which are brought by this Angel, *that he might place it*—It is not said, *offer it*: for he was discharging the Office of an Angel, not a Priest, *with the prayers of all the saints*—at the same time; but not *for the saints*. The Angels are Fellow-servants with the Saints, not Mediators for them.

V. 4. *And the smoke of the incense came up before God, with the prayers of the saints*—A Token that both were accepted.

V. 5. *And there were thunderings, and lightnings, and voices, and an earthquake*—These, especially when attended with fire, are Emblems of God's dreadful Judgments, which were immediately to follow.

V. 6. *And the seven angels prepared themselves to sound*—That each, when it should come to his Turn, might sound without Delay. But while they do sound, they still stand before God.

V. 7. *And the first sounded*—And every Angel continued to sound, till all which his

Trumpet brought was fulfilled, and till the next began. There are Intervals between the three Woes, but not between the four first Trumpets. *And there was hail and fire mingled with blood, and they were cast upon the earth*—The Earth seems to mean *Asia*; *Palestine*, in particular. Quickly after the Revelation was given, the *Jewish* Calamities under *Adrian* began: yea, before the Reign of *Trajan* was ended: And here the Trumpets begin. Even under *Trajan* in the Year 114 the *Jews* made an Insurrection with a most dreadful Fury; and in the Parts about *Cyrene*, in *Egypt*, and in *Cyprus*, destroyed four hundred and sixty thousand Persons. But they were repressed by the victorious Power of *Trajan*, and afterward slaughtered themselves in vast Multitudes. The Alarm spread itself also in *Mesopotamia*, where *Lucius Quintus* slew a great Number of them. They rose in *Judea* again in the Second Year of *Adrian*; but were presently quelled. Yet in 133 they broke out more violently than ever, under their false Messiah *Barcochab*; and the War continued till the Year 135, when almost all *Judea* was desolated. In the *Egyptian* Plague also Hail and Fire were together. But here *Hail* is to be taken figuratively, as also *Blood*, for a vehement, sudden, powerful, hurtful Invasion; and *Fire* betokens the Revenge of an enraged Enemy, with the Desolation therefrom, *And they were cast upon the earth*—That is, the Fire, and Hail, and Blood. But they existed before they were cast upon the earth. The Storm fell, the Blood flowed, and the Flames raged round *Cyrene*, and in *Egypt* and *Cyprus*, before they reached *Mesopotamia* and *Judea*, *And the third part of the earth was burnt up*—Fifty well-fortified Cities, and nine hundred and eighty-five well-inhabited Towns of the *Jews*, were wholly destroyed in this War. Vast Tracts of Land were

third part of the earth was burnt up, and the third part of the
 8 trees was burnt up, and all the green grass was burnt up. And
 the second angel sounded, and as it were a great mountain burning
 with fire, was cast into the sea: and the third part of the sea became
 9 blood, And the third part of the creatures that were in the sea which
 10 had life died, and the third part of the ships, were destroyed. And the
 third angel sounded, and there fell from heaven a great star burning as a
 torch, and it fell on the third part of the rivers, and on the fountains of

were likewise left desolate and without Inhabitant, *and the third part of the trees was burnt up, and all the green grass was burnt up*—Some understand by *the trees*, Men of Eminence among the *Jews*; by *the grass*, the common People. The *Roman* spared many of the former. The latter were almost all destroyed.

Thus Vengeance began at the *Jewish* Enemies of Christ's Kingdom; tho' even then the *Romans* did not quite escape. But afterwards it came upon them more and more violently: The Second Trumpet affects the *Roman Heathens* in particular; the Third, the dead, unholy Christians; the Fourth, the Empire itself.

V. 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea*—By *the Sea*, particularly as it is here opposed to *the Earth*, we may understand the West or *Europe*; and chiefly the middle Parts of it, the vast *Roman Empire*. A mountain here seems to signify a great Force and Multitude of People, (*Jer. li. 25.*) So this may point at the Irruption of the barbarous Nations into the *Roman Empire*. The warlike *Gths* broke in upon it about the Year 250. And from that time the Irruption of one Nation after another never ceased, till the very Form of the *Roman Empire*, and all but the Name, was lost. *The fire* may mean, the Fire of War, and the Rage of those savage Nations. *And the third part of the sea became blood*—This need not imply, that just a third Part of the *Romans* was slain. But it is certain, an inconceivable deal of Blood was shed in all these Invasions.

V. 9. *And the third part of the creatures that were in the sea*—That is, of all Sorts of Men, of every Station and Degree, died—By those merciless Invaders. *And the third part of the ships were destroyed*—It is a frequent thing to resemble a State or Republic to a Ship wherein many People are embarked to-

gether, and share in the same Dangers. And how many States were utterly destroyed by those inhuman Conquerors: Much likewise of this was literally fulfilled. How often was the Sea tinged with Blood? How many of those who dwell mostly upon it were killed? And what Numbers of Ships destroyed?

V. 10. *And the third angel sounded, and there fell from heaven a great star, and it fell on the third part of the rivers*—It seems, *Afric* is meant by *the Rivers* (with which this burning Part of the World abounds in an especial manner) *Egypt* in particular, which the *Nile* overflows every Year far and wide. In the whole *African History*, between the Irruption of the barbarous Nations into the *Roman Empire*, and the Ruin of the Western Empire, after the Death of *Valentinian the Third*, there is nothing more momentous than the *Arian Calamity*, which sprung up in the Year 315. It is not possible to tell how many Persons, particularly at *Alexandria*, in all *Egypt*, and in the neighbouring Countries, were destroyed by the Rage of the *Arians*. Yet *Afric* fared better than other Parts of the Empire, with regard to the barbarous Nations, till the Governour of it, whose Wife was a zealous *Arian*, and Aunt to *Genferic*, King of the *Vandals*, was, under that Pretence, unjustly accused, before the Empress *Placidia*. He was then prevailed upon to invite the *Vandals* into *Afric*; who under *Genferic*, in the Year 428, founded there a Kingdom of their own, which continued till the Year 533. Under these *Vandal Kings* the true believers endured all manner of afflictions and Persecutions. And thus Arianism was the Inlet to all Heresies and Calamities, and at length to *Mahometanism* itself.

This great Star was not an Angel, (Angels are not the Agents in the two preceding or the following Trumpet) but a Teacher of the Church, one of the Stars in the Right-hand of Christ. Such was *Arius*. He fell from on

11 waters. And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, 12 because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and 13 the day shone not for the third part thereof, and the night likewise. And I saw and heard an angel flying in the midst of heaven, saying with a loud

high, as it were *from Heaven*, into the most pernicious Doctrines, and made in his Fall a gazing on all Sides, being *great*, and now burning as a torch. He fell on the third part of the rivers; his Doctrine spread far and wide, particularly in *Egypt*, and on the fountains of waters—Wherewith *Afric* abounds.

V. 11. *And the name of the star is called Wormwood*—The unparalleled Bitterness both of *Arius* himself and of his Followers, shew the exact Propriety of his Title, and the third part of the waters became wormwood—A very considerable Part of *Afric* was infected with the same bitter Doctrine and Spirit, and many men (tho' not a third part of them) died—By the Cruelty of the *Arians*.

V. 12. *And the fourth angel sounded, and the third part of the sun was smitten (or struck)*—After the Emperor *Theodosius* died, and the Empire was divided into the Eastern and the Western, the barbarous Nations poured in as a Flood. The *Goths* and *Huns* in the Years 403 and 405 fell upon *Italy* itself with an impetuous Force; and the former in the Year 410 took *Rome* by Storm and plundered it without Mercy. In the Year 452 *Attila* treated the upper Part of *Italy* in the same Manner. In 455 *Valentinian* the Third was killed, and *Genferic* invited from *Afric*. He plundered *Rome* for fourteen Days together. *Recimer* plundered it again in 472. During all these Commotions, one Province was lost after another, till in the Year 476 *Odoacer* seized upon *Rome*, deposed the Emperor, and put an End to the Empire itself.

An Eclipse of the Sun or Moon is termed by the *Hebrews*, a Stroke. Now, as such a Darkness does not come all at once, but by Degrees, so likewise did the Darkness which fell on the *Roman*, particularly the Western Empire: For the Stroke began long before *Odoacer*, namely, when the Barbarians first conquered the Capital City, *And the third part of the moon and the third part of the stars*;

so that the third part of them was darkened—As under the first, second, and third Trumpets, by the earth, sea, and rivers, are to be understood the Men that inhabit them, so here by the sun, moon, and stars, may be understood the Men that live under them, who are so overwhelmed with Calamities in those Days of Darkness, that they can no longer enjoy the Light of Heaven; unless it may be thought to imply their being killed, so that the Sun, Moon, and Stars shine to them no longer. The very same expression we find in *Ezekiel* (ch. xxxii. 8.) *I will darken all the lights of heaven over them*. As then the fourth Seal transcends the three preceding Seals, so does the fourth Trumpet the three preceding Trumpets. For in this not the Third of the Earth, or Sea, or Rivers only, but of all who are under the Sun are affected, and the day shone not for a third part thereof—that is, shone with only a third Part of its usual Brightness, and the night likewise, the Moon and Stars having lost a third Part of their Lustre, either with regard to those who being dead, saw them no longer, or those who saw them, with no Satisfaction.

The three last Trumpets have the Time of their Continuance fixed, and between each of them there is a remarkable Pause: Whereas between the four former there is no Pause, nor is the Time of their Continuance mentioned; but all together these four seem to take up a little less than four hundred Years.

V. 13. *And I saw and heard an angel flying*—between the Trumpets of the fourth and fifth Angel, in the midst of heaven—The three Woes (as we shall see) stretch themselves over the Earth from *Persia* eastward, beyond *Italy* westward, all which Space had been filled with the Gospel by the Apostles. In the midst of this lies *Patmos*, where St. *John* saw this Angel, saying, *Wo, wo, wo*,—Toward the End of the Fifth Century, there were many Presages of approaching Calamities, to the inhabitants of the earth—All without Exception

voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels who are yet to sound.

IX. AND the fifth angel sounded, and I saw a star falling from heaven to the earth, and to him was given the key of the bottomless pit.
 2 And he opened the bottomless pit, and there ascended a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were
 3 darkened by the smoke of the pit. And out of the smoke there came forth locusts upon the earth, and power was given them, as the scor-
 4 pions of the earth have power: And it was commanded them, not to hurt the grass of the earth, neither any green thing, neither any tree,

ception. Heavy Trials were coming on them all. Even while the Angel was proclaiming this, the Preludes of these three Woes were already in Motion. These fell more especially on the *Jews*. As to the Prelude of the first Wo in *Persia*, *Isdegard II.* in 454, was resolved to abolish the Sabbath, till he was by *Rabbi Mar* diverted from his Purpose. Likewise in the Year 474 *Phiruz* afflicted the *Jews* much and compelled many of them to apostatize. A Prelude of the second Wo was the Rise of the *Saracens*; who in 510 fell into *Arabia* and *Palestine*. To prepare for the Third Wo, *Innocent I.* and his Successors, not only endeavoured to enlarge their Episcopal Jurisdiction beyond all Bounds, but also their worldly Power, by taking every Opportunity of incroaching upon the Empire, which as yet stood in the Way of their unlimited Monarchy.

V. 1. *And the fifth angel sounded, and I saw a star*—Far different from that mentioned, ch. viii. 11. The Star belongs to the Invisible World. The Third Wo is occasioned by the Dragon cast out of Heaven: the Second takes place at the loosing of the four Angels who were bound in the *Euphrates*. The first is here brought by the Angel of the Abyss, which is opened by this Star, or Holy Angel, falling to the earth—Coming swiftly and with great Force, and to him was given—When he was come, the key of the bottomless pit—A deep and hideous Prison, but different from the Lake of Fire.

V. 2. *And there arose a Smoke out of the pit*—The Locusts who afterwards rise out of it, seem to be (as we shall afterwards see) the *Persians*: Agreeable to which this Smoke is their detestable, Idolatrous Doctrine, and false Zeal for it, which now broke out in an un-

common Paroxysm, as the smoke of a great furnace—Where the Clouds of it rise thicker and thicker, spread far and wide, and press one upon another, so that the Darkness increases continually. *And the sun and the air were darkened*—A figurative Expression denoting heavy Affliction. This Smoke occasioned more and more such Darkness over the *Jews* in *Persia*.

V. 3. *And out of the smoke*—Not out of the bottomless Pit, but from the Smoke which issued thence, *there went forth locusts*—A known Emblem of a numerous, hostile, hurtful People. Such were the *Persians*, from whom the *Jews* in the Sixth Century suffered beyond Expression. In the Year 540 their Academies were stopped, nor were they permitted to have a President for near fifty Years. In 589 this Affliction ended; but it began long before 540. The Prelude of it was about the Year 455 and 474. The main Storm came on in the Reign of *Cabades*, and lasted from 483 to 532. Toward the Beginning of the Sixth Century, *Mar Rab Isaac*, President of the Academy, was put to Death. Hereon followed an Insurrection of the *Jews*, which lasted seven Years before they were conquered by the *Persians*. Some of them were then put to death, but not many; the rest were closely imprisoned. And from this Time the Nation of the *Jews* were hated and persecuted by the *Persians*, till they had well nigh rooted them out, *The scorpions of the earth*—The most hurtful Kind. The *Scorpions of the Air* have Wings.

V. 4. *And it was commanded them*—By the secret Power of GOD, not to hurt the grass, neither any green thing, nor any tree—Neither those of low, middling, or high Degree, but only such of them as were not sealed—Principally,

but only the men who have not the seal of God on their foreheads.
 5 And it was given them, not to kill them, but that they should be tormented five months ; and the torment of them *is* as the torment of a
 6 scorpion, when he stingeth a man. And in those days the men shall seek death, but not find it ; and shall desire to die, but death will flee from
 7 them. And the appearances of the locusts *are* like horses made ready for battle ; and on their heads *are* as it were crowns like gold, and their
 8 faces *are* as the faces of men. And they had hair as the hair of wo-
 9 men, and their teeth were as *the teeth* of lions. And they had breast-plates as it were breast-plates of iron, and the noise of their wings *was*
 10 as the noise of chariots of many horses running to battle. And they have tails like scorpions, and stings were in their tails ; their power
 11 *is* to hurt men five months. And they have over them a king, the angel of the bottomless pit : his name in the Hebrew is Abaddon, but
 12 in the Greek he hath the name Apollyon. One wo is past : behold there come yet two woes after these things.
 13 And the sixth angel sounded, and I heard a voice from the four

pally the unbelieving *Israelites*. But many who were called Christians suffered with them.

V. 5. *Not to kill them*—Very few of them were killed ; in general, they were imprisoned and variously tormented.

V. 6. *The men*—That is, the Men who are so tormented.

V. 7. *And the appearances*—This Description suits a People neither thoroughly civilized, nor intirely savage. And such were the *Persians* of that Age, *of the locusts are like horses*—With their Riders. The *Persians* excelled in Horsemanship, *and on their heads are as it were crowns*—Turbands, *and their faces are as the faces of men*—Friendly and agreeable.

V. 8. *And they had hair as the hair of women*—All the *Persians* of old gloried in long Hair, *and their teeth were as the teeth of lions*—Breaking and tearing all things in Pieces.

V. 9. *And the noise of their wings was as the noise of Chariots of many horses*—With their War-chariots drawn by many Horses, they, as it were, flew to and fro.

V. 10. *And they have tails like scorpions*—That is, each Tail is like a Scorpion, not like the Tail of a Scorpion, *to hurt the unsealed men five months*—Five Prophetic Months, that is Seventy nine common Years. So long did these Calamities last.

V. 11. *And they have over them a king*—One by whom they are peculiarly directed and governed. *His name is Abaddon*—Both this and *Apollyon* signify a Destroyer. By this he is distinguished from the Dragon, whose proper Name is *Satan*.

V. 22. *One wo is past : behold there come yet two woes after these things*—The *Persian* Power, under which was the First Wo, was now broken by the *Saracens* ; from this Time the first Pause made a wide Way for the two succeeding Woes. In 589, when the first Wo ended, *Mahomet* was twenty Years old, and the Contentions of the Christians with each other were exceeding great. In 591 *Chosroes II.* reigned in *Persia*, who after the Death of the Emperor made dreadful Disturbances in the East. Hence *Mahomet* found an open Door for his New Religion and Empire. And when the Usurper, *Phocas*, had in the Year 606, not only declared the Bishop of *Rome*, *Boniface III.* Universal Bishop, but also the Church of *Rome* the Head of all Churches ; this was a sure Step to advance the Papacy to its utmost Height. Thus, after the passing away of the First Wo, the Second, yea, and the Third quickly followed : As indeed they were both on the Way together with it before the First effectually began.

V. 13. *And the sixth angel sounded*—Under this

14 corners of the golden altar which is before God, Saying to the sixth
 angel, who had the trumpet, Loose the four angels who are bound in
 15 the great river Euphrates. And the four angels were loosed, who
 were prepared for the hour, and day, and month, and year, to kill the
 16 third part of men. And the number of the army of horsemen *was* two
 17 hundred millions: I heard their number. And thus I saw the horses
 in the vision and them that sat on them, having breast-plates of fire and
 hyacinth and brimstone: and the heads of the horses *are* as the heads
 of lions, and out of their mouths goeth fire, and smoke and brimstone.

this Angel goes forth the Second Wo, and I heard a voice from the four corners of the golden altar—This golden Altar is the heavenly Pattern of the Levitical Altar of Incense. This Voice signified, That the Execution of the Wrath of God (mentioned ver. 20, 21.) should, at no Intercession, be delayed any longer.

V. 14. *Loose the four Angels*—To go every Way, to the four Quarters: These were evil Angels, or they would not have been bound. Why, or how long they were bound, we know not.

V. 15. *And the four angels were loosed, who were prepared*—By loosing them, as well as by their Strength and Rage, to kill the third part of men—That is, an immense Number of them, for the hour, and day, and month, and year—All this agrees with the slaughter which the Saracens made, for a long Time after Mahomet's Death. And with the Number of Angels let loose agrees the Number of their first and most eminent Caliphs. These were Ali, Abubeker, Omar, and Osman, Mahomet named Ali his Cousin and Son-in-law, for his Successor. But he was soon worked out by the rest, till they severally died, and so made room for him. They succeeded each other, and each destroyed innumerable multitudes of Men. There are in a Prophetic

Hour	Eight	} in all 212 Years.
Day	196	
Month fifteen	& 318	
Year 196	& 117	

Now the Second Wo (as also the Beginning of the Third) has its Place, between the ceasing of the Locusts, and the rising of the Beast out of the Sea; even at the Time that the Saracens (who were chiefly Cavalry were in the Height of their Carnage; from their first Caliph Abubeker, till they were repulsed from

Rome, under Leo IV. These 212 Years may therefore be reckoned from the Year 634 to 847. The Gradation in reckoning the Time, Beginning with the Hour and ending with a year, corresponds with their small Beginning and vast Increase. Before and after Mahomet's Death, they had enough to do, to settle their Affairs at Home. Afterwards Abubeker went further, and in the Year 634 gained great Advantage over the Persians and Romans in Syria. Under Omar was the Conquest of Mesopotamia, Palestine, and Egypt made. Under Osman, that of Asiac (with the total Suppression of the Roman Government in the Year 647) of Cyprus, and of all Persia, in 651. After Ali was dead, his Son Ali Hasen, a peaceable Prince, was driven out by Muavia; under whom and his Successors the Power of the Saracens so increased, that within fourscore Years after Mahomet's Death, they had extended their Conquests farther than the warlike Romans did in four hundred Years.

V. 16. *And the number of the horsemen was two hundred millions*—Not that so many were ever brought into the Field at once, but (if we understand the Expression literally) in the Course of the hour, and day, and month, and year. So neither were the third part of men killed at once; but during that Course of Years.

V. 17. *And thus I saw the horses and them that sat on them in the vision*—St. John seems to add these Words in the vision, to intimate, that we are not to take this Description just according to the Letter, Having breast-plates of fire—Fiery red, and hyacinth—Dun-blue, and Brimstone—A faint Yellow. Of the same Colour with the fire and smoke and brimstone, which go out of the mouths of their horses, and the heads of their horses are as the heads of lions—That is fierce and terrible, and out

of

- 18 By these three plagues were the third part of men killed, by the fire, and the smoke, and the brimstone which went out of their mouths.
 19 For the power of the horses is in their mouths and in their tails; for their tails *are* like serpents, having heads, and with them they do hurt.
 20 And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and wood,
 21 which can neither see, nor hear, nor walk: Neither repented of their murders, nor of their forceries, nor of their fornications, nor of their thefts.

X. AND I saw another mighty angel coming down from heaven clothed with a cloud, and a rainbow upon his head, and his face as the sun,

of their mouth goeth fire and smoke and brimstone—This figurative Expression may denote, the consuming, blinding, all-piercing Rage, Fierceness and Force of these Horsemen.

V. 18. *By these three*—Which were inseparably joined, *were the third Part of men* in the Countries they over-ran, *killed*.—Omar alone in eleven Years and a half took thirty-six thousand Cities or Forts. How many Men must be killed therein?

V. 19. *For the power of these horses is in their mouths and in their tails*—Their Riders fight retreating as well as advancing: So that their Rear is as terrible as their front, *for their tails are like serpents, having heads*—Not like the Tails of Serpents only. They may be fitly compared to the Amphisbena, a kind of Serpent, which has a short Tail, not unlike an Head; from which it throws out its Poison, as if it had two Heads.

V. 20. *And the rest of the men who were not killed*—Whom the Saracens did not destroy. It is observable, the Countries they over-ran, were mostly those where the Gospel had been planted, *by these plagues*—Here the Description of the second Wo ends, *yet repented not though they were called Christians, of the works of their hands*—Presently specified, *that they should not worship devils*—The Invocation of departed Saints, whether true, or false, or doubtful, or forged, crept early into the Christian Church, and was carried farther and farther; and who knows, how many who are invoked as Saints, are among evil, not good Angels; Or how far Devils have mingled with such blind Worship, and with the Wonders

wrought on those Occasions? *And Idols*—About the Year 590 Men began to venerate Images: and tho' upright Men zealously opposed it, yet by little and little Images grew into manifest Idols. For after much Contention both in the East and West, in the Year 787, the Worship of Images was established by the second Council of Nice. Yet was Image Worship sharply opposed some Time after, by the Emperor Theophilus. But when he died, in 842, his Widow, Theodora, established it again; as did the Council at Constantinople in the Year 863, and again in 871.

V. 21. *Neither repented of their murders, nor of their forceries*—Whoever reads the Histories of the seventh, eighth, and ninth Centuries, will find numberless Instances of all these in every Part of the Christian World. But tho' God cut off so many of these Scandals to the Christian Name, yet the rest went on in the same Course. Some of them however might repent under the Plagues which follow.

Ch. x. From the first verse of this Chapter to ch. xi. 13. Preparation is made for the important Trumpet of the Seventh Angel. It consists of two Parts which run parallel to each other: the former reaches from the first to the seventh Verse of this Chapter; the latter from the eighth of this to the thirteenth Verse of the eleventh Chapter: Whence also the sixth Verse of this Chapter is parallel to the eleventh Verse. The Period to which both these refer begins during the second Wo, (as appears ch. xi. 14) But being once begun, it extends in a continued Course far into the Trumpet of the seventh Angel. Hence many Things are

2 and his feet as pillars of fire. And he had in his hand a little book
 opened, and he set his right foot upon the sea, and his left upon the
 3 earth. And he cried with a loud voice, as a lion roareth; and
 4 while he cried, seven thunders uttered their voices. And when the
 seven thunders had uttered their voices, I was about to write: and I
 heard a voice from heaven saying, Seal up the things which the seven
 5 thunders have uttered, and write them not. And the angel whom I

are represented here, which are not fulfilled till long after. So the joyful Consummation of the mystery of God is spoken of in the seventh Verse of this Chapter, which yet is not till after the consummation of the wrath of God, ch. xv. 1. So the Ascent of the Beast out of the bottomless pit, is mentioned ch. xi. 7. which nevertheless is still to come, ch. xvii. 8. And so the earthquake by which a tenth part of the great city falls, and the rest are converted, ch. xi. 13. is really later than that by which the same City is split into three Parts. ch. xvi. 19. This is a most necessary Observation, whereby we may escape many and great Mistakes.

V. 1. And I saw another mighty angel—Another from that mighty angel mentioned, ch. v. 2. yet he was a created Angel; for he did not swear by himself, ver. 6. clothed with a cloud—In token of his high Dignity, and a rainbow upon his head—A lovely token of the Divine Favour. And yet it is not too glorious for a creature: the Woman, ch. xii. 1. is described more glorious still, and his face as the sun—Nor is this too much for a Creature! for all the righteous shall shine forth as the sun. (Matt. xiii. 43.) and his feet as pillars of fire—bright as flame.

V. 2. And he had in his hand—His Left Hand; he swore with his Right. He stood with his Right Foot on the Sea, toward the West; his Left on the Land, toward the East; so that he looked Southward. And so St. John, (as Patmos lies near Asia) could conveniently take the Book out of his Left Hand. This sealed Book was first on the Right Hand of him that sat on the Throne. Thence the Lamb took it and opened the Seals. And now this little book containing the Remainder of the other, is given opened as it was to St. John. From this place the Revelation speaks more clearly and less figuratively than before. And he set his Right Foot upon the sea—Out of which the first Beast was to come, and his left upon the earth—Out of which was to come

the second. The Sea may betoken Europe; the Earth, Asia; the chief Theatres of these great Things.

V. 3. And he cried—Uttering the Words set down, ver. 6 and while he cried—Or was crying, at the same instant, seven thunders uttered their voices—In distinct Words, each after the other. Those who spoke these Words were glorious, heavenly Powers, whose Voice was as the loudest Thunder.

V. 4. And I heard a voice from heaven—Doubtless from Him, who had at first commanded him to write, and who presently commands him to take the Book, namely Jesus Christ—Seal up those things which the seven thunders have uttered and write them not—These are the only Things of all which he heard, that he is commanded to keep secret. So some thing peculiarly Secret was revealed to the beloved John, besides all the Secrets that are written in this Book. At the same Time we are prevented from enquiring, what it was which these Thunders uttered. Suffice that we may know all the Contents of the opened Book and of the Oath of the Angel.

V. 5. And the Angel—This Manifestation of Things to come under the Trumpet of the seventh Angel, hath a two-fold Introduction. First, the Angel speaks for God, ver. 7. Then Christ speaks for himself, ch. xi. 3. The Angel appeals to the Prophets of former Times; Christ to his own two Witnesses, *Whom I saw standing upon the earth and upon the sea, lifted up his right hand toward heaven*—As yet the Dragon was in Heaven. When he is cast thence he brings the Third and most dreadful Wo on the Earth and Sea: so that it seems as if there would be no End of Calamities. Therefore the Angel comprizes in his Posture and in his Oath, both Heaven, Sea, and Earth, and makes on the Part of the Eternal God and Almighty Creator, a solemn Protestation, that he will assert his kingly Authority against all his Enemies. *He lifted up his right-hand*
 4 Y toward

saw standing upon the sea and upon the earth, lifted up his right hand
 6 toward heaven, And swore by him that liveth for ever and ever, who
 created the heaven and the things that are therein, and the earth and
 the things that are therein, and the sea and the things that are therein,
 7 There shall be no more a time. But in the days of the voice of the
 seventh angel, while he shall sound, the mystery of God shall be ful-
 filled, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake with me again, and
 said, Go, take the little book which is open in the hand of the angel
 9 who standeth on the sea and on the earth. And I went to the angel,

toward heaven—The Angel in *Daniel*, ch. xii.
 7. (not improbably the same Angel) *lifted up*
both his hands.

V. 6. *And swore*—The six preceding
 Trumpets pass without any such Solemnity.
 It is the Trumpet of the seventh Angel alone,
 which is confirmed by so high an Oath, *by him*
that liveth for ever and ever—Before whom
 a thousand Years are but a Day, *who created*
the heaven, the earth, the sea, and the things
that are therein—And consequently has the
 sovereign Power over all: Therefore all his
 Enemies, tho' they rage a while in Heaven,
 on the Sea, and on the Earth, yet must give
 Place to him, *that there shall be no more a*
time, but in the days of the voice of the seventh
angel, the mystery of God shall be fulfilled—That
 is, a time, a *Chronos* shall not expire, before
 that Mystery is fulfilled. A *Chronos* (1111
 Years) will nearly pass before then, but not
 quite. The Period then which we may
 term a *Non-chronos*, (not a whole time) must
 be a little and not much shorter than this.
The Non-Chronos here mentioned seems to be-
 gin in the Year 800, (when *Charles the Great*
 instituted in the West a new Line of Empe-
 rors, or of many kings) to end in the Year
 1836. And to contain among other Things,
 the short time of the third Wo, the three times
 and a half of the Woman in the Wilderness,
 and the Duration of the Beast.

V. 7. *But in the days of the voice of the*
seventh angel—Who sounded not only at the
 beginning of those Days, but from the begin-
 ning to the end, *the mystery of God shall be*
fulfilled—It is said, ch. xvii. 17. *The Word*
of God shall be fulfilled. The Word of God
 is fulfilled by the Destruction of the Beast,
 the Mystery by the removal of the Dragon.
 But these great Events are so near together,

that they are here mentioned as one. The Be-
 ginning of them is in Heaven, as soon as the
 seventh Trumpet sounds: the End is on the
 Earth, and the Sea. So long as the third Wo re-
 mains on the Earth and the Sea, the Mystery of
 God is not fulfilled. And the Angel's swear-
 ing is peculiarly for the Comfort of holy Men,
 who are afflicted under that Wo. Indeed the
 Wrath of God must be first fulfilled, by the
 pouring out of the Phials: And then comes
 the joyful fulfilling of the Mystery of God.
As he hath declared to his servants the prophets—
 The Accomplishment exactly answering the
 Prediction. The antient Prophecies relate
 partly to that grand Period, from the Birth of
 Christ to the Destruction of *Jerusalem*; partly
 to the Time of the seventh Angel, wherein
 they will be fully accomplished. To the
 seventh Trumpet belongs all that occurs from
 ch. xi. 15. to ch. xxii. 5. And the Third
 Wo, which takes Place under the same, pro-
 perly stands, ch. xii. 12. ch. xiii. 1---18.

V. 8. *And*—What follows from this Verse
 to ch. xi. 13. runs parallel with the Oath of the
 Angel, and with the fulfilling of the mystery of
 God, as it follows under the Trumpet of
 the seventh Angel. What is said ver. 11.
 concerning St. *John's prophesying again*, is un-
 folded immediately after: what is said ver. 7.
 concerning the fulfilling the Mystery of God,
 is unfolded ch. xi. 15---19. and in the follow-
 ing Chapters.

V. 9. *Eat it up*—The like was commanded
 to *Ezekiel*. This was an Emblem of thorough-
 ly considering and digesting it. *And it will*
make thy belly bitter, but it will be sweet as
honey in thy mouth—The Sweetness betokens
 the many good Things which follow, ch. xi.
 1, 15, &c. the Bitterness, the Evils which
 succeed under the third Wo.

V. 11. *Thou*

saying to him, Give me the little book. And he saith to me, Take and eat it up, and it will make thy belly bitter, but it will be sweet as honey in thy mouth. And I took the little book out of the angel's hand and eat it up, and it was in my mouth sweet as honey, but when I had eaten it, my belly was bitter. And he saith to me, Thou must prophesy again concerning people, and nations, and tongues, and many kings. And there was given me a reed, like a measuring rod; and he said, Arise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple cast out and measure it not: for it is given to the Gentiles: and they shall tread the holy city forty two months. And I will give to my two

V. 11. *Thou must prophesy again*—Of the Mystery of God; of which the antient Prophets had prophesied before. And he did prophesy, by *measuring the Temple*, ch. xi. 1. as a Prophecy may be delivered either by Words or Actions, concerning people, and nations, and tongues, and many kings—The people, nations, and tongues are cotemporary; but the Kings, being many, succeed one another. These Kings are not mentioned for their own sake, but with a View to the Holy City, ch. xi. 2. Here is a Reference to the great Kingdoms in Spain, England, Italy, &c. which arose from the Eighth Century; or at least underwent a considerable Change, as France and Germany in particular: To the Christian, afterward Turkish Empire in the East; and especially to the various Potentates, who have successively reigned at or over Jerusalem, and do now, at least titularly, reign over it.

Ch. xii. In this Chapter is shewn, How it will fare with the holy city, till the Mystery of God is fulfilled: In the Twelfth, what will befall the Woman, who is delivered of the Man-child: In the Thirteenth, how it will be with the Kingdom of Christ, while the two Beasts are in the Height of their Power. And there was given me—By Christ, as appears from the third Verse, and he said, Arise—Probably he was sitting to write, and measure the temple of God—At Jerusalem, where he was placed in the Vision. Of this we have a large Description by Ezekiel, ch. xl—xlviii. concerning which we may observe.

1. Ezekiel's Prophecy was not fulfilled at the Return from the Babylonish Captivity.

2. Yet it does not refer to the New Jerusalem, which is far more gloriously described.

3. It must infallibly be fulfilled, even then when they are ashamed of all that they have done, ch. xliii. 11.

4. Ezekiel speaks of the same Temple, which is treated of here.

5. As all Things are there so largely described, St. John is shorter and refers thereto.

V. 2. *But the court which is without the temple*—The old Temple had a Court in the open Air, for the Heathens who worshipped the God of Israel, cast out—Of thy Account, and measure it not—As not being holy in so high a Degree, and they shall tread—Inhabit, the holy city, Jerusalem, Matth. iv. 5. So they began to do, before St. John wrote. And it has been trodden almost ever since, by the Romans, Persians, Saracens, and Turks. But that severe kind of treading, which is here peculiarly spoken of, will not be till under the Trumpet of the seventh Angel, and toward the End of the troublous times. This will continue but forty two common Months, or twelve hundred and sixty common Days; being but a small Part of the Non-chronos.

V. 3. *And I*—Christ, will give to my two witnesses—These seem to be two Prophets, two select, eminent Instruments. Some have supposed (tho' without Foundation) that they are Moses and Elijah, whom they resemble in several Respects, to prophesy twelve hundred and sixty days—Common Days, that is, an hundred and eighty Weeks. So long will they prophesy, (even while that last and sharp treading of the holy City continues) both by Word and Deed, witnessing that Jesus is the Son of God, the Heir of all Things, and exhorting all Men to repent, and fear, and glorify God, clothed in sackcloth—The Habit of the deepest

witnesses to prophesy twelve hundred *and* sixty days, clothed in sack-
 4 cloth. These are the two olive trees and the two candlesticks, stand-
 5 ing before the Lord of the earth, And if any one would hurt them,
 fire proceedeth out of their mouth and devoureth their enemies; and
 6 if any would kill them, he must thus be killed. These have power
 to shut heaven, that it rain not in the days of their prophesying, and
 have power over the waters, to turn them into blood, and to smite the
 7 earth with all plagues as often as they will. And when they shall
 have finished their testimony, the wild beast that ascendeth out of the
 bottomless pit, shall make war with them, and conquer them, and kill
 8 them. And their dead bodies *shall be* in the street of the great city,
 which is called spiritually Sodom and Egypt, where also their Lord was
 9 crucified. And *some* of the people, and tribes, and tongues, and na-
 tions, behold their dead bodies three days and a half, and they shall

est Mourners, out of Sorrow and Concern for the People.

V. 4. *These are the two olive-trees*—That is, as Zerubbabel and Joshua, the *two olive-trees* spoken of by Zechariah, ch. iii. 9. ch. iv. 10. were then the two chosen Instruments in God's Hand, even so shall these be in their Season. Being themselves full of the Unction of the Holy one, they shall continually transmit the same to others also, *and the two candlesticks*, burning and shining Lights, *standing before the Lord of the earth*—Always waiting on God, without the Help of Man, and asserting his Right over the Earth and all things therein.

V. 5. *If any would kill them*—As the Israelites would have done Moses and Aaron, Numb. xvi. 41. *thus*—By that devouring Fire.

V. 6. *These have power*—And they use that Power (see ver. 10.) *to shut heaven that it rain not in the days of their prophesying*—During those twelve hundred and sixty Days, *and have power over the waters*—In and near Jerusalem, *to turn them into blood*—As Moses did those in Egypt, *and to smite the earth with all plagues, as often as they will*—This is not said of Moses or Elijah, or any meer Man besides. And how is it possible to understand this otherwise, than of two individual Persons?

V. 7. *And when they shall have finished their testimony*—Till then they are invincible, *the wild beast*—Hereafter to be described, *that ascendeth*—First out of the Sea, ch. xiii. 1. and then *out of the bottomless pit*, ch. xvii. 8. *shall make*

war with them—It is at his last Ascent, not out of the Sea, but the bottomless Pit, that the Beast make Wars upon the Two Witnesses. And even hereby is fixt the Time of *treading the Holy City*, and of the two Witnesses. That Time Ends after the Ascent of the Beast out of the Abyss, and yet before the fulfilling of the Mystery, *and shall conquer them*—The Fire no longer proceeding out of their Mouth when they have finished their Work, *and kill them*—These will be among the last Martyrs, tho' not the last of all.

V. 8. *And their bodies shall be*—Perhaps hanging on a Cross, *in the street of the great city*—Of Jerusalem, a far greater City, than any other in those Parts. This is described both spiritually and historically: Spiritually, as it is called Sodom (Isai. 1.) and Egypt; on account of the same Abominations abounding there at the Time of the Witnesses, as did once in Egypt and Sodom: Historically; *where also their Lord was crucified*—This possibly refers to the very Ground where his Cross stood. Constantine the Great inclosed this within the Walls of the City. Perhaps on that very Spot will their Bodies be exposed.

V. 9. *Three days and a half*—So exactly are the Times set down in this Prophecy. If we suppose this Time began in the Evening, and ended in the Morning, and included, (which is no Way impossible) Friday, Saturday, and Sunday, the weekly Festival of the Turkish People, the Jewish Tribes, and the Christian Tongues; then all these together, with the Heathen

10 not suffer their dead bodies to be put in a grave. And they that dwell upon the earth rejoice over them, and they shall make merry, and send gifts to one another; because these two prophets tormented them
 11 that dwelt upon the earth. And after the three days and an half, the spirit of life from God came into them, and they stood upon their
 12 feet; and great fear fell upon them that saw them. And I heard a great voice saying from heaven to them, Come up hither. And they
 13 went up to heaven in a cloud, and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city

Heathen Nations, would have full Leisure to gaze upon and rejoice over them.

V. 10. *And they that dwell upon the earth---* Perhaps this Expression may peculiarly denote earthly-minded Men, *shall make merry* — as did the Philistines over Sampson, and send gifts to one another --- Both Turks, and Jews, and Heathen, and false Christians.

V. 11. *And great fear fell upon them that saw them---* And now knew, That God was on their Side.

V. 12. *And I heard a great voice---* Designed for all to hear, *And they went up to heaven, and their enemies beheld them---* Who had not taken Notice of their rising again; by which some had been convinced before.

V. 13. *And there was a great earthquake, and the tenth part of the city fell---* We have here an unanswerable Proof, That this City is not Babylon or Rome, but Jerusalem. For Babylon shall be wholly burnt, before the fulfilling of the Mystery of God. But this City is not burnt at all: on the contrary, at the fulfilling of that Mystery, a Tenth Part of it is destroyed by an Earthquake, and the other nine Parts converted, *And there were slain in the earthquake seven thousand men---* Being a tenth part of the Inhabitants, who therefore were Seventy thousand in all, and the rest — The remaining Sixty-three Thousand were converted: a grand Step toward the fulfilling of the Mystery of God. Such a Conversion we no where else read of. So there shall be a larger as well as holier Church at Jerusalem, than ever was yet, *were terrified---* Blessed Terror! *And gave glory---* The Character of true Conversion, Jer. xiii. 16. *to the God of heaven.* He is styled the Lord of the earth, ver. 4. when he declares his Right over the Earth by the Two Witnesses: But the God of heaven, when he not only gives Rain from

Heaven after the most afflicting Drought, but also declares his Majesty from Heaven, by taking his Witnesses up into it. When the whole Multitude gives Glory to the God of Heaven, then that *treading of the Holy City* ceases. This is the Point so long aimed at, the desired *fulfilling of the mystery of God*, when the Divine Promises are so richly fulfilled on those who have gone thro' so great Afflictions. All this is here related together, that whereas the First and Second Wo went forth in the East, the rest of the Eastern Affairs being added at once, the Description of the Western might afterwards remain unbroken.

It may be useful here, to see how the Things here spoken of, and those hereafter described, follow each other in their Order.

1. The Angel swears: the *Non-chronos* begins: John eats the Book: the many Kings arise.

2. The *Non-chronos* and the many Kings being on the Decline, that *Treading* begins, and the *Two Witnesses* appear.

3. The Beast, (after he has with the ten Kings destroyed Babylon) wars with them and kills them. After three Days and an half they revive and ascend to Heaven. There is a great Earthquake in the Holy City. Seven thousand perish, and the rest are converted. The *treading* of the City by the Gentiles ends.

4. The Beast, and the Kings of the Earth, and their Armies are assembled to fight against the Great King.

5. Multitudes of his enemies are killed, and the Beast and the false Prophet cast alive into the Lake of Fire.

6. While John measures the Temple of God and the Altar with the Worshipers, the true Worship of God is set up. The Nations who had trodden the Holy City are converted. Hereby the Mystery of God is fulfilled.

7. Sa-

fell, and there were slain in the earthquake seven thousand men, and
 14 the rest were terrified, and gave glory to the God of heaven. The
 second wo is past: behold the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in hea-
 ven, saying, The kingdom of the world is become *the kingdom* of our
 16 Lord and of his Christ, and he shall reign for ever and ever. And the
 four and twenty elders, who sat before God on their thrones, fell on
 17 their faces and worshipped God, Saying, We give thee thanks, O
 Lord God, the Almighty, who is, and who was, because thou hast

7. Satan is imprisoned. Being released for a time, he, with Gog and Magog, makes his last Assault upon Jerusalem.

V. 14. *The second wo is past*---The Butchery made by the Saracens ceased about the Year 847, when their Power was so broken by Charles the Great, that they never recovered it. *Behold the third Wo cometh quickly*---Its Prelude came while the Roman See took all Opportunities of laying Claim to its beloved Universality, and enlarging its Power and Grandeur. And in the Year 755 the Bishop of Rome became a Secular Prince, by King Pepin's giving him the Exarchate of Lombardy. The Beginning of the Third Wo itself stands, ch. xii. 12.

V. 15. *And the seventh angel sounded*---This Trumpet contains the most important and joyful Events, and renders all the former Trumpets Matter of Joy to all the Inhabitants of Heaven. The Allusion therefore in this and all the Trumpets is to those used in Festal Solemnities. All these Seven Trumpets were heard in Heaven: Perhaps the Seventh shall once be heard on Earth also, 1 Thes. iv. 16. *And there were great voices*---from the several Citizens of Heaven. At the opening of the Seventh Seal, *there was silence in heaven*; at the sounding of the Seventh Trumpet, *great voices*. This alone is sufficient to shew, that the seven Seals and seven Trumpets do not run parallel to each other. As soon as the seventh Angel sounds, the Kingdom falls to God and his Christ. This immediately appears in Heaven, and is there celebrated with joyful Praise. But on Earth several dreadful Occurrences are to appear first. This Trumpet comprizes all that follows from these Voices to ch. xxii. 5. *The kingdom of the world*---That is, the Royal Government over the whole World and all its Kingdoms, Zeck. xiv.

9. *is become the kingdom of the Lord*---This Province has been in the Enemy's Hands: It now returns to its rightful Master. In the Old Testament, from Moses to Samuel, God himself was the king of his own People. And the same will be in the New Testament. He will himself reign over the Israel of God, *And of his Christ*---This Appellation is now first given him (since the Introduction of the Book) on the mention of the Kingdom devolving upon him, under the seventh Trumpet. Prophets and Priests were anointed, but more especially Kings: Whence that Term, *The Anointed*, is applied only to a King. Accordingly, whenever the Messiah is mentioned in Scripture, his Kingdom is implied, *Is become*---in reality all Things (and so the Kingdom of the World) are God's in all Ages. Yet Satan, and the present World with its Kings and Lords, are risen against the Lord and against his Anointed. God now puts an End to this monstrous Rebellion, and maintains his Right to all Things. And this appears in an intirely new Manner, as soon as the Seventh Angel sounds.

V. 16. *And the four and twenty elders*---These shall reign over the Earth (ch. v. 10.) *who sit before God on their Thrones*---Which we do not read of any Angel.

V. 17. *The Almighty*---He who hath all Things in his own Power, as the only Governor of them, *who is and who was*---God is frequently styled, *He who is, and who was, and who is to come*. But now he is actually come, the Words, *who is to come*, are, as it were, swallowed up. When it is said, *We thank thee that thou hast taken thy great power*, it is all one as *We thank thee that thou art come*. This whole Thanksgiving is partly an Inlargement on the two great Points, mentioned in the fifteenth Verse; partly a Summary

18 taken thy great power, and hast reigned. And the nations were wroth : and thy wrath is come, and the time of the dead, that they be judged, and to give a reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and to destroy them that destroyed the earth.

19 And the temple of God was opened in heaven, and the ark of the covenant was seen in the temple, and there were lightnings, and voices, XII. and thunders, and an earthquake, and great hail. And a great sign was seen in heaven, a woman clothed with the sun, and the moon

mary of what is hereafter more distinctly related. Here it is mentioned, How the Kingdom is the Lord's ; afterwards, How it is the Kingdom of his Christ. *Thou hast taken thy great power*---This is the Beginning of what is done under the Trumpet of the Seventh Angel. God has never ceased to use his Power ; but he hath suffered his Enemies to oppose it, which he will now suffer no more.

V. 18. *And the heathen nations were wroth*—At the breaking out of the Power and Kingdom of God. This Wrath of the Heathen now rises to the highest Pitch ; but it meets the Wrath of the Almighty and melts away. In this Verse is described both the going forth and the End of God's Wrath, which together take up several Ages, *And the time of the dead is come*—Both of the Quick and Dead, of whom those already dead are far the more numerous Part, *that they be judged*—This being infallibly certain, they speak of as already present, *and to give a reward*—At the Coming of Christ (ch. xxii. 12.) but of Free-Grace, not of Debt, 1. *To his servants the Prophets*, 2. *To his Saints*, to them who were eminently holy, 3. *To them that fear his name*. These are the lowest Class. Those who do not even fear God, will have no Reward from him, *small and great*—all universally, young, and old, high and low, rich and poor, *and to destroy them that destroyed the earth*—The Earth was destroyed by the Great Whore in particular, (ch. xix. 2. xvii. 2, 5.) But likewise in general by the open Rage and Hate of wicked Men against all that is good : by Wars, and the various Destruction and Desolation naturally flowing therefrom ; by such Laws and Constitutions as hinder much Good, and occasion many Offences and Calamities ; by public Scandals, whereby a Door is opened for all Dissoluteness and Unrighteousness ; by Abuse of Secular and Spiritual Powers ; by evil Doc-

trines, Maxims and Counsels ; by open Violence and Persecution, and by Sins crying to God to send Plagues upon the Earth.

This great Work of God, Destroying the Destroyers, under the Trumpet of the Seventh Angel, is not the Third Wo, but Matter of Joy, for which the Elders solemnly give Thanks. All the Woes, and particularly the Third, go forth over those *who dwell upon the earth*, but this Destruction over those *who destroy the earth*, and were also Instruments of that Wo.

V. 19. *And the temple of God*—The inmost Part of it, *was opened in Heaven*—And hereby is opened a new Scene, of the most momentous Things ; that we may see how the Contents of the Seventh Trumpet are executed, and notwithstanding the greatest Opposition, particularly by the Third Wo, brought to a glorious Conclusion, *And the ark of the covenant was seen in his temple*—The Ark of the Covenant which was made by Moses was not in the Second Temple, being probably burnt with the first Temple by the Chaldeans. But here is the Heavenly Ark of the everlasting Covenant, the Shadow of which was under the Old Testament, Heb. ix. 4. The Inhabitants of Heaven saw the Ark before. St. John also saw it now ; for a Testimony, that what God had promised, should be fulfilled to the uttermost. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail*—The very same there are, and in the same Order, when the Seventh Angel has poured out his Phial, (ch. xvi. 17—21.) One Place answers the other. What the Trumpet here denounces in Heaven, is there executed by the Phial upon Earth. First it is shewn, What will be done : and afterwards it is done.

Chap. xii. The great Vision of this Book goes straight forward, from the Fourth to the Twenty-

- 2 under her feet, and on her head a crown of twelve stars. And being with child she crieth, travailling in birth and pained to be delivered.
- 3 And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and seven diadems on his heads.
- 4 And his tail draweth the third part of the stars of heaven, and casteth them to the earth. And the dragon stood before the woman who was ready to be delivered, that when she had brought forth, he might devour the child. And she brought forth a man child, who was to rule
- 5

Twenty-second Chapter. Only the Tenth, with part of the Eleventh Chapter, was a kind of Introduction to the Trumpet of the Seventh Angel: After which it is said, *The Second Wo is past: behold the Third Wo cometh quickly.* Immediately the Seventh Angel sounds, under whom the Third Wo goes forth. And to this Trumpet belongs all that is related to the End of the Book.

V. 1. *And a great sign was seen in heaven*—Not only by St John, but many heavenly Spectators represented in the Vision. *A sign* means something that has an uncommon Appearance, and from which we infer, that some unusual Thing will follow, *A Woman*—The Emblem of the Church of Christ, as she is originally of *Israel*, tho' built and enlarged on all Sides by the Addition of Heathen Converts; and as she will hereafter appear, when all her *Natural Branches* are again grafted in. She is at present on Earth, and yet with regard to her Union with Christ may be said to be in Heaven, (*Eph. ii. 6.*) Accordingly she is described as both assaulted and defended in Heaven, (*ver. 4, 7.*) *clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars*—These figurative Expressions must be so interpreted, as to preserve a due Proportion between them. So in *Joseph's Dream*, the Sun betokened his Father, the Moon his Mother, the Stars their Children. There may be some such Resemblance here: And as the Prophecy points out the *Power over all Nations*, perhaps the *Sun* may betoken the *Christian World*, the *Moon* the *Mahometans*, (who also carry the Moon in their Ensigns) and the *Crown of twelve Stars*, the twelve Tribes of *Israel*; which are smaller than the Sun and Moon. The whole of this Chapter answers the State of the Church, from the ninth Century to this Time.

V. 2. *And being with child, she crieth, travailling in birth*—The very Pain, without any

Outward Opposition, would constrain a Woman in Travail to cry out. These Cries, Throes and Pains to be delivered, were the painful Longings, the Sighs and Prayers of the Saints for the Coming of the Kingdom of God. The Woman groaned and travailed in Spirit, that Christ might appear, as the Shepherd and King of all Nations.

V. 3. *And behold a great, red Dragon*—His fiery red Colour denoting his Disposition, *having seven heads*—Implying vast Wisdom, and *ten horns*—Perhaps on the seventh Head: Emblems of mighty Power and Strength, which he still retained, and *seven diadems on his heads*—Not properly Crowns, but costly Bindings, such as Kings anciently wore. For tho' fallen, he was a great Potentate still, even the *Prince of this World*.

V. 4. *And his tail*—His Falshood and Subtlety, *draweth*—As a Train—the *third part*, a very large Number, *of the stars of heaven*—The Christians, and their Teachers, who before sat in heavenly Places with Christ Jesus, and *casteth them to the earth*—Utterly deprives them of all those Heavenly Blessings. This is properly a Part of the Description of the Dragon, who was not yet himself on Earth but in Heaven. Consequently this *casting them down* was between the Beginning of the seventh Trumpet, and the Beginning of the Third Wo; or between the Year 847 and the Year 947; at which time pestilent Doctrines, particularly that of the *Manichees* in the East, drew abundance of People from the Truth. And the dragon stood before the woman, that, when she had brought forth, he might devour the child—that he might hinder the Kingdom of Christ from spreading abroad, as it does under this Trumpet.

V. 5. *And she brought forth a man-child*—Even Christ, considered not in his Person, but in his Kingdom. In the Ninth Age, many Nations

all the nations with a rod of iron; and her child was caught up to God
6 and to his throne. And the woman fled into the wilderness, where she
hath a place prepared by God, that they may feed here twelve hundred
and sixty days.

7 And there was war in heaven; Michael and his angels fought with
8 the dragon, and the dragon fought and his angels: And he pre-
9 vailed not, neither was his place found any more in heaven. And
the great dragon was cast out, the antient serpent, who is called the
devil and satan, who deceiveth the whole world: he was cast out

Nations with their Princes were added to the Christian Church, *who was to rule all nations*—When his Time is come, *and her child*—Which was already in Heaven, as were the Woman and the Dragon, *was caught up to God*—Taken utterly out of his Reach.

V. 6. *And the woman fled into the wilderness*—This Wilderness is undoubtedly on Earth, where the Woman also herself is now supposed to be. It betokens that Part of the Earth, where, after having brought forth, she found a new Abode. And this must be in *Europe*, as *Asia* and *Afric* were wholly in the Hands of the *Turks* and *Saracens*: And in a Part of it where the Women had not been before. In this Wilderness God had already prepared a place, that is, made it safe and convenient for her. The Wilderness is, those Countries of *Europe*, which lie on this Side the *Danube*: For the Countries which lie beyond it, had received Christianity before, *that they may feed her*—That the People of that Place may provide all Things needful for her, *twelve hundred and sixty days*—So many Prophetic Days; which are not (as some have supposed) twelve hundred and sixty, but seven hundred and seventy-seven common Years. (This *Bengelius* has shewn at large in his *German Introduction*.) These we may compute from the Year 847 to 1524. So long the Woman enjoyed a safe and convenient Place, in *Europe*, which was chiefly *Bohemia*; where she was fed, till God provided for her more plentifully at the Reformation.

V. 7. *And there was war in heaven*—Here Satan makes his Grand Opposition to the Kingdom of God. But an End is now put to his accusing the saints before God. The Cause goes against him, (ver. 10, 11.) and *Michael* executes the Sentence. That *Michael* is a

created Angel, appears from his not daring in disputing with Satan, (*Jude* 9.) to bring a railing Accusation, but only saying, *The Lord rebuke thee*. And this Modesty is implied in his very Name; for *Michael* signifies, *Who is like God?* Which implies also his deep Reverence toward God, and distance from all self exaltation. *Satan* would be like God. The very Name of *Michael* asks, *Who is like God?* Not *Satan*: Not the highest Archangel. It is He likewise that is afterward employed to seize, bind, and imprison that proud Spirit.

V. 8. *And he prevailed not*—The Dragon himself is principally mentioned; but his Angels likewise are to be understood. *Neither was his place found any more in heaven*—So till now he had a Place in Heaven. How deep a Mystery is this? One may compare this with *Luke* x. 18. *Eph.* ii. 2. iv. 8. vi. 12.

V. 9. *And the great Dragon was cast out*—It is not yet said *unto the earth*. He was cast out of heaven. And at this the Inhabitants of Heaven rejoice. He is termed *the great dragon*, as appearing here in that Shape, to intimate his poisonous and cruel Disposition; *the antient serpent*, in allusion to his deceiving *Eve* in that form. Dragons are a kind of large Serpent, *who is called the Devil and Satan*—These are Words of exactly the same meaning; only the former is *Greek*, the latter *Hebrew*, denoting the Grand Adversary of all the Saints, whether Jews or Gentiles, He has deceived the whole world—Not only in their first Parents, but through all Ages and in all Countries, into Unbelief and all Wickedness, into the hating and persecuting Faith and all Goodness. *He was cast out unto the earth*—He was cast out of Heaven; and being cast out thence himself came to the Earth. Nor had he been unemployed

10 unto the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come the salvation, and the might, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast out, who accused them before our
 11 God day and night. And they have overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their
 12 lives unto the death. Therefore rejoice ye heavens, and ye that dwell

unemployed on the Earth before, although his ordinary Abode was in Heaven.

V. 10. *Now is come*—Hence it is evident, That all this Chapter belongs to the Trumpet of the Seventh Angel. In the Eleventh Chapter, from the fifteenth to the eighteenth verse, are proposed the Contents of this extensive Trumpet; the Execution of which is copiously described in this and the following Chapters, *the salvation—Of the Saints, the might—Whereby the Enemy is cast out, the kingdom—Here the Majesty of God is shewn, and the power of his Christ—Which he will exert against the Beast. And when he also is taken away, then will the Kingdom be ascribed to Christ himself, ch. xix. 16. xx. 4. The accuser of our brethren—So long as they remained on Earth. This great Voice therefore was the Voice of Men only, who accused them before our God day and night—Amazing Malice of Satan, and Patience of God!*

V. 11. *And they have overcome him*—Carried the Cause against him, by the blood of the Lamb—Which cleanses the Soul from all Sin, and so leaves no room for accusing, and by the word of their testimony—The Word of God, which they believed and testified, even unto death. So for instance, died *Olam*, King of *Sweden*, in the Year 900, whom his own Subjects would have compelled to Idolatry; and upon his Refusal, slew as a Sacrifice to the Idol which he would not worship. So did Multitudes of *Bohemian* Christians, in the Year 916, when Queen *Drabomire* raised a severe Persecution, wherein many loved not their lives unto the death.

V. 12. *Wo to the earth and the sea*—This is the fourth and last Denunciation of the Third Wo, the most grievous of all. The First was only, the Second chiefly on the earth, Asia: The Third both on the Earth and the Sea, Europe. The Earth is mentioned first, because it began in Asia, before the Beast brought it on Europe. He knoweth he hath

but a little Time—Which extends from his casting out of Heaven to his being cast into the Abyss.

We are now come to a most important Period of Time. The *Non-Chronos* hastens to an end. We live in the *little time* wherein Satan hath great wrath; and this *little time* is now upon the decline. We are in the *time, times, and half a time*, wherein the Woman is fed in the wilderness; yea, the last Part of it, the *half time* is begun. We are (as will be shewn) towards the close of the *forty two months* of the Beast; and when his Number is fulfilled, grievous things will be.

Let him who does not regard the being seized by the Wrath of the Devil, the falling unawares into the General Temptation, the being born away by the most dreadful violence into the Worship of the Beast and his Image, and consequently drinking of the unmixed Wine of the Wrath of God, and being tormented Day and Night for ever and ever in the Lake of Fire and Brimstone: Let him also who is confident, that he can make his Way thro' all these, by his own Wisdom and Strength, without Need of any such peculiar Preservative as the word of this Prophecy affords: Let him, I say, go hence. But let him who does not take these Warnings for senseless Outcries and blind Alarms, beg of God, with all possible Earnestness, to give him his heavenly Light herein.

God has not given this Prophecy, in so solemn a manner, only to shew his Providence over his Church; but also that his Servants may know at all Times in what particular Period they are. And the more dangerous any Period of Time is, the greater is the Help which it affords. But where may we fix the Beginning and End of the *little time*? Which is probably four fifths of a *Chronos*, or somewhat above 888 Years? This, which is the time of the third Wo, may reach from 947, to the Year 1836. For 1. The short Interval

in them: Wo to the earth and the sea; for the devil is come down to you, having great wrath; because he knoweth he hath but a little time. And when the dragon saw that he was cast to the earth, he persecuted the woman that had brought forth the male child. And there were given to the woman the two wings of the great eagle, that

Interval of the second Wo (which Wo ended in the Year 840) and the 777 Years of the Woman, which began about the Year 847, quickly after which followed the War in Heaven, fix the Beginning not long after 864. And thus the Third Wo falls in the Tenth Century, extending from 900 to 1000, called the *Dark*, the *Iron*, the *unhappy Age*. 2. If we compare the Length of the third Wo, with the Period of Time which succeeds it in the Twentieth Chapter, it is but a *little Time* to that vast Space which reaches from the Beginning of the *Non-chronos* to the End of the World.

V. 13. *And when the dragon saw* — that he could no longer accuse the Saints in Heaven, he turned his wrath to do all possible Mischief on Earth, *he persecuted the woman* — the antient Persecutions of the Church were mentioned, ch. i. 9. ii. 10. vii. 14. But this Persecution came after her Flight, (ver. 6.) just at the Beginning of the Third Wo. Accordingly in the Tenth and Eleventh Centuries, the Church was furiously persecuted by several Heathen Powers. In *Prussia*, King *Adelbert* was killed in the Year 997, King *Brunus* in 1008. And when King *Stephen* encouraged Christianity in *Hungary*, he met with violent Opposition. After his Death, the Heathens in *Hungary* set themselves to root it out, and prevailed for several Years. About the same Time the Army of the Emperor, *Henry* the Third, was totally overthrown by the *Vandals*. These and all the Accounts of those Times shew, with what Fury the Dragon then persecuted the Woman.

V. 14. *And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place* — Eagles are the usual Symbols of great Potentates. So *Ezekiel* xvii. 3. by a great eagle means, the king of *Babylon*. Here the great Eagle is the *Roman Empire*: the two wings, the Eastern and Western Branch of it. A Place in the Wilderness was mentioned in the sixth Verse also. But it is not the same which is mentioned here. In the Text there follow one after the other,

1. The Dragon's waiting to devour the Child.

2. The Birth of the Child, which is caught up to God.

3. The fleeing of the Woman into the Wilderness.

4. The War in Heaven, and the casting out of the Dragon.

5. The Beginning of the third Wo.

6. The Persecution raised by the Dragon against the Woman.

7. The Woman's flying away upon the Eagle's Wings.

In like Manner there follow one after the other,

1. The Beginning of the twelve hundred and sixty days:

2. The Beginning of the *little time*.

3. The beginning of the Time, Times, and Half a time. This third Period partly coincides, both with the First and the Second. After the beginning of the 1260 Days, or rather of the Third Wo, Christianity was exceedingly propagated, in the midst of various Persecutions. About the year 948 it was again settled in *Denmark*: In 965 in *Poland* and *Silesia*: In 980 through all *Russia*. In 997 it was brought into *Hungary*; into *Sweden* and *Norway* both before and after. *Transylvania* received it about 1000, and soon after, other parts of *Dacia*.

Now all the Countries in which Christianity was settled between the beginning of the 1260 Days and the Imprisonment of the Dragon may be understood by the *Wilderness*, and by her *Place* in particular. This Place contained many Countries; so that Christianity now reached in an uninterrupted Tract from the Eastern to the Western Empire. And both the Emperors now lent their Wings to the Woman and provided a safe abode for her, *where she is fed* — By God rather than man, having little human Help, *for a time, and times, and half a time* — The length of the several Periods here mentioned seems to be nearly this.

she might fly into the wilderness to her place, where she is fed for a
 15 time, and times, and half a time, from the face of the serpent. And the
 serpent cast out of his mouth after the woman water as a river, that
 16 he might cause her to be carried away by the stream. But the
 earth helped the woman, and opened her mouth, and swallowed up the
 17 river which the dragon had cast out of his mouth. And the dragon
 was wroth with the woman, and went forth to make war with the
 rest of her seed who keep the commandments of God, and retain the
 XIII. testimony of Jesus. And I stood on the sand of the sea, and saw a

- | | |
|------------------------------------|--------------|
| 1. The Non-chronos contains less | } 1111 years |
| than | |
| 2. The little Time | 888 |
| 3. The Time, Times and half a Time | 777 |
| 4. The Time of the Beast, | 666 |

And comparing the Prophecy and History together, they seem to begin and end nearly thus:

1. The Non-chronos extends from about 800 to 1836
2. The 1260 days of the Woman from 847 to 1524
3. The little Time from 947 to 1836
4. The Time, Time, and half from 1058 to 1836.
5. The Time of the Beast is between the beginning and end of the three times and an half. In the year 1058 the Empires had a good understanding with each other, and both protected the Woman: The Bishops of Rome likewise, particularly Victor II, were duly subordinate to their Emperor. We may observe, the 1260 days of the Woman, from 847 to 1524, and the three Times and a half, refer to the same Wilderness. But in the former Part of the 1260 days, before the three times and an half began, namely, from the year 847 to 1058, she was fed by others, being little able to help herself: Whereas from 1058 to 1524, she is both fed by others, and has food herself. To this the Sciences transplanted into the West from the Eastern Countries much contributed; the Scriptures in the Original Tongues, brought into the West of Europe by the Jews and Greeks much more; and most of all the Reformation grounded on those Scriptures.

V. 15. *Water* is an Emblem of a great People; this *water*, of the *Turks* in particular. About the year 1060 they over-ran the Christian Part of *Asia*. Afterward they poured into *Europe*, and spread farther and farther till

they had overflowed many Nations.

V. 16. *But the earth helped the woman* — the Powers of the Earth; and indeed she needed help through this whole Period. *The time* was from 1058 to 1280: during which the *Turkish Flood* ran higher and higher, though frequently repressed by the Emperors, or their Generals, *helping the Woman*. *The (two) times* were from 1280 to 1725. During these likewise the *Turkish Power* flowed far and wide: But still from Time to Time the Princes of the Earth *helped the woman*, that she was not carried away by it. *The half time* is from 1725 to 1836. In the beginning of this Period, the *Turks* began to meddle with the Affairs of *Persia*, wherein they have so entangled themselves as to be the less able to prevail against the two remaining Christian Empires. Yet this Flood still reaches the Woman *in her place*; and will, till near the End of the half time, itself be swallowed up, perhaps by means of *Russia*, which is risen in the room of the Eastern Empire.

V. 17. *And the dragon was wroth* — Anew, because he could not cause her to be carried away by the Stream, *and he went forth* — Into other lands, *to make war with the rest of her seed* — Real Christians, living under Heathen or *Turkish* Governors.

V. 1. *And I stood on the sand of the sea* — this also was in the Vision. *And I saw* — Soon after the woman flew away, *a wild beast coming up* — He comes up twice, first from the Sea, then from the Abyss. He comes from the Sea, before the seven Phials; *the great Whore* comes after them.

O Reader, this is a Subject, wherein we also are deeply concerned; and which must be treated, not as a point of Curiosity, but as a solemn Warning from God. The Danger is near. Be armed both against force and fraud, even

even with the whole Armour of God. *Out of the sea*—That is, *Europe*. So the three Woes (the first being in *Perfia*, the second about the *Euphrates*) move in a Line from East to West. This Beast is the *Romish Papacy*, as it came to a point Six hundred years since, stands now, and will for some time longer. To this, and no other Power on Earth agrees the whole Text, and every Part of it, in every point: As we may see with the utmost Evidence, from the Propositions following.

Prop. 1. It is one and the same Beast, having seven heads, and ten horns, which is described in this and in the xviith Chapter. Of consequence his Heads are the same, and his Horns also.

P. 2. This Beast is a spiritually-secular Power, opposite to the Kingdom of Christ. A Power not merely Spiritual or Ecclesiastical, nor merely Secular or Political: but a mixture of both. He is a Secular Prince; for a Crown, yea and a Kingdom are ascribed to him. And yet he is not merely Secular. For he is also a *false Prophet*.

P. 3. The Beast has a strict Connexion with the City of *Rome*. This clearly appears from the xviith Chapter.

P. 4. The Beast is now existing. He is not past: for *Rome* is now existing: And it is not till after the Destruction of *Rome*, that the Beast is thrown into the Lake. He is not altogether to come. For the second Wo is long since past, after which the third came quickly. And presently after it began, the beast rose out of the Sea. Therefore, whatever he is, he is now existing.

P. 5. The Beast is the *Romish Papacy*. This manifestly follows from the Third and Fourth Propositions; the Beast has a strict Connexion with the City of *Rome*; and the Beast is now existing. Therefore either there is some other Power more strictly connected with that City or the Pope is the Beast.

P. 6. The Papacy or Papal Kingdom began long ago.

The most remarkable Particulars relating to this, are here subjoined; taken so high as abundantly to shew the Rise of the Beast, and brought down as low as our own time, in order to throw light on the following Part of the Prophecy.

A.D. 1033. *Benedict the Ninth*, a child of Eleven years old, is Bishop of *Rome*, and occasions grievous Disorder for above 20 years.

A. D. 1048. *Damascus II.* introduces the Use of the triple Crown.

A. D. 1058. the Church of *Milan* is, after long Opposition, subjected to the *Roman*.

A. D. 1073. *Hildebrand*, or *Gregory VII.* comes to the Throne.

A. D. 1076. He deposes and excommunicates the Emperor.

A. D. 1077. He uses him shamefully and absolves him.

A. D. 1080. He excommunicates him again, and sends a Crown to *Rodolph* his Competitor.

A. D. 1083. *Rome* is taken. *Gregory* flees. *Clement* is made Pope, and crowns the Emperor.

A. D. 1085. *Gregory VII.* dies at *Salerno*.

A. D. 1095. *Urban II.* holds the First Popish Council (at *Clermont*) and gives rise to the Crusades.

A. D. 1111. *Paschal II.* quarrels furiously with the Emperor.

A. D. 1123. The First Western General Council in the *Lateran*. The Marriage of Priests is forbidden.

A. D. 1132. *Innocent II.* declares the Emperor to be the Pope's liege-man or Vassal.

A. D. 1143. The *Romans* set up a Government of their own, independent on *Innocent II.* He excommunicates them, and dies. *Celestine II.* is, by an important Innovation, chosen to the Popedom without the Suffrage of the People; the Right of choosing the Pope is taken from the People, and afterward from the Clergy, and lodged in the Cardinals alone.

A. D. 1152. *Eugene II.* assumes the Power of Canonizing Saints.

A. D. 1155. *Adrian IV.* puts *Arnold* of *Brixia* to death, for speaking against the Secular Power of the Papacy.

A. D. 1159. *Victor IV.* is elected and crowned. But *Alexander* the third conquers him and his Successor.

A. D. 1168. *Alexander III.* excommunicates the Emperor, and brings him so low, that

A. D. 1177. he submits to the Pope's setting his Foot on his Neck.

A. D. 1204. *Innocent III.* sets up the *Inquisition* against the *Vaudois*.

A. D. 1208. He proclaims a Crusade against them.

A. D.

A. D. 1300. *Boniface VIII.* introduces the year of *Jubilee*.

A. D. 1305. The Pope's Residence is removed to *Avignon*.

A. D. 1377. It is removed bak to *Rome*.

A. D. 1378. The fifty years Schism begins.

A. D. 1449. *Felix V.*, the last Antipope, submits to *Nicholas V.*

A. D. 1517. The Reformation begins.

A. D. 1527. *Rome* is taken and plundered.

A. D. 1557. *Charles V.* resigns the Empire, *Ferdinand I.* thinks the being crowned by the Pope superfluous.

A. D. 1564. *Pius IV.* confirms the Council of *Trent*.

A. D. 1682. Doctrines highly derogatory to the Papal Authority are openly taught in *France*.

A. D. 1713. The Constitution *Unigenitus*.

A. D. 1721. Pope *Gregory VII.* canonized anew.

He who compares this short Table with what will be observed ver. 3. and ch. xvii. 10. will see that the Ascent of the Beast out of the Sea, must needs be fixed toward the beginning of it: and not higher than *Gregory VII.*, nor lower than *Alexander III.*

The secular Princes now favoured the Kingdom of Christ; but the Bishops of *Rome* vehemently opposed it. These at first were plain Ministers or Pastors of the Christian congregation at *Rome*, but by degrees they arose to an eminence of Honour and Power over all their Brethren: Till about the time of *Gregory VII.*, (and so ever since) they assumed all the Ensigns of Royal Majesty; yea of a Majesty and Power far superior to that of all other Potentates on earth.

We are not here considering their false Doctrines, but their unbounded Power. When we think of those, we are to look at the false Prophet, who is also termed a wild Beast at his ascent out of the Earth. But the First Beast then properly arose when, after several Preludes thereto, the Pope raised himself above the Emperor.

P. 7. *Hildebrand* or *Gregory VII.* is the proper Founder of the Papal Kingdom. All the Patrons of the Papacy allow, that he made many considerable additions to it: And this very thing constituted the Beast, by completing the Spiritual Kingdom: the New Maxims and the New Actions of *Gregory*, all proclaim this. Some of his Maxims are,

1. That the Bishop of *Rome* alone is Universal Bishop:

2. That he alone can depose Bishops, or receive them again:

3. That he alone has Power to make new Laws in the Church:

4. That he alone ought to use the Ensigns of Royalty:

5. That all Princes ought to kiss his foot:

6. That the name of Pope is the only name under Heaven; and that his Name alone should be recited in the Churches:

7. That he has a Power to depose Emperors.

8. That no General Synod can be convened but by Him.

9. That no Book is Canonical, without his Authority:

10. That none upon Earth can repeal his Sentence, but he alone can repeal any Sentence.

11. That he is subject to no Human Judgment:

12. That no Power dare to pass Sentence on one who appeals to the Pope:

13. That all weighty Causes every where ought to be referred to him:

14. That the *Roman* Church never did, nor ever can err.

15. That the *Roman* Bishop canonically ordained, is immediately made Holy, by the Merits of *St. Peter*:

16. That he can absolve Subjects from their Allegiance.

These, the most eminent *Romish* Writers own to be his genuine Sayings. And his Actions agree with his Words. Hitherto the Popes had been subject to the Emperors, tho' often unwillingly. But now the Pope began himself, under a Spiritual Pretext, to act the Emperor of the whole Christian World: The immediate Dispute was, about the Investiture of Bishops, the Right of which each claimed to himself. And now was the time, for the Pope either to give up or establish his Empire for ever. To decide which *Gregory* excommunicated the Emperor *Henry IV.*; "having first, says *Platina*, deprived him of all his Dignities." The Sentence ran in these terms: "Blessed *Peter*, Prince of the Apostles, incline I beseech thee, thine ears, and hear me thy servant—In the name of the omnipotent God, Father, Son and Holy Ghost, I cast down the Emperor *Henry* from all Imperial and

and Regal Authority, and absolve all Christians, that were his Subjects, from the Oath whereby they use to swear Allegiance to true Kings. And moreover, because he had despised mine, yea, thy Admonitions, I bind him with the bond of an Anathema."

The same sentence he repeated at *Rome* in these terms. "Blessed *Peter*, Prince of the Apostles, and thou *Paul*, Teacher of the Gentiles, incline, I beseech you, your ears to me, and graciously hear me—*Henry*, whom they call Emperor, hath proudly lifted up his horns and his head against the Church of God—who came to me, humbly imploring to be absolved from his Excommunication—I restored him to Communion, but not to his Kingdom,—neither did I allow his Subjects to return to their Allegiance. Several Bishops and Princes of *Germany*, taking this Opportunity, in the Room of *Henry*, justly deposed, chose *Rodolph* Emperor: Who immediately sent Ambassadors to me, informing me—That he would rather obey me, than accept of a Kingdom; and that he should always remain at the Disposal of God and us—*Henry* then began to be angry, and at first intreated us, to hinder *Rodolph* from seizing his Kingdom. I said, I would see, to whom the Right belonged—and give Sentence, which should be preferred. *Henry* forbade this—Therefore I bind *Henry* and all his Favourers with the bond of an Anathema, and again take from him all Regal Power. I absolve all Christians from their Oath of Allegiance, forbid them to obey *Henry* in any thing, and command them to receive *Rodolph* as their King. Confirm this therefore by your Authority, ye most holy Princes of the Apostles, that all may now at length know, as ye have power to bind and loose in Heaven, so we have power to give and take away on Earth, Empires, Kingdoms, Principalities, and whatsoever men can have."

When *Henry* submitted, then *Gregory* began to reign without controul. In the same year 1077, on *September 1*, he fixt a new *Æra* of time called *the Indiction*; used at *Rome* to this day.

Thus did the Pope claim to himself the whole Authority over all Christian Princes. Thus did he take away or confer Kingdoms and Empires, as a King of Kings. Neither did his Successors fail to tread in his Steps. It is well known, the following Popes have

not been wanting to exercise the same Power, both over Kings and Emperors. And this the later Popes have been so far from disclaiming, that three of them have sainted this very *Gregory*, namely *Clement VIII*, *Paul the V*, and *Benedict XIII*. Here is then the Beast, that is, the King: in fact such, tho' not in name: According to that remarkable Observation of Cardinal *Bellarmino*, "Antichrist will govern the *Roman Empire*, yet without the name of *Roman Emperor*." His Spiritual Title prevented his taking the Name, while he exercised all the power. Now *Gregory* was at the head of this Novelty. So *Aventine* himself, "*Gregory VII*. was the first Founder of the Pontifical Empire."

Thus the time of the Ascent of the Beast is clear. The Apostacy and Mystery of Iniquity gradually increased, till he arose, who opposeth and exalteth himself above all. (2. *Thess.* ii. 3.) Before the Seventh Trumpet the Adversary wrought more secretly. But soon after the beginning of this, the Beast openly opposes his Kingdom to the Kingdom of Christ.

P. 8. The Empire of *Hildebrand*, properly began in the year 1077. Then it was, that upon the Emperor's leaving *Italy*, *Gregory* exercised his Power to the full. And on the 1st of *September*, in this year, he began his famous *Epocha*.

This may be farther established and explained by the following Observations.

Observ. 1. The Beast is the *Romish Papacy*, which has now reigned for some Ages.

Obs. 2. The Beast has seven Heads and ten Horns.

Obs. 3. The seven Heads are seven Hills, and also seven Kings. One of the Heads could not have been as it were mortally wounded, had it been only a Hill.

Obs. 4. The Ascent of the Beast out of the Sea, is different from his Ascent out of the Abyss: *the Revelation* often mentions both the Sea and the Abyss: but never uses the terms promiscuously.

Obs. 5. The Heads of the Beast do not begin before his Rise out of the Sea, but with it.

Obs. 6. These Heads, as Kings, succeed each other.

Obs. 7. The time which they take up in this Succession, is divided into three Parts. Five of the Kings signified thereby are fallen: One is: the other is not yet come.

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He places himself and St. *John* in the middlemost Time: that he might the more commodiously point out the first Time as past the second as present, the third as future.

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Rome and the Pope, which has always subsisted, will then be most apparent. *Rome* distinct from the Pope, bears three Meanings, the City itself, the *Roman* Church, and the People of *Rome*. In the last Sense of the word *Rome* with its Dutchy, which contained part of *Tuscany* and *Campania*, revolted from the Greek Emperor in 726, and became a free State, governed by its Senate. From this time the Senate, and not the Pope, enjoyed the Supreme Civil Power. But in 796 *Leo III*, being chosen Pope, sent to *Charles the Great*, desiring him to come and subdue the Senate and People of *Rome*, and constrain them to swear allegiance to him. Hence arose a sharp Contention between the Pope and the *Roman* People, who seized and thrust him into a Monastery. He escaped and fled to the Emperor, who quickly sent him back in great State. In the year 800 the Emperor came to *Rome*, and shortly after the *Roman* People, who had hitherto chosen their own Bishops, and looked upon themselves and their Senate as having the same Rights with the ancient Senate and People of *Rome*, chose *Charles* for their Emperor, and subjected themselves to him, in the same manner as the antient *Romans* did to their Emperors. The Pope crowned him, and paid him Homage on his knees, as was formerly done to the *Roman* Emperors: And the Emperor took an Oath "To defend the Holy *Roman* Church in all its Emoluments." He was also created Consul, and styled himself thenceforward *Augustus*, Emperor of the *Romans*. Afterwards he gave the Government of the City and Dutchy of *Rome* to the Pope, yet still subject to himself.

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Obs. 23. Daniel's fourth Beast is the Roman Monarchy, from the beginning of it, till *the thrones are set*. This therefore comprizes both the Apocalyptic Beast, and the Woman, and many other thing. This Monarchy is like a River which runs from its Fountain in one Channel, but in its Course sometimes takes in other Rivers, sometimes is itself parted into several Streams, yet is still one continued River. The Roman Power was at first undivided. But it was afterwards divided into various Channels, till the Grand Division into the Eastern and Western Empires, which likewise underwent various Changes. Afterward

the Kings of the *Heruli, Goths, Lombards*, the Exarchs of *Ravenna*, the Romans themselves; the Emperors, *French and German*, besides other Kings, seized several Parts of the Roman Power. Now whatever Power the Romans had before *Gregory VII*, that Daniel's Beast contains. Whatever Power the Papacy has had from *Gregory VII*, this the Apocalyptic Beast represents. But this very Beast, (and so *Rome* with its last Authority) is comprehended under that of *Daniel*. And upon his heads a name of blasphemy.—To ascribe to a man what belongs to God alone is blasphemy. Such a name the Beast has, not on his Horns, nor on one Head, but on all. The Beast himself bears that Name, and indeed through his whole Duration. This is the name of *Papa* or *Pope*; not in the innocent Sense wherein it was formerly given to all Bishops, but in that high and peculiar Sense wherein it is now given to the Bishop of *Rome* by himself, and his Followers: a Name which comprizes the whole Preeminence of the highest and most Holy Father upon Earth. Accordingly among the above cited sayings of *Gregory*, those two stand together, that his Name alone should be recited in the Churches: and that it is the only Name in the World. So both the Church and the World were to name no other Father on the face of the earth.

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- the dragon gave him his power and his throne and great authority.
 3 And *I saw* one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the wild beast,
 4 And worshipped the dragon, because he gave the authority to the wild beast; and worshipped the wild beast, saying, Who is like the wild beast; and
 5 who can war with him? And there was given him a mouth speaking great things and blasphemy, and authority was given him forty and two

was as the mouth of a lion—To roar, and to devour. *And the dragon*—Whose Vassal and Vicegerent he is, gave him his power—His own Strength and innumerable Forces, and his throne—So that he might command whatever he would, having great, absolute authority. The Dragon had his Throne in *Heathen Rome*, so long as Idolatry and Persecution reigned there. And after he was disturbed in his Possession, yet would he never wholly resign, till he gave it to the Beast in *Christian Rome*, so called.

V. 3. *And I saw one*—Or the first, of his heads as it were wounded—So it appeared as soon as ever it rose. The Beast is first described more generally, then more particularly, both in this and in the xviii chap. The Particular Description here, respects the former Parts: there the latter Parts of his Duration: Only that some Circumstances relating to the former are repeated in the xviii chap.

This deadly wound was given him on his first head by the sword (ver. 14.) that is, by the bloody Resistance of the Secular Potentates, particularly the German Emperors. These had for a long season had the City of Rome, with her Bishop, under their Jurisdiction. Gregory determined to cast off this yoke from his own, and to lay it on the Emperor's shoulders. He broke loose and excommunicated the Emperor, who maintained his Right by force, and gave the Pope such a Blow, that one would have thought the Beast must have been killed thereby, immediately after his coming up. But he recovered and grew stronger than before. The First Head of the Beast extends from Gregory VII, at least to Innocent III. In that Tract of time the Beast was much wounded by the Emperors. But notwithstanding, the wound was healed.

Two deadly Symptoms attended this Wound,
 1. Schisms and open Ruptures in the Church.
 For while the Emperors asserted their Right,

there were from the year 1080 to the year 1176 only, Five open Divisions, and at least as many Antipopes, some of whom were indeed the rightful Popes. This was highly dangerous to the Papal Kingdom. But a still more dangerous Symptom was, 2. the rising of the Nobility at Rome, who would not suffer their Bishop to be a Secular Prince, particularly over themselves. Under Innocent II, they carried their point, re-established the antient Commonwealth, took away from the Pope the Government of the City, and left him only his episcopal Authority. "At this," says the Historian, Innocent II, and Celestine II, fretted themselves to death: Lucius II, as he attacked the Capitol wherein the Senate was, sword in hand, was struck with a Stone and died in a few days: Eugene III, Alexander III, and Lucius III, were driven out of the City: Urban III, and Gregory VIII, spent their Days in Banishment. At length they came to an Agreement with Clement III, who was himself a Roman." *And the whole earth*—The whole Western World, wondered after the wild beast—That is, followed him with Wonder, in his Councils, his Crusades, and his Jubilees. This refers not only to the First Head, but also to the four following.

V. 4. *And they worshipped the dragon*—even in worshipping the Beast, altho' they knew it not, and worshipped the wild beast—Paying him such Honour as was not paid to any merely Secular Potentate. That very Title "Our most holy Lord," was never given to any other Monarch on Earth, saying, *Who is like the wild Beast? Who is like him?* is a peculiar Attribute of God. But that this is constantly attributed to the Beast, the Books of all his Adherents shew.

V. 5. *And there was given him*—By the Dragon, thro' the Permission of God, a mouth speaking great things and blasphemy—The same is said of the little Horn on the fourth

6 months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, even them that dwell in heaven.
 7 And it was given him to make war with the saints, and to overcome them, and authority was given him over every tribe, and people, and
 8 tongue, and nation. And all that dwell upon the earth will worship him, whose name is not written in the book of life of the Lamb who
 9 was slain, from the foundation of the world. If any one have an ear,
 10 let him hear. If any leadeth into captivity, he goeth into captivity: if any man kill with the sword, he must be killed with the sword. Here is the patience and the faithfulness of the saints.

11 And I saw another wild beast coming up out of the earth, and he had

fourth Beast in *Daniel*. Nothing greater, nothing more blasphemous, can be conceived, than what the Popes have said of themselves, especially before the Reformation. *And authority was given him forty-two months*—The Beginning of these is not to be dated immediately from his Ascent out of the Sea, but at some Distance from it.

V. 6. *To blaspheme his name*—which many of the Popes have done explicitly, and in the most dreadful Manner, *and his tabernacle, even them that dwell in heaven*—(For God himself dwelleth in the Inhabitants of Heaven :) Digging up the Bones of many of them, and cursing them with the deepest Execrations.

V. 7. *And it was given him*—that is, God permitted him, *to make war with the saints*—With the *Waldenses* and *Albigenses*. It is a vulgar Mistake, that the *Waldenses* were so called from *Peter Waldo* of Lyons. They were much more ancient than him; and their true Name was *Vallenses* or *Vaudois* from their inhabiting the Valleys of *Lucerne* and *Angrogne*. This Name, *Vallenses*, after *Waldo* appeared, about the Year 1160, was changed by the Papists into *Waldenses*, on purpose to represent them as of modern Original. The *Albigenses* were originally People of *Albigensis*, part of Upper *Languedoc*, where they considerably prevailed, and possessed several Towns in the Year 1200. Against these many of the Popes made open War. Till now the Blood of Christians had been shed only by the Heathens or Arians, from this time by scarce any but the Papacy. In the Year 1208 *Innocent III.* proclaimed a Crusade against them. In June 1209 the Army assembled at *Toulouse*; from which time abundance of Blood was shed, and the Second Army of Martyrs began to be added to the

first, who had cried *from beneath the altar*. And ever since the Beast has been warring against the Saints, and shedding their Blood like Water. *And authority was given him over every tribe and people*—Particularly in *Europe*. And when a Way was found by Sea into the *East-Indies*, and the *West*, these also were brought under his Authority.

V. 8. *And all that dwell upon the earth will worship him*—All will be carried away by the torrent, but the little Flock of true Believers. The Name of these only is written in the *Lamb's Book of Life*. And if any even of these make shipwreck of the faith, he will blot them out of his book: Altho' they were written therein from (that is, before) the foundation of the world. c. xvii. v. 8.

V. 9. *If any one have an ear, let him hear*—It was said before, *He that hath an ear, let him hear*. This Expression, if any, seems to imply, that scarce will any that *hath an ear* be found. *Let him hear*—With all Attention, the following Warning, and the whole Description of the Beast.

V. 10. *If any man leadeth into captivity*—God will in due time repay the Followers of the Beast in their own Kind. Mean while here is the patience and faithfulness of the Saints exercised: Their Patience, by enduring Captivity or Imprisonment; their Faithfulness, by resisting unto Blood.

V. 11. *And I saw another wild beast*—So he is once termed to shew his Fierceness and Strength; but in all other Places *The false Prophet*. He comes to confirm the Kingdom of the First Beast, coming up—after the other had long exercised his Authority, *out of the earth*—out of *Asia*. But he is not yet come: tho' he cannot be

12 two horns like a lamb, but he spake like a dragon: And he exerciseth all the authority of the first wild beast before him; and he caused the earth, and them that dwelt therein, to worship the first wild beast, whose deadly
 13 wound was healed. And he doth great wonders, so that he even maketh fire to come down out of heaven to the earth in the sight of
 14 men. And he deceiveth them that dwell on the earth by the wonders which it is given him to do before the wild beast: saying to them that dwell on the earth, to make an image to the wild beast, which had the
 15 wound by the sword, and yet lived. And it was given him to give breath to the image of the wild beast; so that the image of the wild beast should speak: and he will cause, that as many as will not worship the image of the
 16 wild beast shall be killed. And he causeth all, small and great, both rich and poor, both free and slaves, to receive a mark on the right-hand, or
 17 on their forehead, That no man might buy or sell, but he that had the

far off. For he is to appear at the End of the forty-two Months of the First Beast. *And he had two horns like a lamb*—A mild, innocent Appearance, *but he spake like a dragon*—Venomous, fiery, dreadful: So do those who are zealous for the Beast.

V. 12. *And he exerciseth all the authority of the first wild beast*—Described in the 2d, 4th, 5th, and 7th Verses, *before him*—For they are both together, *whose dead'y wound was healed*—More thoroughly healed by means of the second Beast.

V. 13. *He maketh fire*—Real fire, *to come down*—By the Power of the Devil.

V. 14. *Before the wild beast*—whose usurped Majesty is confirmed by these Wonders, *saying to them*—As if it were from God, *to make an image to the wild beast*—Like that of Nebuchadnezzar, whether of Gold, Silver or Stone. The original Image will be set up where the Beast himself shall appoint. But abundance of Copies will be taken, which may be carried into all Parts, like those of Diana of Ephesus.

V. 15. *So that the image of the wild beast should speak*—Many Instances of this Kind have been already among the Papists as well as the Heathens, *and as many as will not worship*—when it is required of them; as it will be of all that buy or sell, *shall be killed*—By this the Pope manifests that he is Antichrist, directly contrary to Christ. It is Christ, who shed his own Blood. It is Antichrist, who sheds the Blood of others. And yet it seems,

his last and most cruel Persecution is to come. This Persecution, the reverse of all that preceded, will, as we may gather from many Scriptures, fall chiefly, on the *outward Court-worshippers*, the formal Christians. It is probable, that few real inward Christians shall perish by it: on the contrary, those who *watch and pray always* shall be *accounted worthy to escape all these things, and to stand before the son of man*. Luke xxi. 36.

V. 16. *On their forehead*—The most zealous of his Followers will probably chuse this. Others may receive it *on their hand*.

V. 17. *That no man might buy or sell*—Such Edicts have been published long since against the poor Vaudois, *but he that had the mark, namely, the Name of the first beast, or the number of his name*—The Name of the Beast is that which he bears thro' his whole Duration, *viz.* That of *Papa* or *Pope*. The number of his name is the whole Time during which he bears this Name. Whosoever therefore receives the Mark of the beast, does as much as if he said expressly, "I acknowledge the present Papacy, as proceeding from God:" or, "I acknowledge that what St. Gregory VII has done according to his Legend (authorized by Benedict XIII) and what has been maintained in virtue thereof, by his Successors to this Day, is from God." By the former, a Man hath the name of the beast, as a Mark; by the latter, the number of his name. In a word, To have the name of the beast is, To acknowledge his Papal Holiness: to have the
 number

18 mark, the name of the wild beast, or the number of his name. Here is the wisdom. Let him that hath understanding count the number of the wild beast : for it is the number of a man : and his number is six hundred sixty-six.

XIV. AND I looked and behold the Lamb standing on mount Sion, and with him an hundred forty-four thousand, having his name and the
2 name of his Father written on their foreheads. And I heard a sound out of heaven, as a sound of many waters, and as a sound of a great thunder ; and the sound which I heard *was* as of harpers harping on their harps.
3 And they sing a new song before the throne, and before the four living creatures and the elders : and none could learn the song but the hundred
4 forty-four thousand, who were redeemed from the earth. These are they who had not been defiled with women ; for they are virgins : these are they who follow the Lamb whither soever he goeth. These were redeemed from among men : first-fruits to God and the Lamb. And in their mouth there was found no guile : they are without fault.

number of his name is, To acknowledge the *Papal Succession*. The second Beast will enforce the receiving this Mark, under the severest Penalties.

V. 18. *Here is the wisdom* — To be exercised. *The Patience of the Saints*, availed against the Power of the First Beast : *The Wisdom* God giveth them will avail against the Subtily of the Second. *Let him that hath understanding* — Which is a Gift of God, subservient to that Wisdom, *count the number of the wild beast* — Surely none can be blamed, for attempting to obey this Command, *for it is the number of a man* — A Number of such Years, as are common among Men, *And his number is six hundred and sixty-six Years* — So long shall he endure from his first Appearing.

Chap. xiv. ver. 1. *And I saw on mount Sion, the heavenly Sion, an hundred forty-four thousand* — Either those out of all Mankind who had been the most eminently holy, or the most holy out of the twelve Tribes of Israel, the same that were mentioned, ch. vii. 4. and perhaps also ch. xv. 2. But they were then in the World, and were *sealed in their Foreheads*, to preserve them from the Plagues that were to follow. They are now in Safety, and have *the name of the Lamb and of his Father written on their foreheads*, as being the Redeemed of God and of the Lamb, his now unalienable Property. This Prophecy often introduces the Inhabitants of Heaven as a kind of Chorus with great Pro-

priety and Elegance. The Church above making suitable Reflections on the grand Events which are foretold in this Book, greatly serves to raise the Attention of real Christians, and to teach the high Concern they have in them. Thus is the Church on Earth instructed, animated, and encouraged, by the Sentiments, Temper, and Devotion of the Church in Heaven.

V. 2. *And I heard a sound out of heaven* — sounding clearer and clearer ; first, at a Distance, *as the sound of many waters or thunders* ; and afterwards, being nearer, it *was as of harpers harping on their harps*. It sounded vocally and instrumentally at once.

V. 3. *And they* — the hundred forty-four thousand, *sing a new song : and none could learn that song* — To sing and play it in the same Manner, *but the hundred forty-four thousand who were redeemed from the earth* — From among Men ; from all Sin.

V. 4. *Not being defiled with women* — It seems that the deepest defilement and the most alluring temptation, is put for every other, *They are virgins* — Unspotted Souls : such as have preserved universal Purity. *These are they who follow the Lamb* — Who are nearest to him. This is not their Character, but their Reward, *First-fruits* — Of the Glorified Spirits. Who is ambitious to be of this Number ?

V. 5. *And in their mouth there was found no guile* — (Part for the whole) nothing untrue, unkind

6 And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to
 7 every nation, and tribe, and tongue, and people, Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made the heaven, and the earth, and
 8 the sea, and fountains of water. And another angel followed, saying, Babylon the great is fallen, is fallen; she that hath made all nations drink
 9 of the wine of her fornication. And a third angel followed them;

unkind, unholy. *They are without fault* — Having preserved inviolate a Virgin-Purity both of Soul and Body.

V. 6. *And I saw another angel* — a second is mentioned, ver. 8. a third, ver. 9. These three denote great Messengers of God with their Assistants; three men who bring Messages from God to Men. The first exhorts to the Fear and Worship of God, the Second proclaims the Fall of Babylon, the Third gives Warning concerning the Beast. Happy are they who make the right Use of these Divine Messages! *flying* — going on swiftly, *in the midst of heaven* — breadthways, *having an everlasting gospel* — Not the Gospel, properly so called; but a Gospel, or Joyful Message, which was to have an Influence on all Ages, to preach to every nation, and tribe, and tongue, and people — both to Jew and Gentile, even as far as the Authority of the Beast had extended.

V. 7. *Fear God and give Glory to him; for the hour of his judgment is come* — The joyful Message is properly this, that *the hour of God's judgment is come*. And hence is that Admonition drawn, *Fear God and give Glory to him*. They who do this will not worship the Beast, neither any Image or Idol whatsoever, and worship him that made — whereby He is absolutely distinguished from Idols of every Kind, *the heaven, and the earth, and the sea, and fountains of water* — And they who worship him shall be delivered, when the Angels pour out their Phials on the Earth, Sea, Fountains of Water, on the Sun, and in the Air.

V. 8. *And another angel followed* — saying, *Babylon is fallen* — With the Overthrow of Babylon, that of all the Enemies of Christ, and consequently happier Times are connected. *Babylon the great* — So the City of Rome is called upon many Accounts. Babylon was magnificent, strong, proud, powerful. So is Rome also. Babylon was first, Rome afterwards, the Residence of the Emperors of the

World. What Babylon was to Israel of old, Rome hath been both to the literal and spiritual Israel of God. Hence the Liberty of the ancient Jews was connected with the Overthrow of the Babylonish Empire. And when Rome is finally overthrown, then the People of God will be at Liberty.

Whenever Babylon is mentioned in this Book, *the Great*, is added; to teach us, That Rome then commenced Babylon, when it commenced *the Great City*: when it swallowed up the Grecian Monarchy and its Fragments; Syria in particular, and in consequence of this, obtained Dominion over Jerusalem, about sixty Years before the Birth of Christ. Then it began, but it will not cease to be Babylon, till it is finally destroyed. Its Spiritual Greatness began in the fifth Century, and increased from Age to Age. It seems it will come to its utmost Height just before its final Overthrow.

Her fornication is, Her Idolatry, Invocation of Saints and Angels, Worship of Images, Human Traditions, with all that outward Pomp, yea, and that fierce and bloody Zeal wherewith she pretends to serve God. But with spiritual Fornication, as elsewhere so in Rome, Fleishly Fornication is joined abundantly. Witness the Stews there, licensed by the Pope, which are no inconsiderable Branch of his Revenue. This is fitly compared to Wine, because of its intoxicating Nature.

Of this *Wine she hath indeed made all Nations drink*, more especially by her later Missions. We may observe this *making them drink* is not ascribed to the Beast but to Babylon. For Rome itself, the Roman Inquisitions, Congregations and Jesuits, continually propagate their idolatrous Doctrines and Practices, with or without the Consent of this or that Pope, who himself is not secure from their Censure.

V. 9. *And a third angel followed* — At no great Distance of Time, saying if any one worship

saying with a loud voice, If any one worship the wild beast and his image,
 10 and receive his mark on his forehead or on his hand, He shall also
 drink of the wine of the wrath of God, which is poured unmixed into
 the cup of his indignation, and shall be tormented with fire and brim-
 stone, in the presence of the holy angels, and in the presence of the
 11 Lamb. And the smoke of their torment ascendeth for ever and ever,
 and they have no rest day or night, who worship the wild beast and his
 12 image, and whosoever receiveth the mark of his name. Here is the
 patience of the saints, who keep the commandments of God, and the
 faith of Jesus.

13 And I heard a voice out of heaven, saying to me, Write: From
 henceforth happy are the dead who die in the Lord: Yea (saith the
 Spirit) that they may rest from their labours. Their works follow them.

14 And I looked and behold a white cloud, and on the cloud sat one like
 a son of man, having a golden crown on his head, and a sharp

worship the wild beast—This Worship consists, partly in an inward Submission, a Persuasion that all who are subject to Christ, must be subject to the Beast, or they cannot receive the Influences of Divine Grace: or, as their expression is, “there is no Salvation out of their Church.” Partly in a suitable Outward-Reverence to the Beast himself, and consequently to his Image.

V. 10. *He shall drink*—With Babylon (ch. xvi. 19.) and shall be tormented—With the Beast, (ch. xx. 10.) In all the Scripture there is not another so terrible Threatning as this. And God by this greater Fear arms his Servants against the Fear of the Beast, *The wrath of God, which is poured unmixed*—Without any mixture of Mercy, without Hope, *into the cup of his indignation*—And is no Real Anger implied in all this? O what will not even wise Men assert, to serve an Hypothesis!

V. 11. *And the smoke*—From the Fire and Brimstone wherein they are tormented—*ascendeth for ever and ever*—God grant thou and I may never try, the strict, literal Eternity of this Torment!

V. 12. *Here is the patience of the Saints*—Seen; in suffering all things rather than receive this Mark, *who keep the commandments of God*—The Character of all true Saints, and particularly the great Command, To believe in Jesus.

V. 13. *And I heard a voice*—This is most seasonably heard, when the Beast is in his highest Power and Fury, *out of heaven*—

probably from a departed Saint, *Write*—He was at first commanded to write the whole Book. Whenever this is repeated, it denotes something peculiarly observable. *Happy are the dead (from henceforth particularly)* 1. Because they escape the approaching Calamities, 2. Because they already enjoy so near an Approach to Glory, *who die in the Lord*—In the Faith of the Lord Jesus, *for they rest*—no Pain, no Purgatory follows; but pure, unmixed Happiness, *from their labours*—And the more laborious their Life was, the sweeter is their Rest. How different this State from that of those, (ver. 11.) who *have no Rest day or night?* Reader, which wilt thou choose? *Their works*—Each ones peculiar works, follow or accompany them: that is, the Fruit of their Works. *Their Works* do not go before, to procure them Admittance into the Mansions of Joy; but they follow them when admitted.

V. 14. In the following Verses, under the Emblem of an Harvest and a Vintage are signified two General Visitations: First, many Good Men are taken from the Earth by the Harvest; then many Sinners, during the Vintage. The latter is altogether a Penal Visitation; the former seems to be altogether gracious. Here is no Reference in either to the Day of Judgment, but to a Season which cannot be far off. *And I saw a white Cloud*—An Emblem of Mercy,—and on the cloud sat one like a son of Man—An Angel in an human Shape, sent by Christ, the Lord both of the Vintage and of the Harvest, *having a golden crown*.

15 sickle in his hand. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time to reap is come; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle, and the earth was reaped.

17 And another angel came out of the temple which is in heaven; and

18 he also had a sharp sickle. And another angel from the altar, who had power over fire, cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle and lop off the clusters of the vine of the

19 earth; for her grapes are fully ripe. And the angel thrust in his sickle upon the earth, and lopped off the vine of the earth and cast it into the

20 great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even to the horses bridles, one thousand six hundred furlongs.

XV. And I saw another sign in heaven great and wonderful, seven angels having the seven last plagues; for by them the wrath of God is fulfilled.

2 And I saw as it were a sea of glass mingled with fire, and them that gained the victory over the wild beast, and over his image, and over the number of his name, standing at the sea of glass, and having the harps

crown on his head—In token of his high Dignity, and a sharp sickle in his hand—The sharper, the welcomer to the Righteous.

V. 15. *And another angel came out of the temple (which is in heaven)* ver. 17. out of which came the Judgments of God in the appointed Seasons.

V. 16. *Crying, by the Command of God, Thrust in thy sickle, for the harvest is ripe*—This implies an high Degree of Holiness in those good men, and an earnest Desire to be with God.

V. 18. *And another angel from the altar*—of burnt offering; from whence the Martyrs had cried for Vengeance, *who had power over fire*—As the angel of the waters, ch. xvi. 5. had over water, *cried, saying, Lop off the clusters of the vine of the earth*—All the wicked are considered as constituting one Body.

V. 20 *And the wine-press was trodden*—by the Son of God, ch. xix. 15, *without the city, Jerusalem*. They to whom St. John writes, when a Man said, *The City*, immediately understood this, and blood came out of the wine-press even to the horses bridles—So deep, at its first flowing from the wine-press, one thousand six hundred furlongs—So far: at least two hundred Miles, thro' the whole Land of Palestine.

V. 1. *And I saw seven*—holy—*angels, having the seven last plagues*—Before they had the phials, which were as instruments whereby those plagues were to be conveyed. They are termed *The last*, because by them the wrath of God is fulfilled. Hitherto God had born his Enemies with much Long-suffering, but now his Wrath goes forth to the uttermost, pouring Plagues on the Earth from one End to the other, and round its whole Circumference. But even after these Plagues, the holy Wrath of God against his other Enemies does not cease, ch. xx. 15.

V. 2. The Song was sung, while the Angels were coming out with their Plagues, who are therefore mentioned both before and after it; ver. 1. 6. *And I saw as it were a sea of glass, mingled with fire*—It was before clear as crystal, ch. iv. 6. but now mingled with fire—Which devours the Adversaries, and them that gained, or were gaining, the victory over the wild beast—More of whom were yet to come. *The mark of the beast, the mark of his name, and the number of his name*, seem to mean here nearly the same thing, *standing at the sea of glass*—Which was before the throne, *having the harps of God*—Given by him, and appropriated to his Praise.

3 of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and wonderful *are* thy works, Lord God Almighty; righteous and true are thy ways, O King of the
4 nations? Who would not fear thee, O Lord, and glorify thy name? For thou only art gracious: for all the nations shall come and worship before thee: for thy judgments are made manifest.

5 After these things I looked, and the temple of the tabernacle of the
6 testimony was open in heaven: And the seven angels that had the seven plagues came out of the temple, cloathed in pure, white linen, and
7 having their breasts girt with golden girdles. And one of the four living creatures gave the seven angels seven golden phials full of the wrath

V. 3. *And they sing the song of Moses*—So called partly from its near Agreement with the Words of that Song which he sung after passing the Red Sea (*Exod. xv. 11.*) and of that which he taught the Children of Israel a little before his Death: (*Duet. xxxii. 3. 4.*) But chiefly because *Moses* was the Minister and Representative of the Jewish Church, as Christ is of the Church Universal. Therefore it is also termed *The Song of the Lamb*. It consists of six Parts, which answer each other.

- | | |
|---|--|
| 1. Great and wonderful are thy Works, Lord God, Almighty; | 2. For thou only art gracious: |
| 3. Just and true are thy Ways O King of the Nations; | 4. For all the nations shall come and worship before thee: |
| 5. Who would not fear thee, O Lord, and glorify thy Name? | 6. For thy judgments are made manifest. |

We know and acknowledge that all *thy works* in and toward all the Creatures are *great and wonderful*: that *thy ways* with all the Children of Men, good and evil, are *just and true*: For *thou only art gracious*—And this Grace is the spring of all those wonderful Works, even of his destroying the Enemies of his People. According in the cxxxvith Psalm, that Clause, *for his mercy endureth for ever*, is subjoined to the Thanksgiving for his Works of Vengeance, as well as for his delivering the righteous. For *all the nations shall come and worship before thee*—They shall serve thee as their King with joyful Reverence. This is a glorious

Testimony of the future Conversion of all the Heathens. The Christians are now a little Flock; they who do not worship God, an immense Multitude. But *all the nations shall come*, from all Parts of the Earth, to worship him, and glorify his name. For *thy judgments are made manifest*—And then the Inhabitants of the Earth will at length learn to fear him.

V. 5. *After these things the temple of the tabernacle of the testimony*—The holiest of all was opened—Disclosing a new Theatre, for the coming forth of the Judgments of God, now made manifest.

V. 6. *And the seven angels came out of the temple*—As having received their Instructions from the Oracle of God himself. St. John saw him in Heaven (ver. 1.) before they went into the temple. They appeared in Habits like those the High-priest wore, when he went into the most holy place, to consult the Oracle. In this was the visible Testimony of God's Presence, *clothed in pure white linen*—Linen is the Habit of Service and Attendance, *pure*—Unspotted, un sullied, *white*—Or bright and shining, which implies much more than bare Innocence, and *having their breasts girt with golden girdles*—In token of their high Dignity and glorious Rest.

V. 7. *And one of the four living creatures gave the seven angels*—After they were come out of the temple, *seven golden phials*—Or Bowls. The Greek Word signifies Vessels broader at the Top than at the Bottom, *full of the wrath of God, who liveth for ever and ever*—A Circumstance which adds greatly to the Dreadfulness of his Wrath.

8 of GOD, who liveth for ever. And the temple was filled with smoke from the glory of GOD, and from his power: and none could go into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a loud voice out of the temple, saying to the seven angels, Go, pour out the seven phials of the wrath of GOD upon the earth.
 2 And the first went and poured out his phial upon the earth, and there came a grievous ulcer on the men that had the mark of the wild beast, and
 3 that worshipped his image. And the second poured out his phial upon the sea, and it became blood, as *the blood* of a dead man, and every living soul
 4 in the sea died. And the third poured out his phial on the rivers and
 5 fountains of waters, and they became blood. And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the
 6 Gracious one, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink.

V. 8. *And the temple was filled with smoke*—The Cloud of Glory was the visible Manifestation of GOD's Presence in the Tabernacle and Temple. It was a Sign of Protection at erecting the Tabernacle and at the Dedication of the Temple. But in the Judgment of *Korah*, the Glory of the Lord appeared, when he and his Companions were swallowed up by the Earth. So proper is this Emblem of Smoke from the Glory of GOD, or from the Cloud of Glory, to express the Execution of Judgment, as well as to be a sign of Favour. Both proceed from the power of GOD, and in both he is glorified, *and none*—Not even of those who ordinarily stood before GOD, *could go into the temple*—That is, into the inmost Part of it, *till the seven plagues of the seven angels were fulfilled*—Which did not take up a long Time, like the seven Trumpets, but swiftly followed each other.

V. 1. *Pour out the seven phials*—The Epistles to the seven Churches are divided into three and four: The seven Seals, and so the Trumpets and Phials, into Four and Three. The Trumpets gradually and in a long Tract of Time, overthrow the Kingdom of the World: the Phials destroy chiefly the Beast and his Followers, with a swift and impetuous Force. The four first affect the Earth, the Sea, the rivers, the Sun; the rest fall elsewhere, and are much more terrible.

V. 2. *And the first went*—So *the second, third, &c.* without adding *Angel*, to denote the utmost Swiftnefs; of which this also is a

Token, that there is no Period of Time mentioned in the pouring out of each Phial. They have a great resemblance to the Plagues of *Egypt*, which the *Hebrews* generally suppose to have been a Month distant from each other. Perhaps so may the Phials; but they are all yet to come, *poured out his phial upon the earth*—Literally taken, *and there came a grievous ulcer*—As in *Egypt*, *Exod. ix. 10. 11. on the men who had the mark of the wild beast*—All of them and them only. All these Plagues seem to be described in proper, not figurative Words.

V. 3. *The second poured out his phial upon the sea*—As opposed to the dry Land, *and it became blood as of a dead man*—Thick, congealed, and putrid, *and every living soul, Men, Beasts, and Fishes, whether on or in the Sea, died.*

V. 4. *The third poured out his phial on the rivers and fountains of water*—Which were over all the Earth, *and they became blood*—So that none could drink thereof.

V. 5. *The Gracious one*—So he is styled, when his Judgments are abroad; and that with a peculiar propriety. In the Beginning of the Book he is termed *The Almighty*. In the Time of his Patience, he is praised for his Power, which otherwise might then be less regarded. In the Time of his taking Vengeance, for his Mercy. Of his Power there could then be no Doubt.

V. 6. *Thou hast given them blood to drink*—Men do not drink out of the Sea, but out of Fountains and Rivers. Therefore this is
 truly

7 They are worthy. And I heard another from the altar, saying, Yea,
 8 Lord God Almighty; true and righteous *are* thy judgments. And
 the fourth poured out his phial upon the sun; and it was given him to
 9 scorch the men with fire. And the men were scorched exceedingly,
 and blasphemed the name of God, who had power over these plagues:
 but they repented not to give him glory.
 10 And the fifth poured out his phial upon the throne of the wild beast;
 11 and his kingdom was darkened. And they gnawed their tongues for
 pain, and blasphemed the God of heaven, because of their pains, and
 12 because of their ulcers, and repented not of their works. And the
 sixth poured out his phial upon the great river Euphrates, and the
 water of it was dried up, that the way of the kings from the east might
 13 be prepared. And I saw out of the mouth of the dragon, and out of

fitly added here. *They are worthy*—Is sub-joined with a beautiful abruptness.

V. 7. *Yea*—Answering the Angel of the Waters, and affirming of God's Judgments in general, what he had said of one particular Judgment.

V. 8. *The fourth poured out his phial upon the sun*—Which was likewise affected by the fourth Trumpet. There is also a plain resemblance between the first, second, and third Phials, and the first, second, and third Trumpet, and it was given him—The Angel, to scorch the men—Who had the Mark of the Beast, with fire—As well as with the Beams of the Sun. So these four Phials affected Earth, Water, Fire, and Air.

V. 9. *And the men blasphemed God, who had power over these plagues*—They could not but acknowledge the Hand of God, yet did they harden themselves against him.

V. 10. The four first Phials are closely connected together, the fifth concerns the Throne of the Beast, the sixth the *Mahometans*, the seventh chiefly the Heathens. The four first Phials and the four first Trumpets go round the whole Earth: the three last Phials and the three last Trumpets go lengthways over the Earth in a straight Line.

The fifth poured out his phial upon the throne of the wild beast—It is not said, *on the beast and his throne*. Perhaps the See will then be vacant, and his kingdom was darkened—With a lasting, not a transient Darkness. However the Beast as yet has his kingdom. Afterward the woman sits upon the Beast, and then it is said, *The wild beast is not* (ch. xvii. 3. 7, 8.)

V. 11. *And they*—His Followers, gnawed their tongues—Out of furious impatience, because of their pains, and because of their ulcers—Now mentioned together, and in the plural Number, to signify that they were greatly heightened and multiplied.

V. 12. *And the sixth poured out his phial upon the great river Euphrates*—Affected also by the sixth Trumpet, and the water of it—And of all the Rivers that flow into it, was dried up—The far greater Part of the *Turkish* Empire lies on this Side the *Euphrates*. The *Romish* and *Mahometan* Affairs ran nearly parallel to each other for several Ages. In the seventh Century was *Mahomet* himself, and a little before him *Boniface* III. with his Universal Bishoprick. In the eleventh both the *Turk* and *Gregory VII.* carried all before them. In the Year 1300 *Boniface* appeared with his two Swords at the newly-erected Jubilee. In the self same Year arose the *Ottoman Port*; yea, and on the same Day. And here the Phial, poured on the Throne of the Beast, is immediately followed by that poured out on the *Euphrates*, that the way for the kings from the east might be prepared—Those who lie East from the *Euphrates*, in *Persia*, *India*, &c. who will rush blindfold upon the Plagues which are ready for them toward the Holy Land, which lies West of the *Euphrates*.

V. 13. *Out of the mouth of the dragon the wild beast and the false prophet*—It seems, the Dragon fights chiefly against God, the Beast against Christ, the false Prophet against the Spirit of Truth; and that the three unclean Spirits which come from them and exactly resemble

the mouth of the wild beast, and out of the mouth of the false prophet,
 14 three unclean spirits like frogs. (They are spirits of devils, working
 miracles) go forth to the kings of the whole world to gather them unto
 15 the battle of the great day of God, the Almighty. (Behold I come
 as a thief. Happy is he that watcheth and keepeth his garments, lest
 16 he walk naked and they see his shame. And they gathered them together
 17 to the place which is called in the Hebrew Armageddon. And the se-
 venth poured out his phial upon the air, and there went forth a loud
 18 voice out of the temple from the throne, saying, It is done. And there
 were lightnings, and voices, and thunders, and a great earthquake; such
 as had not been since men were upon the earth, such an earthquake,
 19 so great. And the great city was *split* into three parts, and the cities
 of the nations fell, and Babylon the Great was remembered before
 God, to give her the cup of the wine of the fierceness of his wrath.
 20 And every island fled away, and the mountains were not found.
 21 And a great hail, every hale-stone about the weight of a talent, falleth

semble them, endeavour to blacken the Works of Creation, of Redemption, and of Sanctification, *The false Prophet*—So is the second Beast frequently named, after the Kingdom of the First is darkened. For he can then no longer prevail by mean Strength, and so works by Lies and Deceit. *Mahomet* was first a false Prophet, and afterwards a powerful Prince. But this Beast was first powerful, as a Prince; afterwards a false Prophet, a Teacher of Lies, *like Frogs*—Whose Abode is in Fens, Marshes, and other unclean Places, *to the kings of the whole world*—Both Mahometan and Pagan, *to gather them*—To the Assistance of their three Principals.

V. 15. *Behold I come as a thief*—Suddenly, unexpectedly. Observe the beautiful Abruptness. *I*—Jesus Christ. Hear him! *Happy is he that watcheth*—Looking continually for him that *cometh quickly*, and *keepeth on his garments*—Which Men use to put off when they sleep, *lest he walk naked and they see his shame*—Lest he lose the Graces, which he takes no Care to keep, and others see his Sin and Punishment.

V. 16. *And they gathered them together to Armageddon*—*Mag-don* or *Maziddo* is frequently mentioned in the Old Testament. *Armageddon* signifies the city or the mountain of *Megiddo*, to which the Valley of *Megiddo* adjoined. This was a place well known in antient Times, from many memorable Occur-

rences: in particular, the Slaughter of the Kings of *Canaan*, related *Judg. v. 19*. Here the Narrative breaks off. It is resumed ch. xix. 19.

V. 17. *And the seventh poured out his phial upon the air*—Which incompasses the whole Earth. This is the most weighty Phial of all, and seems to take up more Time than any of the proceeding, *It is done*—What was commanded ver. 1. The Phials are poured out.

V. 18 *A great earthquake, such as had not been since men were upon the earth*—It was therefore a literal, not figurative Earthquake.

V. 19. *And the great city*—Namely, *Jerusalem*, hereto opposed the Heathen Cities in general, and in particular, to *Rome*, and the cities of the nations fell—Were utterly overthrown, and *Babylon* was remembered before God—He did not forget the Vengeance which was due to her, though the Execution of it was delayed.

V. 20. Every Island and Mountain was *moved out of its place*, ch. vi. 14; but here they all *flew away*. What a change must this make in the face of the terraqueous Globe? And yet the End of the World is not come.

V. 21. *And a great hail falleth out of heaven*—From which there was no Defence. From the Earthquake Men would fly into the Fields. But here also they were met by the Hail. Nor were they secure if they return-
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out of heaven upon the men; and the men blasphemed God, because of the plague of the hail; for the plague thereof is exceeding great.

XVII And there came one of the seven angels who had the seven phials, and talked with me, saying, Come hither, I will shew thee the judgment of the great whore, that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away in the spirit into a wilderness, and I saw a woman sitting upon a scarlet wild beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and adorned with gold and precious stone and pearls, having in her hand a golden cup, full of abomination and filthiness of her fornication: And on her forehead a name written, Mystery; Babylon the Great, the mother of harlots, and abominations of the earth.

ed into the Houses, when each Hail-stone weighed sixty Pounds.

V. 1. *And there came one of the seven angels, saying, Come hither*—This Relation concerning the great Whore, and that concerning the Wife of the Lamb, (ch. xxi. 9, 10.) have the same Introduction, in token of the exact Opposition between them. *I will shew thee the Judgment of the great whore*—Which is now circumstantially described, *that sitteth as a queen*—In Pomp, Power, Ease, and Luxury, *upon many waters*—Many People and Nations, ver. 15.

V. 2. *With whom the kings of the earth*—Both antient and modern, for many Ages, *hath committed fornication*—By partaking of her Idolatry and various Wickedness, *and the Inhabitants of the earth*—The common People, *have been made drunk with the wine of her fornication*—No wine can more thoroughly intoxicate those who drink it, than false Zeal does the Followers of the Great Whore.

V. 3. *And he carried me away*—In the Vision, *into a wilderness*—The *Campagna di Roma*, the Country round about Rome is now a Wilderness compared to what it was once, *and I saw a woman*—Both the Scripture and other Writers frequently represent a City under this Emblem, *sitting upon a scarlet wild beast*—The same which is described in the thirteenth Chapter. But he was there described, as he carried on his own Designs only: Here, as he is connected with the Whore. There is indeed a very close Connexion between them, *the seven heads of the beast being seven hills on*

which the woman sitteth. And yet there is a very remarkable Difference between them; between the Papal Power, and the City of Rome. This Woman is the City of Rome, with its Buildings and Inhabitants, especially the Nobles. The Beast, which is now scarlet-coloured, (bearing the bloody Livery, as well as the Person of the Woman) appears very different from before. Therefore St. John says at first Sight, *I saw a beast, not the beast full of names of blasphemy*—He had before *a name of blasphemy upon his head*. (ch. xiii. 1.) Now he has many. From the Time of *Hildebrand* the blasphemous Titles of the Pope have been abundantly multiplied, *having seven heads*—Which reach in a Succession from his Ascent out of the Sea to his being cast into the Lake of Fire, *and ten horns*—Which are cotemporary with each other, and belong to his last Period.

V. 4. *And the woman was arrayed*—With the utmost Pomp and Magnificence, *in purple and scarlet*—These were the Colours of the Imperial Habit; the purple, in Times of Peace; and the Scarlet, in Times of War, *having in her hand a golden cup*—Like the antient Babylon, Jer. li. 7. *full of abominations*—The most abominable Doctrines as well as Practices.

V. 5. *And on her forehead a name written*—Whereas the Saints have the Name of God and the Lamb on their Foreheads, *Mystery*—This very Word was inscribed on the Front of the Pope's Mitre, till some of the Reformers took publick Notice of it, *Babylon the Great*—*Benedict XIII.* in his Proclamation

6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw, I wondered exceedingly
 7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the women, and of the wild beast that carrieth her,
 8 which hath the seven heads and the ten horns. The wild beast which thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, (whose names are not written in the book of life from the foundation of the world) shall wonder when they behold the wild beast, that he was, and
 9 is not, and yet will be. Here is the mind that hath wisdom. The
 10 seven heads are seven hills on which the women sitteth. And the

of the Jubilee, A. D. 1725, explains this sufficiently. His Words are, "To this holy City, famous for the Memory of so many holy Martyrs, run with religious Alacrity. Hasten to the Place which the Lord hath chose. Ascend to this New Jerusalem, whence the Law of the Lord and the Light of Evangelical Truth hath flowed forth into all Nations, from the very first Beginning of the Church: the City most rightfully called The Palace, placed for the Pride of all Ages, the City of the Lord, the Sion of the Holy one of Israel—This Catholic and Apostolical Roman Church, is the Head of the World, the Mother of all Believers, the faithful Interpreter of God and Mistress of all Churches." But God somewhat varies the Style, the mother of harlots—The Parent, Ringleader, Patroness, and Nourisher of many Daughters, that closely copy after her, and abominations—Of every kind, spiritual and fleshly, of the earth—In all Lands. In this respect she is indeed Catholic or Universal.

V. 6. And I saw the woman drunk with the blood of the saints—So that Rome may well be called, *The slaughter-house of the Martyrs*. She hath shed much Christian Blood in every Age; but at length she is even drunk with it, at the Time to which this Vision refers. *The witnesses of Jesus*—The Preachers of his Word. And I wondered exceedingly—At her Cruelty, and the Patience of God.

V. 7. I will tell thee the mystery—The hidden meaning of this.

V. 8. The beast which thou sawest (namely ver. 3.) was, &c. This is a very observable and punctual Description of the Beast, ver. 8, 10, 11. His whole Duration is here divided into three Periods, which are exprest in a fourfold Manner.

I. He 1. was, 2. and is not, 3. and will ascend out of the bottomless Pit, and go into Perdition.

II. He 1. was, 2. and is not, 3. and will be again.

III. The seven Heads are seven Hills and seven Kings. 1. Five are fallen, 2. One is, 3. The other is not come: and when he cometh, he must continue a short Space.

IV. He 1. was, 2. and is not, 3. even he is the Eighth, and is one of the Seven, and goeth into perdition,

The First of these three is described in the thirteenth Chapter. This was past when the Angel spoke to St. John. The Second was then in its Course, the Third was to come, *And is not*—The fifth Phial brought Darkness upon his Kingdom: the Women took this Advantage to seat herself upon him. Then it might be said, *He is not*. Yet shall he afterwards ascend out of the bottomless pit—Arise again with Diabolical Strength and Fury. But he will not reign long. Soon after his Ascent he goeth into perdition for ever.

V. 9. Here is the Mind that hath wisdom—Only those who are wise will understand this. *The seven heads are seven hills*.

V. 10. And they are seven kings—Antiently there were royal Palaces, on all the seven Roman Hills. These were the *Palatine, Capitoline, Caelian, Esquiline, Viminal, Quirinal, Aventine Hills*. But the Prophecy respects the seven Hills at the time of the Beast, when the *Palatine* was deserted and the *Vatican* in use. Not that the seven Heads mean Hills distinct from Kings; but they have a Compound Meaning, implying both together.

Perhaps the First Head of the Beast is the *Caelian Hill*, and on it the *Lateran*, with *Gregory*

are seven kings: five are fallen: one is, the other is not yet come;
 11 when he cometh, he must continue a short space. And the wild beast
 that was, and is not, even he is the eighth, and is of the seven and
 12 goeth into perdition. And the ten horns which thou sawest are
 ten kings, who have not received the kingdom, but receive authority as
 13 kings one hour with the wild beast. These have one mind, and give their
 14 power and authority to the wild beast. These shall make war with the

gory VII, and his Successors: The Second the Vatican, with the Church of St. Peter, chosen by Boniface VIII: The Third, the Quirinal, with the Church of St. Mark, and the Quirinal Palace built by Paul II: And the Fourth the Exquiline Hill, with the Temple of St. Maria Maggiore, where Paul V. reigned. (The Fifth will be added hereafter) Accordingly in the Papal Register, four Periods are observable since Gregory VII. In the first, almost all the Bulls made in the City, are dated in the Lateran; in the second at St. Peter's; in the third at St. Mark's, or in the Quirinal; in the fourth, at St. Maria Maggiore. But no fifth, sixth, or seventh Hill, has yet been the Residence of any Pope. Not that one Hill was deserted, when another was made the Papal Residence; but a new one was added to the other sacred Palaces.

Perhaps the Times hitherto mentioned might be fixed thus:

- 1058. Wings are given to the Woman.
- 1077. The Beast ascends out of the Sea.
- 1143. The forty-two Months begin.
- 1810. The forty-two Months end.
- 1832. The Beast ascends out of the bottomless Pit.
- 1836. The Beast finally overthrown.

The Fall of those five kings seems to imply, not only the Death of the Popes who reigned on those Hills, but also such a disannulling of all they had done there, that it will be said, The beast is not: the Royal Power, which had so long been lodged in the Pope, being then transferred to the City—One is, the other is not yet come — these two are remarkably distinguished from the five preceding, whom they succeed in their Turns. The former of them will continue not a short Space, as may be gathered from what is said of the latter; the former is under the Government of Babylon; the latter is with the Beast.

In this second Period, One is, at the same Time that the Beast is not. Even then there

will be a Pope; though not with the Power which his Predecessors had. And he will reside on one of the remaining Hills, leaving the seventh for his Successor.

V. 11. And the wild beast that was, and is not, even he is the eighth—When the Time of his not being is over. The Beast consists as it were, of eight Parts. The seven Heads are seven of them; and the eighth is his whole Body, or the Beast himself. Yet the Beast himself, tho' he is in a Sense termed the Eighth, is of the Seven, yea contains them all. The whole Succession of Popes from Gregory VII are undoubtedly Antichrist. Yet this hinders not, but that the last Pope in this Succession, will be more eminently the Antichrist, The man of sin, adding to that of his Predecessors a peculiar Degree of Wickedness from the bottomless Pit. This individual Person, as Pope, is the seventh Head of the Beast; as the Man of Sin, he is the Eighth, or the Beast himself.

V. 12. The ten horns are ten kings—It is nowhere said, That these Horns are on the beast, or on his heads. And he is said to have them, not as he is one of the Seven, but as he is the Eighth. They are ten secular Potentates, cotemporary with, not succeeding each other, who receive authority as kings with the beast, probably in some Convention, which, after a very short Space, they will deliver up to the Beast. Because of their short Continuance only Authority as kings, not a Kingdom is ascribed to them. While they retain this Authority together with the Beast, he will be stronger than ever before; but far stronger still, when their power is also transferred to him.

V. 13. In the 13th and 14th Verses is summed up what is afterwards mentioned, concerning the Horns and the Beast, in this and the two following Chapters. These have one mind and give—They all, with one Consent, give their warlike Power and royal Authority to the wild Beast.

V. 14. These—Kings with the Beast — He

Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that *are* with him *are* called, and chosen, 15 and faithful. And he saith to me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and 16 tongues. And the ten horns which thou sawest, and the wild beast, these shall hate the whore, and shall make her desolate and naked, and shall 17 eat her flesh, and burn her with fire. For God hath put *it* into their hearts, to execute his sentence, and to agree and to give their kingdom 18 to the wild beast, till the words of God shall be fulfilled. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

XVIII. And after these things I saw another angel coming down out of heaven, having great power, and the earth was inlightened with his glory. And he cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become an habitation of devils, and an hold of every unclean spirit, and a cage of every 3 unclean and hateful bird. For all nations have drank of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, 4 thro' the abundance of her delicacies. And I heard another voice

is Lord of Lords — rightful Sovereign of all and ruling all Things well, *and king of kings* — as a king he fights with, and conquers all his Enemies. *And they that are with him*, beholding his Victory, *are* such as were, while in the Body, *called*, by his Word and Spirit, *and chosen* — Taken out of the World, when they were enabled to believe in him, *and faithful* — Unto Death.

V. 15. *People and multitudes, and nations, and tongues* — It is not said *tribes*; for Israel hath nothing to do with Rome in particular.

V. 16. *And shall eat her flesh* — Devour her immense Riches.

V. 17. *For God hath put it into their heart*, — Which indeed no less than Almighty Power could have effected, *to execute his sentence*, till the words of God — Touching the Overthrow of all his Enemies, *should be fulfilled*.

V. 18. *The woman is the great city, which reigneth*, namely while the Beast *is not*, and the Woman *sitteth upon him*.

V. 1. *And I saw another angel coming down out of heaven*, termed another, with respect to him who *came down out of heaven* ch. x. 1. *and the earth was inlightened with his*

glory — To make his Coming more conspicuous. If such be the Lustre of the Servant, what Images can display the Majesty of the Lord, who has *thousand thousands* of those glorious Attendants *ministring to him*, and *ten thousand times ten thousand standing before him*?

V. 2. *And he cried, Babylon is fallen* — This Fall was mentioned before, ch. xiv. 8. but is now declared at large, *and is become an habitation, a free Abode, of devils, and an hold, a Prison, of every unclean spirit* — Perhaps confined there where they had once practised all Uncleannefs, till the Judgment of the Great Day. How many horrid Inhabitant hath desolate *Babylon*? Of invisible Beings, Devils, and unclean Spirits: Of visible, every unclean Beast, every filthy and hateful Bird. Suppose then *Babylon* to mean Heathen Rome. What have the *Romanists* gained? Seeing from the Time of that Destruction, which they say is past, these are to be its only Inhabitants for ever.

V. 4. *And I heard another voice* — Of Christ, Whose People secretly scattered even there, are warned of her approaching Destruction. *tha*

out of heaven, saying; Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached even to heaven, and God hath remembered her iniquities. Reward her even as she hath rewarded, and give her double according to her works; in the cup which she filled, fill to her double. As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her: because she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and sorrow, and famine; and she shall be burnt with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who had committed fornication and lived deliciously with her, shall weep and mourn over her, when they see the smoke of her burning, Standing afar off for fear of her torment, saying, Alas, alas! Thou great city Babylon, thou strong city! In one hour is thy judgment come. And the merchants of the earth weep and mourn over her; for none buyeth their merchandize any more; Merchandize of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all sorts of thyine wood, and all sorts of vessels of ivory, and all sorts of vessels of most precious

that ye be not partakers of her sins—That is, of the Fruits of them.

What a remarkable Providence it was, that the Revelation was printed in the midst of Spain, in the Great Polyglot Bible, before the Reformation? Else how much easier had it been for the Papists, to reject the whole Book, than it is to evade these striking Parts of it?

V. 5. *Even to heaven*, an Expression which implies the highest Guilt.

V. 6. *Reward her*—This God speaks to the Executioners of his Vengeance, *even as she hath rewarded*, others; in particular, the Saints of God, and give her double—This, according to the Hebrew Idiom, implies only a full Retaliation.

V. 7. *As much as she hath glorified herself*—by Pride, and Pomp, and arrogant Boasting, and lived deliciously—In all kinds of Elegance, Luxury, and Wantonness, *so much torment give her*—Proportioning the Punishment to the Sin. *Because she saith in her heart*—As did antient Babylon, (Isai. xlvii. 8, 9.) *I sit*—Her usual Style. Hence those Expressions, “The Chair the See of Rome: He sat so many Years,” as a Queen—Over many Kings, “Mistress of all Churches; the Supreme; the Infallible; the only Spouse of Christ; out

of which there is no Salvation,” and am no widow—But the Spouse of Christ, and shall see no Sorrow—From the Death of my Children, or any other Calamity, for God himself will defend—“The Church.”

V. 8. *Therefore*, as both the natural and judicial Consequence of this proud Security, *shall her Plagues come*—The death of her children, with an Incapacity of bearing more: sorrow of every kind, and famine, in the room of luxurious Plenty; the very things from which she imagined herself to be most safe; *for strong is the Lord God who judgeth her*—Against whom therefore all her Strength, great as it is, will not avail.

V. 10. *Thou strong city*—Rome was antiently termed by its Inhabitants, *Valentia*, that is, Strong. And the Word *Rome* itself in Greek signifies Strength. This Name was given it by the Greek Strangers.

V. 12. *Merchandize of gold, &c.* Almost all these are still in Use at Rome, both in their idolatrous Service, and in common Life, *fine linen*—The sort of it mentioned in the Original is exceeding costly, *Thyine wood*—A sweet smelling Wood not unlike Citron, used in adorning magnificent Palaces—*vessels of most precious wood*—Ebony in particular, which is

- 13 wood, and of brass, and iron, and marble; And cinnamon, and amomum, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep; and merchandize
 14 of horses and of chariots, and of bodies and souls of men. And the fruits which thy soul desireth are departed from thee, and all things that were dainty and splendid are perished from thee, and thou shalt
 15 find them no more. The merchants of these things who became rich by her, shall stand afar off, for fear of her torment, weeping and
 16 mourning, Saying, Alas, alas! The great city that was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stone,
 17 and pearl: in one hour so great riches are become desolate. And every ship-master, and all the company belonging to ships, and sailors, and
 18 all who trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city was like the great city?
 19 And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas! The great city, wherein were made rich all that had ships in the sea, by reason of her magnificence; for in one hour she is
 20 made desolate. Rejoice over her, thou heaven, and ye saints, and apostles, and prophets; for God hath avenged you on her.
 21 And a mighty angel took up a stone like a great mill-stone, and threw it into the sea, saying, Thus with violence shall Babylon, the great city,
 22 be thrown down, and shall be found no more at all. And the voice of

often mentioned with *ivory*: the one excelling in Whiteness, the other in Blackness, and both in uncommon Smoothness.

V. 13. *Amomum*, a Shrub whose Wood is a fine Perfume—and *beasts*—Cows and Oxen, and of *chariots*—A purely Latin Word is here inserted in the Greek. This St. John undoubtedly used on Purpose, in describing the Luxury of Rome—and of *bodies*, a common Term for Slaves, And *souls of men*—For these also are continually bought and sold at Rome. And this of all others is the most gainful Merchandize to the Roman Traffickers.

V. 14. *And the fruits*—From what was imported they proceed to the Domestic Delicacies of Rome; none of which is in greater Request there, than the particular Sort which is here mentioned. The Word properly signifies, Pears, Peaches, Nectarines, and all of the Apple and Plumb kinds, and all things that are dainty—To the Taste, and splendid—to the sight; as Cloaths, Buildings, Furniture.

V. 19. *And they cast dust on their heads*—As Mourners. Most of the Expressions here

used in describing the Downfall of *Babylon*, are taken from *Ezekiel's* Description of the Downfall of *Tyre*. (ch. xxvi. and xxvii.)

V. 20. *Rejoice over her thou heaven*—That is, all the Inhabitants of it, and more especially, ye saints: And among the Saints still more eminently, ye apostles and prophets.

V. 21. *And a mighty angel took up a stone, and threw it into the sea*—By a like Emblem *Jeremiah* fore-shewed the Fall of the Chaldean *Babylon*, ch. li. 63, 64.

V. 22. *And the voice of harpers*—Players on stringed Instruments, and musicians—skilful Singers in particular, and pipers, who played on Flutes, chiefly on mournful, whereas Trumpeters played on joyful Occasions, shall be heard no more in thee, and no artificer—Arts of every kind, particularly Music, Sculpture, Painting, and Statuary, were there carried to their greatest Height. No, nor even the sound of a mill-stone shall be heard any more in thee. Not only the Arts that adorn Life, but even those Employments without which

harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee, and no artificer of any kind shall be found any more in thee, and the sound of a mill-stone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and the bride shall be heard no more in thee: for thy merchant, were the great men of the earth; for by thy forceries were all nations deceived. And in her was found the blood of prophets, and saints, and of all that had been slain upon the earth.

XIX. After these things I heard a loud voice of a great multitude in heaven, saying, Hallelujah: The salvation, and the glory, and the power to our God. For true and righteous are his judgments: for he hath judged

which it cannot subsist, will cease from thee for ever. All these Expressions denote absolute and eternal Desolation. *The voice of harpers, &c.* Music was the Entertainment of the Rich and Great; Trade, the business of men of middle Rank: preparing Bread and the Necessaries of Life the Employment of the lowest People; Marriages, in which Lamps and Songs were known Ceremonies, are the means of peopling Cities, as new Births supply the place of those that die. The Desolation of *Rome* is therefore described in such a manner, as to shew that neither Rich nor Poor, neither Persons of middle Rank, nor those of the lowest Condition, should be able to live there any more. Neither shall it be repeopled by new Marriages, but remain desolate and uninhabited for ever.

V. 23. *For thy merchants were the great men of the earth*—A Circumstance which was in itself indifferent, and yet led them into Pride, Luxury, and numberless other Sins.

V. 24. *And in her was found the blood of the prophets and saints*—The same Angel speaks still, yet he does not say *in thee*, but *in her*, now so sunk as not to hear these last Words, and of all that had been slain—Even before she was built. See *Matth. xxiii. 35*. There is no City under the Sun which has so clear a Title to Catholic Blood-guiltiness as *Rome*. The Guilt of the Blood shed under the Heathen Emperors, has not been removed under the Popes, but hugely multiplied. Nor is *Rome* accountable only for that which hath been shed in the City, but for that shed in all the earth. For at *Rome* under the Pope, as well as Heathen Emperors, were the bloody Orders and Edicts given: And wherever the blood of holy men was shed, there were the grand Rejoicings for it. And what immense Quantities of blood have been shed by her A-

gents! *Charles IX* of *France*, in his Letter to *Gregory XIII*, boasts, that in and not long after the *Massacre of Paris*, he had destroyed seventy thousand *Hugonots*. Some have computed, that from the Year 1518 to 1548 fifteen Millions of Protestants have perished by the *Inquisition*. This may be overcharged; but certainly the Number of them in those thirty Years, as well as since, is almost incredible. To these we may add innumerable Martyrs, in antient, middle, and late Ages, in *Bohemia*, *Germany*, *Holland*, *France*, *England*, *Ireland*, and so many other Parts of *Europe*, *Africa*, and *Asia*.

V. 1. *I heard a loud voice of a great multitude*—Whose blood the great whore had shed, saying *Hallelujah*—This Hebrew Word signifies *Praise ye Jah*, or, *Him that is*. God named himself to *Moses*, *EHEIEH*, that is, *I will be*; (*Exod. ii. 14.*) and at the same time *Jehovah*, that is, *He that is, and was, and is to come*: During the Trumpet of the seventh Angel, he is styled, *He that is and was*, (*ch. xvi. 5.*) and not *He that is to come*: Because his long expected Coming is under this Trumpet actually present. At length he is styled *Jah*, *He that is*, the Past together with the Future being swallowed up in the Present, the former Things being no more mentioned, for the Greatness of those that now are. This Title is of all others the most peculiar to the everlasting God. *The Salvation* is opposed to the Destruction which the great whore had brought upon the Earth. *His power and glory* appear from the Judgment executed on her, and from the setting up his Kingdom to endure through all ages.

V. 2. *For true and righteous are his judgments, &c.* Thus is the Cry of the Souls under the Altar changed into a Song of Praise.

the great whore, who corrupted the earth with her fornication, and
 3 hath avenged the blood of his servants at her hand. (And again they
 4 said Hallelujah) and her smoke ascendeth for ever and ever. And the
 four and twenty elders and the four living creatures fell down, and wor-
 shipped GOD that sat on the throne, saying, Amen, Hallelujah.
 5 And a voice came forth from the throne, saying, Praise our GOD, all
 6 ye his servants, and ye that fear him, small and great. And I heard as
 it were the voice of a great multitude, and as the voice of many waters,
 and as the voice of mighty thunders, saying, Hallelujah: for the Lord
 7 GOD, the Almighty reigneth. Let us be glad and rejoice and give the
 glory to him; for the marriage of the Lamb is come, and his wife
 8 hath made herself ready. And it is given to her, to be arrayed in fine
 linen, white and clean; the fine linen is the righteousness of the
 saints.
 9 And he saith to me, Write: Happy are they who are invited to the
 marriage supper of the Lamb. And he saith to me, These are the true
 10 sayings of GOD. And I fell before his feet to worship him: but he saith
 to me, See *thou do it not*: I am fellow-servant of thee, and of thy

V. 4. *And the four and twenty elders and the four living creatures fell down*—The living creatures are nearer the Throne than the elders. Accordingly they are mentioned before them with the Praise they render to GOD, ch. iv. 9, 10. ch. 8, 14. in as much as there the Praise moves from the Center to the Circumference. But here, when GOD's Judgments are fulfilled, it moves back from the Circumference to the Centre. Here therefore the four and twenty elders are named before the living Creatures.

V. 5. *And a voice came forth from the throne*—Probably from the four living creatures, saying, Praise our GOD—The Occasion and Matter of this Song of Praise follow immediately after, ver. 6. &c. GOD was praised before, for his Judgment of the great Whore, ver. 1—4. Now for that which follows it: for that the Lord GOD, the Almighty, takes the Kingdom to himself, and avenges himself on the rest of his Enemies. Were all these Inhabitants of Heaven mistaken? If not, there is real, yea and terrible Anger in GOD.

V. 6. *And I heard the voice of a great multitude*—So all his servants did praise him, The Almighty reigneth—More eminently and gloriously than ever before.

V. 7. *The marriage of the Lamb is come*—Is near at hand, to be solemnized speedily.

What this implies, none of the spirits of just men, even in Paradise, yet know. O what Things are those which are yet behind? And what purity of Heart should there be, to meditate upon them? *And his Wife hath made herself ready*—Even upon Earth: but in a far higher Sense, in that world. After a Time allowed for this the New Jerusalem comes down, both made ready and adorned. (ch. xxi. 2.)

V. 8. *And it is given to her*—By GOD—The Bride is, all holy Men, the whole Invisible Church, to be arrayed in fine linen, white and clean—This is an Emblem of the righteousness of the Saints—Both of their Justification and Sanctification.

V. 9. *And he*—The angel, saith to me, Write—St. John seems to have been so amazed at these glorious Sights, that he needeth to be reminded of this, *Happy are they who are invited to the marriage supper of the Lamb*—Called to Glory, and he saith—After a little Pause.

V. 10. *And I fell before his feet to worship him*—It seems, mistaking him for the Angel of the Covenant, but he saith, *See thou do it not*—In the Original, it is only, *see not*, with a beautiful Abruptness. To pray to, or worship the highest Creature, is flat Idolatry. *I am thy fellow-servant and of thy brethren that have the testimony of Jesus*—I am now employed as your fellow

brethren that keep the testimony of Jesus. Worship God. The testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened, and behold a white horse, and he that sitteth on him, called Faithful and True: and in righteousness he
12 judgeth and maketh war. His eyes are a flame of fire, and upon his head are many diadems, and he hath a name written, which none
13 knoweth but himself. And he is clothed in a vesture dipt in blood,
14 and his name is called, The Word of God. And the armies which were in heaven followed him on white horses, clothed in clean, fine
15 linen. And out of his mouth goeth forth a sharp two-edged sword, that with it he might smite the nations. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the
16 wrath of God, the Almighty. And he hath on his vesture and on his
17 thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come, and gather
18 yourselves together to the great supper of God. That ye may eat the flesh of kings, and the flesh of chief captains, and the flesh of

fellow servant, to testify of the Lord Jesus, by the same Spirit which inspired the Prophets of old.

V. 11. *And I saw the heaven opened*—This is a new and peculiar Opening of it, in order to shew the magnificent Expedition of Christ and his Attendants against his great Adversary, *and behold a white horse*—Many little regarded Christ, when he came meek, *riding upon an ass*. But what will they say, when he goes forth upon his *white horse*, with the Sword of his Mouth? *White*—Such as Generals use in solemn Triumph, *And he that sitteth on him, called Faithful*—In performing all his Promises, *and True*—In executing all his Threatnings, *and in righteousness*—With the utmost Justice, *he judgeth and maketh war*—Often the Sentence and Execution go together.

V. 12. *And his eyes are a flame of fire*—They were said to be *as* or *like* a flame of fire, before (ch. i. 14.) An Emblem of his Omniscience, *and upon his head are many diadems*—For he is King of all Nations, *and he hath a name written, which none knoweth but himself*—As God, he is incomprehensible to every creature.

V. 13. *And he is clothed in a vesture dipt in blood*—The blood of the Enemies he hath already conquered. *If. lxiii. 1. &c.*

V. 15. *And he shall rule them*—who are not slain by his sword, *with a rod of iron*—

that is, if they will not submit to his Golden Sceptre, *And he treadeth the wine-press of the wrath of God*—That is, he executes his Judgments on the ungodly.

This Ruler of the Nations was born (or appeared as such) immediately after the seventh Angel began to sound. He now appears, not as a Child, but as a victorious Warrior. The Nations have long ago felt his *iron Rod*, partly while the Heathen *Roman*, after their savage Persecution of the Christians, themselves groaned under numberless Plagues and Calamities, by his righteous Vengeance: Partly, while other Heathens have been broken in Pieces by those who bore the Christian Name. For altho' the Cruelty, for Example, of the *Spaniards* in *America*, was unrighteous and detestable, yet did God therein execute his righteous Judgment on the unbelieving Nations. But they shall experience his *iron rod* as they never did yet. And then will they all return to their rightful Lord.

V. 16. *And he hath on his vesture and on his thigh*—That is, on the Part of his Vesture which is upon his Thigh, *a name written*—It was usual of old, for great Personages in the Eastern Countries to have magnificent Titles affixed to their Garments.

V. 17. *Gather yourselves together to the great supper of God*—As to a great Feast, which

mighty men, and the flesh of horses and of those that sit on them, and the flesh of all men both freemen and slaves, both small and great.
 19 And I saw the wild beast and the kings of the earth and their armies gathered together, to make war with him that sat on the horse and with
 20 his army. And the wild beast was taken, and with him the false prophet, who had wrought the miracles before him, with which he had deceived them who had the mark of the wild beast, and them who had worshipped his image. These two were cast alive into the lake of
 21 fire burning with brimstone. And the rest were slain by the sword of him that sat upon the horse, which went forth out of his mouth; and all the birds were satisfied with their flesh.

XX. And I saw an angel descending out of heaven, having the key of the
 2 bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, who is the devil and Satan, and bound him a

which the Vengeance of God will soon provide, a strongly figurative Expression (taken from *Ezekiel*, ch. xxxix. 17.) denoting the Vastness of the ensuing Slaughter.

V. 19. *And I saw the kings of the earth*—the ten Kings mentioned, ch. xvii. 12. who had now drawn the other Kings of the Earth to them, whether Popish, Mahometan, or Pagan, gathered together to make war with him that sat on the horse—All Beings, good and evil, visible and invisible, will be concerned in this Grand Contest. See *Zech.* xiv. 1, &c.

V. 20. *The false prophet, who had wrought the miracles before him*—And therefore shared in his Punishment, these two ungodly Men, were cast alive—Without undergoing bodily Death, into the lake of fire—And that before the Devil himself, ch. xx. 10. Here is the last of the beast. After several repeated Strokes of Omnipotence, he is gone alive into Hell. There were two that went alive into Heaven: Perhaps there are two that go alive into Hell. It may be, *Enoch* and *Elijah* entred at once into Glory, without first waiting in Paradise. The Beast and the false Prophet, plunge at once into the extremest Degree of Torment, without being reserved in Chains of Darkness, till the Judgment of the great Day. Surely, none but the Beast of Rome would have hardened himself thus against the God he pretended to adore, or refuse to have repented under such dreadful, repeated Visitations! Well is he styled a Beast, from his carnal and vile Affections; a wild Beast from his savage and cruel Spirit! The rest were

slain—A like Difference is afterwards made between the Devil, and *Gog* and *Magog* (ch. xx. 9, 10.)

V. 21. Here is a most magnificent Description of the overthrow of the Beast and his Adherents. It has, in particular, one exquisite Beauty, that, after exhibiting the two opposite Armies, all the Apparatus for a Battle (ver. 11—19.) follow immediately (ver. 20.) the Account of the Victory without one Word of an Engagement or fighting. Here is the most exact Propriety; for what Struggle can there be between Omnipotence and the Power of all the Creation united against it! Every Description must have fallen short of this admirable Silence.

Chap. xx. ver. 1. *And I saw an angel descending out of heaven*—Coming down with a Commission from God. Jesus Christ himself overthrew the Beast: The proud Dragon shall be bound by an Angel: Even as he and his Angels were cast out of Heaven, by *Michael* and his Angels, having the key of the bottomless pit—Mentioned before, ch. ix. 1. and a great chain in his hand—The Angel of the bottomless pit was shut up therein, before the Beginning of the First Wo. But it is now first that Satan, after he had occasioned the Third Wo, is both chained and shut up.

V. 2. *And he laid hold on the dragon*—With whom undoubtedly his Angels were now cast into the bottomless Pit, as well as finally into everlasting fire, *Matth.* xxv. 41. And bound him a thousand years—That these thousand do not precede, or run parallel with, but wholly follow the Times of the Beast, may manifestly

3 thousand years, And cast him into the bottomless pit, and shut *him* up, and set a seal upon him, that he might deceive the nations no more, till the thousand years should be fulfilled. After this he must be loosed
4 for a small time. And I saw thrones, and they sat on them, and judgment was given to them; and *I saw* the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and those who had not worshipped the wild beast nor his image, neither had received the mark on their forehead or on their hand; and they lived and

feebly appear, 1. From the Series of the whole Book, representing one continued Chain of Events: 2. From the Circumstances which precede. The Woman's bringing forth is followed, by the casting of the Dragon out of Heaven to the Earth. With this is connected the Third Wo, whereby the Dragon through, and with the Beast, rages horribly. At the Conclusion of the Third Wo the Beast is overthrown and cast into *the lake of fire*. At the same time the other grand Enemy, the Dragon, shall be bound and shut up. 3. These thousand years bring a new, full, and lasting Immunity from all outward and inward Evils (the Authors of which are now removed) and an Affluence of all Blessings. But such a Time the Church has never yet seen. Therefore it is still to come. 4. These thousand years are followed by the last times of the World, the letting loose of Satan, who gathers together Gog and Magog, and is thrown to the Beast and false Prophet in *the lake of fire*. Now Satan's accusing the Saints in Heaven, his Rage on Earth, his Imprisonment in the Abyss, his seducing Gog and Magog, and being cast into the Lake of Fire, evidently succeed each other. 5. What occurs from ch. xx. 11. to ch. xxii. 5. manifestly follows the Things related in the sixth Chapter. The thousand Years came between: whereas if they were past, neither the Beginning nor the End of them would fall within this period. In a short Time those who assert, that they are now at hand, will appear to have spoken the Truth. Mean time let every Man consider, what kind of Happiness he expects therein. The Danger does not lie, in maintaining, that the thousand Years are yet to come, but in interpreting them, whether past or to come, in a gross and carnal Sense. The Doctrine of the Son of God is a Mystery. So is his Cross: And so is his Glory. In all these he is a Sign that is spoken against. Happy they who believe and

confess him in all.

V. 3. *And set a seal upon him*—How far these Expressions are to be taken literally, how far figuratively only, who can tell? *That he might deceive the nations no more*—One Benefit only is here expressed, as resulting from the Confinement of Satan. But how many and great Blessings are implied? For the grand Enemy being removed, the Kingdom of God holds on its uninterrupted Course among the Nations, and the great *Mystery of God*, so long foretold, is at length *fulfilled*: Namely, when the Beast is destroyed and Satan bound. This Fulfilment approaches nearer and nearer, and contains Things of the utmost Importance, the Knowledge of which becomes every Day more distinct and easy. In the mean time it is highly necessary to guard against the present Rage and Subtily of the Devil. Quickly he will be bound: When he is loosed again, the Martyrs will live and reign with Christ. Then follow his coming in Glory, the New Heaven, New Earth, and New *Jerusalem*. *The bottomless pit* is properly the Devil's Prison: Afterwards he is cast into the Lake of Fire. He can deceive the Nations no more, *till the thousand years*, mentioned before, ver. 2. are *fulfilled*. *Then he must be loosed*—So does the mysterious Wisdom of God permit, *for a small time*—Small comparatively: Tho' upon the whole it cannot be very short, because the Things to be transacted therein (ver. 8, 9.) must take up a considerable Space. We are very shortly to expect, one after another, the Calamities occasioned by the second Beast, the Harvest and the Vintage; the pouring out of the Phials, the Judgment of *Babylon*: the last raging of the Beast and his Destruction; the Imprisonment of Satan. How great things these! And how short the Time! What is needful for us? Wisdom, Patience, Faithfulness, Watchfulness. It is no Time to settle upon our Lees. This is not, if it be rightly understood,

- 5 reigned with Christ a thousand years. The rest of the dead lived not again till the thousand years were ended. This is the first resurrection.
- 6 Happy and holy is he that hath a part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.
- 7 And when the thousand years are fulfilled, Satan shall be loosed out

understood, an acceptable Message to the Wife, the Mighty, the Honourable of this World. Yet that which is to be done, shall be done. There is no Counsel against the Lord.

V. 4. *And I saw thrones*—Such as are promised the Apostles, *Matth. xix. 28. Luke xxii. 30. and they*—Namely, the Saints whom St. John saw at the same time (*Dan. vii. 22.*) sat upon them; and Judgment was given to them (*1 Cor. vi. 2.*) Who and how many these are is not said. But they are distinguished from the Souls, or Persons, mentioned immediately after; and from the Saints already raised. *And I saw the souls of them who had been beheaded, with the Axe*; so the original Word signifies. One kind of Death, which was particularly inflicted at Rome, is mentioned for all, *for the testimony of Jesus, and for the word of God*—The Martyrs were sometimes killed for the Word of God in general; sometimes particularly for the Testimony of Jesus: the one, while they refused to worship Idols; the other, while they confessed the Name of Christ, and those who had not worshipped the wild beast nor his image—These seem to be a company distinct from those who appeared, *ch. xv. 2.* Those overcome, probably in such Contests as these had not. Before the Number of the Beast was expired, the People were compelled to worship him, by the most dreadful Violence. But when the Beast was not, they were only seduced into it, by the Craft of the false Prophet, and they lived—Their Souls and Bodies being re-united, and reigned with Christ—Not on Earth but in Heaven. The reigning on earth, mentioned *ch. xi. 15.* is quite different from this, a thousand years—It must be observed; That two distinct thousand Years, are mentioned throughout this whole Passage. Each is mentioned thrice; the thousand wherein Satan is bound, *ver. 2, 3, 7.* the thousand wherein the Saints shall reign, *ver. 4, 5, 6.* The former end before the End of the World; the latter reach to the General Resurrection.

So that the Beginning and End of the former thousand, is before the Beginning and End of the latter. Therefore, as in the second Verse, at the first mention of the former, so in the fourth Verse at the first mention of the latter, it is only said a thousand Years: In the other Places, the thousand (*ver. 3, 5, 7.*) that is, the thousand mentioned before. During the former, the Promises concerning the flourishing State of the Church (*ch. x. 7.*) shall be fulfilled. During the latter, while the Saints reign with Christ in Heaven, Men on Earth will be careless and secure.

V. 5. *The rest of the dead lived not till the thousand years*—Mentioned *ver. 4. were ended.* The thousand Years which Satan is bound, both begins and ends much sooner.

The small time, and the second thousand Years begin at the same Point, immediately after the first Thousand. But neither the Beginning of the first, nor of the second Thousand will be known to the Men upon Earth, as both the Imprisonment of Satan and his loosing are transacted in the invisible World.

By observing these two distinct thousand Years, many Difficulties are avoided. There is room enough for the fulfilling of all the Prophecies, and those which before seemed to clash are reconciled: Particularly those which speak on the one hand, of a most flourishing State of the Church as yet to come; and on the other, of the fatal Security of Men, in the last Days of the World.

V. 6. *They shall be priests of God and of Christ*—Therefore Christ is God, and shall reign with him—With Christ, a thousand years.

V. 7. *And when the former thousand years are fulfilled, Satan shall be loosed out of his prison*—At the same time that the first Resurrection begins. There is a great Resemblance between this Passage and *ch. xii. 12.* At the casting out of the Dragon, there was Joy in Heaven: But there was Wo upon Earth. So at the loosing of Satan, the Saints begin to reign

8 of his prison, And shall go forth to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where both the wild beast and the false prophet are: and they shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat thereon, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, great and small, standing before the throne; and the books were opened: and another book was opened which is *the book of life*: * and the dead were judged out of the things

reign with Christ; but the Nations on Earth are deceived.

V. 8. *And shall go forth to deceive the nations in the four corners of the earth* (that is in all the Earth) the more diligently, as he hath been so long restrained, and knoweth he hath but a small Time, *Gog and Magog* — *Magog*, the second Son of *Japhet*, is the Father of the innumerable northern Nations toward the East. The prince of these Nations, of which the Bulk of that Army will consist, is termed *Gog* by *Ezekiel* also, ch. xxxviii. 2. Both *Gog* and *Magog* signify *High*, or *Lifted up*, a Name well suiting both the Prince and People. When that fierce Leader of many Nations shall appear, then will his own Name be known, *to gather them* — Both *Gog* and his Armies. Of *Gog* little more is said, as being soon mingled with the rest in the common Slaughter. *The Revelation* speaks of this the more briefly, because it had been so particularly described *Ezekiel*. *Whose number is as the sand of the sea* — Immensely numerous, a proverbial Expression.

V. 9. *And they went up on the breadth of the earth, or the land, filling the whole Breadth of it, and surrounded the camp of the saints* — Perhaps the Gentile Church, dwelling round about *Jerusalem, the beloved City* — So termed likewise *Ecclus* xxiv. 11.

V. 10. *And they* — All these, *shall be tormented day and night* — That is, without any Intermission. Strictly speaking, there is only Night there. No Day, no Sun; no Hope!

V. 11. *And I saw* — A Representation of that great Day of the Lord, a great, white

throne — How great, who can say? *White* with the Glory of God, of Him that sat upon it, Jesus Christ. The Apostle does not attempt to describe him here, only adds that Circumstance, far above all Description, *From whose face the earth and the heaven fled away* — Probably both the æreal and the starry Heaven; which *shall pass away with a great noise: and there was found no place for them* — But they were wholly dissolved, the very Elements melting with fervent Heat. It is not said, They were thrown into great Commotions, but they fled intirely away; not, they started from their Foundations, but they fell into dissolution; not, they removed to a distant Place, but *there was found no place for them*; they ceased to exist; they were no more. And all this, not at the strict Command of the LORD JESUS; not at his awful presence, or before his fiery Indignation, but at the bare presence of his Majesty, sitting with severe, but adorable Dignity on his Throne.

V. 12. *And I saw the dead, great and small* — Of every Age and Condition. This includes also those who undergo a Change equivalent to Death (1 Cor. xv. 51.) *And the books* — Human Judges have their Books written with Pen and Ink. How different is the Nature of these Books! *were opened* — O how many hidden Things will then come to light? And how many will have quite another Appearance, than they had before in the Sight of Men? With the Book of God's Omniscience, that of Conscience will then exactly tally. The

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Book

13 that were written in the books, according to their works. And the
 14 sea gave up the dead that were therein; and death and hades gave up
 15 the dead that were in them: and they were judged every one accord-
 ing to their works. And death and hades were cast into the lake of
 fire: this is the second death. And whosoever was not found written
 in the book of life was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth; for the first heaven and
 2 the first earth were passed away: and there was no more sea. And I saw
 the holy city, the new Jerusalem, coming down from God out of heaven,
 3 prepared as a bride, adorned for her husband. And I heard a loud voice
 out of heaven saying, Behold the tabernacle of God with men, and
 he will pitch his tent with them; and they shall be his people, and
 4 God himself shall be with them and be their God. And he shall wipe
 away all tears from their eyes, and death shall be no more, neither
 shall sorrow, or crying, or pain, be any more; because the former

Book of Natural Law, as well as of Revealed, will then also be displayed. It is not said, *The Books will be read*: The Light of that Day will make them visible to all. Then particularly shall every Man know himself, and that with the last Exactness. This will be the first true, full, impartial, universal History. And another book—Wherein are inrolled all that are accepted thro' the Beloved; all who lived and died in the Faith that worketh by Love, which is the book of life, was opened—What manner of Expectation will then be, with regard to the Issue of the whole?

V. 13. *Death and Hades gave up the dead that were in them*—Death gave up all the Bodies of Men, and Hades, the Receptacle of separate Souls, gave them up, to be re-united to their Bodies.

V. 14. *And Death and Hades were cast into the lake of fire*.—That is, were abolished for ever. For neither the Righteous nor the Wicked were to die any more: their Souls and Bodies were no more to be separated. Consequently neither Death nor Hades could any more have a Being.

Chap. xxi. ver. 1. *And I saw*—So it runs, ch. xix. 11. ch. xx. 1, 4, 11. in a Succession. All these several Representations follow one another in order. So the Vision reaches into Eternity, a new heaven and a new earth—After the Resurrection and general Judgment. St. John is not now describing a flourishing State of the Church, but a new

and eternal State of all things: for the first heaven and the first earth—Not only the lowest Part of Heaven, not only the solar System, but the whole first Heaven, with all its Host, whether of Planets or fixed Stars (*Isai. xxxiv. 4. Matth. xxiv. 29.*) All the former Things will be done away, that all may become new (ver. 4, 5. 2 *Pet. iii. 10, 12*) are passed away—But in the fourth Verse, it is said *are gone away*. There the stronger word is used: for *Death, mourning, and sorrow, go away* altogether; the former Heaven and Earth only pass away, giving place to the new Heaven and the New Earth.

V. 2. *And I saw the holy city*—The New Heaven, the New Earth, and the New Jerusalem are closely connected. This City is wholly new, belonging not to this World, not to the Millennium, but to Eternity. This appears from the Series of the Visions, the Magnificence of the Description, and the Opposition of this City to the second Death, ch. xx. 11, 12. ch. xxi. 1, 2, 5, 8, 9. ch. xxii. 5. *Coming down*—In the very Act of Descending.

V. 3. *They shall be his people, and God himself shall be with them and be their God*—So shall the Covenant between God and his People be executed in the most glorious Manner.

V. 4. *And Death shall be no more*—This is a full Proof that this whole Description belongs not to Time but Eternity: neither shall sorrow, or crying, or pain be any more; for the former

5 things are gone away. And he that sat upon the throne said, Behold I make all things new. And he saith to me, Write: these sayings are 6 faithful and true. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirst- 7 eth of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be to him a God, and he shall be 8 to me a son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, their part is in the lake that burneth with fire and brimstone, which is the second death.

9 And there came one of the seven angels that had the seven phials full of the seven last plagues, and talked with me, saying, Come hither, I 10 will shew the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me the holy 11 city Jerusalem, descending out of heaven from God, Having the

former things are gone away—Under the former Heaven and upon the former Earth, there was Death, and Sorrow, Crying and Pain, all which occasioned many Tears. But now Pain and Sorrow are fled away, and the Saints have everlasting Life and Joy.

V. 5. *And he that sat upon the throne said*—Not to St. John only. From the first mention of him that sat upon the throne, ch. iv. 2. this is the first speech which is expressly ascribed to him. *And he*—The Angel, *saith to me, Write*—As follows, *these sayings are faithful and true*. This includes all that went before. The Apostle seems again to have ceased writing, being overcome with Extasy at the Voice of Him that spake.

V. 6. *And he*—That sat upon the Throne, *said to me, It is done*—All that the Prophets had spoken; all that was spoken, ch. iv. 1. We read this Expression twice in this Prophecy; first (ch. xvi. 17.) at the fulfilling of the Wrath of God, and here at the making all things new: *I am the Alpha and the Omega, the Beginning and the End*—The latter explains the former, the everlasting, *I will give to him that thirsteth*—The Lamb saith the same, ch. xxii. 17.

V. 7. *He that overcometh*—Which is more than he that thirsteth, *shall inherit these things*—Which I have made new. *I will be his God, and he shall be my Son*—Both in the Hebrew and Greek Language, in which the Scriptures were written, what we translate *shall* and *will* are one and the same Word. The only Dif-

ference consists in an *English Translation*, or in the want of Knowledge in him that interprets what he does not understand.

V. 8. *But the fearful and unbelieving*—Who, thro' want of Courage and Faith, do not overcome, and abominable—That is, Sodomites, and whoremongers, and sorcerers and idolaters—These three Sins generally went together.

V. 9. *And there came one of the seven angels that had the seven phials*—Whereby room had been made for the Kingdom of God, saying, *Come, I will shew thee the bride*—The same Angel had before shewed him *Babylon* (ch. xvii. 1.) which is directly opposed to the New Jerusalem.

V. 10. *And he carried me away in the Spirit*—The same Expression as before (ch. xvii. 3.) and *shewed me the holy city Jerusalem*—The old City is now forgotten, so that this is no longer termed *The New*, but absolutely *Jerusalem*. O how did St. John long to enter in? But the Time was not yet come. Ezekiel also describes the Holy City, and what pertains thereto; (ch. xl—xlviii.) but a City quite different from the *Old Jerusalem*, as it was either before or after the *Babylonish Captivity*. The Descriptions of the Prophet and of the Apostle agree in many Particulars. But in many more they differ. Ezekiel expressly describes the Temple, and the Worship of God therein, closely alluding to the Levitical Service. But St. John saw no Temple, and describes the City far more large, glorious and heavenly than

the

glory of God : her window was like the most precious stone, like a jasper stone, clear as crystal, Having a wall great and high, having twelve gates, and at the gates twelve angels, and the names written thereon, which are *the names* of the twelve tribes of the children of Israel : On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and upon them the twelve names of the twelve apostles of the Lamb. And he that talked with me had a measure, a golden reed, to measure the city, and the gates thereof, and the walls thereof. And the city lyeth four-square, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs : the length, and the breadth, and the height of it, are equal. And he measured the wall thereof, an hundred and forty-four reeds, the measure of a man, that is, of an angel. And the building of

the Prophet. Yet that which he describes is the same City ; but as it subsisted soon after the Destruction of the Beast. This being observed, both the Prophecies agree together, and one may explain the other.

V. 11. *Having the glory of God*—For her Light (ver. 23. *Isai.* lx. 1, 2. *Zech.* ii. 5.) *Her window*—There was only one which ran all round the City. The Light did not come in from without thro' this. For the Glory of God is within the City. But it shines out from within to a great Distance, ver. 23. 24.

V. 12. *Twelve angels*—Still waiting upon the Heirs of Salvation.

V. 14. *And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb*—Figuratively shewing, that the Inhabitants of the City had built only on that Faith which the Apostles once delivered to the Saints.

V. 15. *And he measured the city twelve thousand furlongs*—Not in Circumference, but on each of the four Sides. *Jerusalem* was thirty-three Furlongs in Circumference : *Alexandria* thirty in Length, ten in Breadth. *Nineveh* is reported to have been four hundred Furlongs round ; *Babylon*, four hundred and eighty. But what inconsiderable Villages were all these, compared to the *New Jerusalem* ? By this Measure is understood the Greatness of the City, with the exact Order and just Proportion of every Part of it : To shew figuratively, that this City was prepared for a great Number of Inhabitants, how small soever the

Number of real *Christians* may sometimes appear to be : and that every thing relating to the Happiness of that State, was prepared with the greatest Order and Exactness.

The City is *twelve thousand furlongs* high ; the Wall, *an hundred and forty-four Reeds*. This is exactly the same Height, only expressed in a different Manner. The twelve thousand Furlongs, being spoken absolutely, without any Explanation, are common, human Furlongs : The hundred forty-four Reeds are not of common, human Length ; but of angelic, abundantly larger than human. It is said, *the measure of a man, that is, of an Angel*, because St. *John* saw the measuring Angel in an human Shape. The *Reed* therefore was as great as was the Stature of that human Form in which the Angel appeared. In treating of all these Things, a deep Reverence is necessary, and so is a Measure of spiritual Wisdom ; that we may neither understand them too literally and grossly, nor go too far from the natural Force of the Words. The Gold, the Pearls, the precious Stones, the Walls, Foundations, Gates, are undoubtedly figurative Expressions ; seeing the City itself is in Glory, and the Inhabitants of it have spiritual Bodies : Yet these spiritual Bodies are also real Bodies, and the City is an Abode distinct from its Inhabitants ; and proportioned to them who take up a finite and a determinate Space. The Measures therefore above-mentioned are real and determinate.

V. 18. *And the building of the wall was jasper*—That

the wall thereof was jasper, and the city *was* of pure gold, like clear
 19 glass. And the foundations of the wall of the city were adorned with
 all manner of precious stones. The first foundation *was* a jasper, the
 20 second a sapphire, the third a chalcedony, the fourth an emerald, The
 fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth
 a beryl, the ninth a topaz, the tenth a chrysoprase, the eleventh a ja-
 21 cinth, the twelfth an amethyst. And the twelve gates *were* twelve
 pearls, each of the gates was of one pearl: and the street of the city
 22 *was* pure gold, transparent as glass. And I saw no temple therein; for
 23 the Lord God Almighty and the Lamb are the temple of it. And the
 city hath no need of the sun, neither of the moon, to shine on it; for
 the glory of God hath inlightened it, and the Lamb *is* the lamp thereof.
 24 And the nations shall walk by the light thereof; and the kings of the
 25 earth bring their glory into it. And the gates of it shall not be shut
 26 by day: and there shall be no night there. And they shall bring the
 27 glory and the honour of the nations into it. But there shall in no wise
 enter into it any thing common, or that worketh abomination, or
maketh a lie, but they who are written in the Lamb's book of life.

—That is, the Wall was built of Jasper, and
 the city—The Houses, *was* of pure gold.

V. 19. *And the foundations were adorned with precious stones*—That is, beautifully made of them. The precious Stones on the High-priest's Breast-plate of Judgment were a proper Emblem to express the Happiness of God's Church, in his presence with them, and in the Blessing of his Protection. The like Ornaments on the Foundations of the Walls of this City, may express the perfect Glory and Happiness of all the Inhabitants of it, from the most glorious Presence and Protection of God. Each precious Stone was not the Ornament of the Foundation, but the Foundation itself. The Colours of these are remarkably mixed. A *Jasper* is of the Colour of white Marble, with a light Shade of green and of red; a *Sapphire* is of a sky-blue, speckled with Gold; a *Chalcedony*, or *Carbuncle*, of the Colour of red-hot Iron; an *Emerald*, of a grass-green.

V. 20. A *Sardonyx* is red streaked with white, a *Sardius*, of a deep red, a *Chrysolite*, of a deep yellow, a *Beryll*, sea-green, a *Topaz*, pale-yellow. A *Chrysoprase* is greenish and transparent, with Gold Specks, an *Iacinth* of a red Purple; an *Amethyst*, Violet-purple.

V. 22. *The Lord God and the Lamb are the*

Temple of it—He fills the new Heaven and the new Earth. He surrounds the City and sanctifies it, and all that are therein. He is *all in all*.

V. 23. *The glory of God*—Infinitely brighter than the shining of the Sun.

V. 24. *And the nations*—The whole Verse is taken from *Isai. lx. 3. shall walk by the light thereof*—Which throws itself outward from the City far and near, and the kings of the earth—Those of them who have a part there, bring their glory into it—Not their old Glory, which is now abolished: but such as becomes the new Earth, and receives an immense Addition by their Entrance into the City.

V. 26. *And they shall bring the glory of the nations into it*—It seems a select Part of each Nation; that is, all which can contribute to make this City honourable and glorious shall be found in it; as if all that was rich and precious throughout the World, was brought into one City.

V. 27. *Common*—That is, unholy, but those who are written in the Lamb's Book of life—True, holy, persevering Believers. This Blessedness is enjoyed by those only, and as such they are registered among them, who are to inherit eternal Life.

Chap.

XXII. And he shewed me a river of the water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river is the tree of life, bearing twelve sorts of fruits, yielding its fruit every month: and the leaves of the tree are for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall worship him, And shall see his face, and his name shall be on their foreheads. And there shall be no night there, neither is there need of a lamp, or of the light of the sun; for the Lord God will enlighten them, and they shall reign for ever.

6 AND he said to me, These sayings are faithful and true: the Lord the God of the holy prophets hath sent his angel, to shew his servants

Chap. xxii. ver. 1. *And he shewed me a river of the water of life*—The ever fresh and fruitful Effluence of the Holy Ghost. See Ezek. xlvii. 1—12. where also the Trees are mentioned which bear fruit every month, that is, perpetually, proceeding out of the throne of God and of the Lamb, All that the Father hath, saith the Son of God, is mine—Even the Throne of his Glory.

V. 2. *In the midst of the street*—Here is the Paradise of God, mentioned ch. ii. 7. *is the tree of life*—Not one Tree only, but many, every month—That is, in inexpressible abundance. The Variety likewise, as well as the abundance of Fruits of the Spirit, may be intimated thereby, *And the leaves are for the healing of the nations*—For the continuing their Health, not the restoring it; for no Sickness is there.

V. 3. *And there shall be no more curse*—But pure Life and Blessing. Every Effect of the Displeasure of God for Sin being now totally removed, *but the throne of God and the Lamb shall be in it*—That is, the glorious Presence and Reign of God, and his servants—The highest Honour in the Universe, *shall worship him*—The noblest Employment.

V. 4. *And shall see his face*—Which was not granted to Moses. They shall have the nearest Access to, and thence the highest Resemblance of him. This is the highest Expression, in the Language of Scripture, to denote the most perfect Happiness of the heavenly State, 1 John iii. 2. *And his name shall be on their foreheads*—Each of them shall be openly acknowledged as God's own Property: And his glorious Nature most visibly shine forth in

them, and they shall reign—But who are the Subjects of these Kings? The other Inhabitants of the new Earth. For there must needs be an everlasting Difference between those who when on Earth excelled in Virtue, and those comparatively slothful and unprofitable Servants, who were just saved as by Fire. The Kingdom of God is taken by Force. But the Prize is worth all the Labour. Whatever of high, lovely, or excellent is in all the Monarchies of the Earth, is all together not a Grain of Dust, compared to the Glory of the Children of God. God is not ashamed to be called their God, for whom he hath prepared this City. But who shall come up into this holy Place? *They who keep his Commandments*, ver. 14.

V. 5. *And they shall reign for ever and ever*—What Encouragement is this to the Patience and Faithfulness of the Saints? That whatever their Sufferings are, they will work out for them an eternal weight of glory? Thus ends the Doctrine of this Revelation, in the everlasting Happiness of all the Faithful. The mysterious ways of Providence are cleared up, and all things issue in an eternal Sabbath, an everlasting State of perfect Peace and Happiness, reserved for all who endure to the End.

V. 6. *And he said to me*—Here begins the Conclusion of the Book, exactly agreeing with the Introduction (particularly ver. 6, 7, 10, with ch. i. 1, 3) and giving Light to the whole Book, as this Book does to the whole Scripture. *These sayings are faithful and true*—All the Things which you have heard and seen shall be faithfully accomplished in their Order, and are infallibly true. *The Lord the God of the holy prophets*—Who inspired and autho-

- 7 the things which must be done shortly. Behold, I come quickly : happy is he that keepeth the words of the prophecy of this book.
- 8 And it was I John, who heard and saw these things ; and when I had heard and seen, I fell down to worship at the feet of the angel who
- 9 shewed me these things. But he saith to me, See *thou do it not* : I am a fellow-servant of thee, and of thy brethren the prophets, and of them who
- 10 keep the sayings of this book ; worship God. And he saith to me, Seal not the sayings of the prophecy of this book : the time is nigh.
- 11 He that is unrighteous, let him be unrighteous still ; and he that is filthy let him be filthy still ; and he that is righteous, let him be righteous
- 12 still, and he that is holy, let him be holy still. Behold I come quickly, and my reward is with me, to render to every one as his work shall be.
- 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.
- 14 Happy are they that do his commandments, that they may have right to the tree of life, and may enter in by the gates into the city.
- 15 Without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie.

authorized them of old, *bath now sent me his angel, to shew his servants*—By thee, *the things which must be done shortly*—Which will begin to be performed immediately.

V. 7. *Behold, I come quickly*—Saith our Lord himself, to accomplish these things, *Happy is he that keepeth*—Without adding or diminishing (ver. 18, 19.) *the words of this book.*

V. 8. *I fell down to worship at the feet of the angel*—The very same Words which occur ch. xix. 10. The Reproof of the Angel likewise, *See thou do it not ; for I am thy fellow-servant*, is expressed in the very same Terms as before. May it not be the very same Incident, which is here related again ? Is not this far more probable, than that the Apostle should commit a Fault again, of which he had been so solemnly warned before ?

V. 9. *See, thou do it not*—The Expression in the Original is short and elliptical, as is usual in shewing vehement Aversion.

V. 10. *And he saith to me*—After a little Pause, *Seal not the sayings of this book*—Conceal them not, like the things that are sealed up. *The time is nigh*, wherein they shall begin to take place.

V. 11. *He that is unrighteous*—As if he had said, The final Judgment is at hand ; after which the Condition of all Mankind will ad-

mit of no Change for ever. *Unrighteous*—Unjustified, *filthy*—Unsanctified, unholy.

V. 12. *I, Jesus Christ, come quickly*—To judge the World, and *my reward is with me*—The Rewards which I assign both to the Righteous and the Wicked are given at my Coming, to give to every man according as his work—His whole inward and outward Behaviour shall be.

V. 13. *I am the Alpha and the Omega, the first and the last*—Who exist from everlasting to everlasting. How clear, incontestable a Proof, does our Lord here give of his Divine Glory ?

V. 14. *Happy are they that do his Commandments*—His, who saith, *I come*. He speaks of himself, *that they may have right*—thro' his gracious Covenant, *to the tree of life*—To all the Blessings signified by it. When Adam broke his Commandment, he was driven from *the tree of life*. They who keep his Commandments, shall eat thereof.

V. 15. *Without are dogs*.—The sentence in the original is abrupt, as expressing Abhorrence. The Gates are ever open ; but not for dogs : fierce, and rapacious men.

V. 16. *I Jesus have sent my angel to testify these things*—Primarily to you, the seven Angels of the Churches ; then to those Churches, and afterwards to all other Churches in succeeding Ages.

- 16 I Jesus have sent my angel to testify to you, to the churches, these things. I am the root and the off-spring of David, the bright, the morning-star. And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that thirsteth, come: let him that willeth, take the water of life freely.
- 17 Come. And let him that thirsteth, come: let him that willeth, take the water of life freely.
- 18 I testify to every one that heareth the words of the prophecy of this book, if any man add to them, God shall add to him the
- 19 plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.
- 20 He that testifieth these things saith, Yea, I come quickly. Amen: Come, Lord Jesus!
- 21 The grace of the Lord Jesus be with all.

Ages. *I, as God, am the root and source of David's Family and Kingdom; as Man, am descended from his loins. I am the star out of Jacob (Numb. xxiv. 17.) like the bright morning star, who put an end to the Night of Ignorance, Sin, and Sorrow, and usher in an eternal Day of Light, Purity, and Joy.*

V. 17. *The Spirit and the Bride*—The Spirit of Adoption in the Bride, in the Heart of every true Believer, say, with earnest Desire and Expectation, *Come*, and accomplish all the words of this prophecy, *and let him that thirsteth, come*—Here they also who are further off are invited: *and whosoever will, let him take the water of life*—He may partake of my spiritual and unspeakable blessings, as freely as he makes use of the most common refreshments; as freely as he drinks of the running stream.

V. 18, 19. *I testify to every one, &c.* From the Fulness of his Heart the Apostle utters this Testimony, this weighty Admonition, not only to the Churches of *Asia*, but to all who should ever hear this Book. He that *adds*, all the Plagues shall be added to him: he that

takes from it, all the Blessings shall be taken from him. And doubtless this Guilt is incurred by all those, who lay Hindrances in the Way of the Faithful, which prevent them from hearing their Lord's *I come*, and answering, *Come, Lord Jesus*. This may likewise be considered as an awful Sanction, given to the whole New Testament; in like Manner as *Moses* guarded the Law, (*Deut. iv. 2. and xii. 32.*) and as God himself did (*Mal. iv. 4.*) in closing the Canon of the Old Testament.

V. 20. *He that testifieth these things*—Even all that is contained in this Book, *saith*, for the Encouragement of the Church in all her Afflictions, *Yea*,—Answering the Call of the Spirit and the Bride, *I come quickly*: to destroy all her Enemies, and establish her in a State of perfect and everlasting Happiness. The Apostle expresses his earnest Desire and Hope of this, by answering, *Amen, Come, Lord Jesus!*

V. 21. *The grace*—The free Love of the Lord Jesus, and all its Fruits, *be with all* who thus long for his appearing!

It may be proper to subjoin here a short View of the whole Contents of this Book.

In the Year of the World,

3940. Jesus Christ is born, three Years before the common Computation.

In that which is vulgarly called, the Thirtieth Year of our Lord, Jesus Christ dies; rises: ascends.

A. D. 96. The Revelation is given: the Coming of our Lord is declared to the seven Churches in Asia, and their Angels.

Rev. i. ii. iii.

97, 98. The seven Seals are opened, and under the fifth the *Chronos* is declared,

C. iv.—vi.

THE REVELATION.

763

Seven Trumpets are given to the seven Angels,

C. vii, viii.

Century 2d, 3d, 4th, 5th, the Trumpet of the
1st, 2d, 3d, 4th Angel, C. viii.

510—589 The first Wo,

589—634 The Interval after the
first Wo,

Ch. ix.

634—840 The second Wo,

800 The beginning of the
Non-chronos: many
Kings,

Ch.

840—947 The Interval after the
second Wo,

ix, x.

847—1521 The 1260 Days of the Woman,
after she had brought forth the
Man-child, C. xii. 6.

947—1836 The third Wo,

ver. 12.

1058—1836 The Time, Times,
and half a time, and
within that Period,
the Beast, his forty
two Months, his
Number 666,

to Ch.
xiii. 5.

After-
ward

1209 War with the Saints: the End
of the Chronos, v. 7.

1614 An everlasting Gospel promulg-

ed,

C. xiv. 6.

The End of the forty-two
Months of the Beast; after
which, and the pouring out
of the Phials, he is not, and
Babylon reigns Queen,

C. xv. xvi.

The Beast ascends from the
bottomless pit, C. xvii. xviii.

The End of the *Non-chronos* and
of the many Kings; the fulfil-
ling of the Word and of the
Mystery of God; the Repen-
tance of the Survivors in the
great City: the End of the *lit-
tle Time*, and of the three Times
and an half: the Destruction
of the Beast: the Imprisonment
of Satan, C. xix, xx.

The loosing of Satan for a small
Time; the Beginning of the
1000 Years Reign of the Saints;
the End of the small Time,

C. xx.

The End of the World; all
Things new, C. xx. xxii.

The several Ages, from the Time of St. John's being in *Patmos*, down to the present Time,
may, according to the chief Incidents mentioned in the *Revelation*, be distinguished thus:

Age II. The Destruction of the Jews by *A-*
drian, C. viii. ver. 7.

III. The Inroads of the barbarous Na-
tions, ver. 8.

IV. The *Arian* Bitterness ver. 10.

V. The End of the Western Empire,
ver. 12.

VI. The Jews tormented in *Persia*,
C. ix. i.

VII. The Saracen Cavalry, ver. 13.

VIII. Many Kings, C. x. ii.

IX. The Ruler of the Nations born,
C. xii. 5.

X. The third Wo, ver. 12.

XI. The Ascent of the Beast out of the
Sea, C. xiii. i.

XII. Power given to the Beast, ver. 5.

XIII. War with the Saints, ver. 7.

XIV. The middle of the third Wo,

XV. The Beast in the midst of his strength,

XVI. The Reformation; the Woman
better fed,

XVII. An everlasting Gospel promulged,
C. xiv. 6.

XVIII. The Worship of the Beast and
of his Image, ver. 9.

O God, whatsoever stands or falls, stands
or falls by thy Judgment. Defend thy own
Truth. Have Mercy on me and my Readers!
To thee be Glory for ever!

A N I N D E X

Chiefly of Words EXPLAINED in the preceding

C O M M E N T.

A

A Bba, Rom. viii. 15.
Adoption, Gal. iv. 5.
Anathema, Maranatha, 1 Cor. xvi. 22.
Apostle, Ep. iv. 11.
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B

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36. xii. 41. xiv. 10. xvii. 5, 10, 24.
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